

B.L. A5031

A N

ANKER OF CHRISTIAN DOCTRINE.

*Wherein the most principall Points of Catholike
Religion, are proued : by the onely written
Word of G o d.*

Not rejecting Diuine, nor Apostolicall Traditions ; au-
thenticall Councils ; Popes Decrees ; ancient Fa-
thers ; nor other ordinarie Prooves ; but
abstracting from them in this
Encounter.

For better satisfaction of those, who will admit
no other triall of true Religion, but

Scriptures onely.

Thomas Worthington

Auctore T. W. S. T. D. P. A.

Search the Scriptures.

Ioan. 5. vers. 39.

*Did the Word of God preceed from you ? Or came it vn-
to you onely ?*

1. Cor. 14. v.

Printed at Doway
By Laurence Kellam, at the signe of the
holy Lambe.

M. DC. XXII.

Permissu Superiorum.

A P P R O B A T I O.

EGo infrascriptus testor me hunc librum, quatuor partes continentem, cui titulus praefigitur (An Anker of Christian Doctrine &c.) legisse, nihilq; in eo Fidei Catholica, vel bonis moribus aduersum repperisse. Quinimo praecipua fereq; omnia, Christiana Doctrina capita, solis Sacrae Scripturae testimonijs, valde in eo confirmata inueni: ut sic importunitati Nouatorum huius seculi (qui nullam aliam auctoritatem in rebus fidei controversis discutiendis, praeter scriptum Dei verbum admittant) abunde satisfiat. Quare eundem magna cum utilitate, tum Catholicorum, tum ipsorum Aduersariorum, prelo mandari posse iudico. In cuius rei fidem, nomen meum subscripsi. Die 23. Aprilis. 1622.

MATTHAËVS KELLISONVS, S. Th. Doct. &c.

Infrascriptus hunc librum in quatuor partes distributum, ab Authore Anglo nobis familiarissime cognito, Anglicana lingua scriptum; & ab alio ejusdem nationis etiam viro doctissimo, S. Theol. Doctore, supra nominato, lecto, nec quicquam rectae fidei, aut moribus aduersum continere reprehensum, imo multis modis legentibus profuturum. Noborum iudicio nixus dignissimum qd imprimatur, censui. Duaci. Die 23. Aprilis. 1622.

BARTHOLOMÆVS PETRVS Sacrae Th. Doct.
& Duaci Professor.

THE PREFACE.

THE PREFACE

To the right welbeloned Christian Reader.

AL that beare the name of Christians, & seme to haue any Religion at al, doe agree in these three general pointes. First that God creating man to his owne image & liknes, a reasonable creature, therby made him apt to participate eternal glory. Secondly, that notwithstanding mans creation in so perfect estate, the greater part of mankind falleth into eternal perdition. Because (as our Sauiour testifieth) *Brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it. And narrow is the gate, & strait is the way, that leadeth to life, & few there are that finde it.* And thirdly that true faith and Religion, is the onely way to life euerlasting. For *without faith, it is impossible to please god.*

Man was created apt for eternal glory.

More are damned then saved.

True Religion is the onely way to saluation.

2 But the maine controuersy is, whether the Roman Religion, commonly called Catholique, or rather some other, be the right way to saluation? Which question one Martin Luther, about an hundred yeares agoe, raised amongst Christians.. For when he first began to preach his new doctrine, there was no publique pretence of any other Religion in the Christian world, but of that only which the Bishop of Rome beleued and professed. Neither was Luthers doctrine at any time approued in England, nor elsewhere, saue only in a smale part of Germany. And amongst many others, King Henry the 8. cōfuted him in a learned booke. For which, his great zeale, he receaued of Pope Leo the Tenth, the renowned title (which his successors stil enjoy) to be

All Christendome generally professing one Religion. Luther preached new doctrine.

Which was neuer approued in England.

Gen. 1.
v. 26.

1. Tim. 2.
v. 4.

Math. 7.
v. 13. 14.

Heb. 11.
v. 6.

1517.

See
Art. 41.

1522.

The first bre-
ach in England
was King Hen-
ry his making
him self head
of the Church.

After which,
came in Zuing-
lianisme in the
time of King
Edward.

Queene Ma-
rie restored Ca-
tholique Reli-
gion. Q. Eli-
zabeth abro-
gated it againe.

All the Bishops,
and many o-
thers remay-
ning Catho-
lique, M. Iuel
challenged to
try true Religi-
on, not onlie
by the holie
Scriptures, but
also by the au-
thority of the an-
cient Fathers.

THE
called, *Defender of the faith*. But shortly after, when
the same King Henry could not obtaine the Popes co-
sent to put his wife Queene Catherin from him, and
to marry an other, he, with aduise of certaine of his
owne subiectes, Cranmer, Cromwel, & some others,
abandoning the Popes authoritie, made him self su-
preme head of the Church of England, and Ireland,
in al spiritual causes, mantayning stil in most other
pointes, the Romane Religion. Yet after his death,
the Gouverners of his yong sonne, King Edward the
Sixt, brought in the doctrine of Zuinglius; denying
the Real presence of Christ in the Sacrament (which
Luther acknowledged) and diuers other new opini-
ons, with a new forme of publique prayer. And with-
al, they laid also the Primacie of the Church, vpon the
King a childe, scarce tenne yeares of age. Al which
Queene Marie reforming, restored the Catholique
Religion. And shortly againe, Queene Elizabeth re-
assuming to her self, the spiritual supremacy (which
noe others in the world graunt to Lay-men, much
lesse to children, or women) abrogated the Catho-
lique Rites: and in place thereof, renewed the forme
of common prayer, which is now in practise, much
like to the former, but not in al pointes the same,
which was in King Edwardes time.

3 This being done by force & power of the Queene,
and of such as consented thereto in Parliament: al
the Bishoppes of the Realme, expressly disclaming
fro it, not only al the same Bishoppes, but also many
others, aswel of the Clergie, as Laitie, both in worde
and fact, perscuering in the Catholique faith: one
M. Iohn Iuel, preaching at S. Paules Crosse in Lon-
don, with strange audacitie, challenged al Romane
Catholiques in the world, to trie with him, by way
of learning, the truth of Religion, now called into
con

1533.

1548.

1553.

1559.

Act. of
Par. An.
1. Eliz.

PREFACE.

controuerſie: ſolemnly promiſing, that if anie of his aduerſaries, ſhould produce, any one ſentence, or any one word, either of holie Scripture, or of authentical Councel, or Auncient Father, within the firſt fixe hundred yeares of Chriſt, geuing euident teſtimonie, for any one of ſundry Articles of the Romane Religion, there by him recited, that then he would recant his denial thereof, and ſubſcribe to the Romane doctrine.

4 Hereupon diuers learned Catholiques with great ſpeede, ſome in brefer, ſome in larger Treatiſes, eſpecially Doctour Thomas Harding, in an ample work clearly proued the ſame Articles, by abundance of ſuch irrefragable teſtimonies of holy Script. approued Councels, and auncient Fathers, as the challenger had demanded: And therefore required him, according to his ſo publique promiſe, for his own ſoules health and others by him deluded, to recant his errors, & to ſubmit himſelf to the Catholique Church. But he Perſiſting wilful (though, manie of his folowers, by Gods grace, vpon this occaſion, became firme Catholiques) replied againſt Doctour Harding, and the reſt, vſing ſuch poore ſhiftes, friuolous euations, and falſe ſleightes, that his owne complices, namely Doctour Laurence Humfrey, in his Booke, *de praxi Romana Curia*, plainly confeſſed, that his Challenge was incōſiderate, ouer large, and could not be maintayned.

And therefore our aduerſaries euer ſince, generally reſuſe to trie this cauſe by any other authorities, then by the only holie Scriptures. Neither wil they ſubmitte them ſelues, to the Explications of the auncient Fathers, nor yet ſtand to the expoſitions of their fellow Proteſtantes, further then euery ones owne ſpirit liketh. For when they are preſſed with any ſuch, either they appeale to ſome other of their owne Doc-

He was ſo confuted by Doctour Harding, & others, that his felowes ſay: his challenge was too large.

Generally our aduerſaries reſuſe al other tryal, but by the holy Scriptures only.

The Lord
Copley;
Doctour
Richard
Steuens;
M. Willia
Reynolds.
And others
innumera-
ble.

The true question is who best vnderstand the holy Script.

Protestantes rely only, Catholiques principally vpon holy Scriptures.

We agree to try Religion with our aduersaries, by the holy Scriptures, onely.

tors, on whom they more relye, or if them selues professe to be learned, and be vrged with the Doctrine of others, they wil not stick to say, that whosoever doe teach otherwise then them selues, whether they be auncient, or late writers, doe mistake the holy Scriptures. Yea, if they be further charged, that either they, or those others doe erre, because they avouch contrary doctrine, they say plainly, that al doctrine which is contrary to theirs, is contrary to the holy Scriptures. And therefore, doe they most frivolously pretende, that we must beleue, the diuine Scriptures, before al humane iudgments: as though any Christian euer doubted thereof, whereas the true question is, not betwene the diuine Scriptures, and mens writings, but which men doe best vnderstand & expound the holy Scriptures? And in very deede, this is the proper difference betwixt our aduersaries and vs, touching this point, that they by the holy Scriptures *only*, we by the same *principally*, professe to be instructed.

5 Rightly then obseruing wherein the question consisteth; whosoever wil learne the true sense of holy Scriptures, and thereby know the true Religion, must resolue whether he wil vnderstand them as the auncient Fathers did, whom al later Catholique Doctors doe follow; or as some new Doctors expound them. And then which new Doctors he wil prefer, Protestants, or Puritanes, or what others. Or els, (which is an other new way) without binding himself to one sort or other, he wil be his owne chooser, following which sense himself shal iudge best. To which newest maner of vnderstanding gods word, because many in these daies, are so addicted, that they wil not yeld to any other, we condescend to ioyn this issue with them, to trye the true Religion, by the *only*

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7

only written word of god, as eachmans owne iudgment, by the grace which god wil geue him, shal be able to discusse and vnderstand it.

6 And this we doe, as willing to vse al possible means to satisfie al: trusting, that as our endeouour semeth necessary for those which wil admitte none other kind of trial, and for their better information, which think that we preferre any other authoritie before the holy Scriptures: so it may be also profitable to many, as being expedient for the more manifestation of truth (which can neuer be too much knowen) & must nedes be wel accepted of our aduersaries, who so continually prouoke vs to this onely trial; bearing the world in hand, that therein they haue great aduauntage against vs. Here therefore, beloued aduersaries, to the more honour of god, and benefite of soules, & particularly, that you and we may be the sooner accorded, to our mutual comforth, & for the necessarie reduction vnto truth, of whosoever are presently in error, we doe agree to encounter you, not onely *principally*, as we haue continually done, but also with the *onely* short and sharpe weapon of the sacred Textes of gods word, written in the holy Bible of the old & new Testament. Alwaies presupposing, that reasonable conditions may be obserued on both parties, without preiudice to either of both.

Hoping that our endeouour wil be profitable to many; being necessary for the deceaued; and expedient for the more manifestation of truth.

We require reasonable conditions.

1.

First to be stil remembred, that we do not exclude, but abstract fro other proofes. And therefore if our aduersaries will vse others against vs, they must admit the like against them selues.

7 As first of al, it is stil to be remembred, that albeit we thus condescend to encounter you, by only holy Scriptures; yet we doe not therby graunt your exclusion of other proofes to be iust or lawful. For we doe hold it certaine, that al Christian Doctrine, can not be expresly, and withal immediatly proued by holy Scriptures only; & that other proofes are both necessary, & authentical, as we doe vndertake (in due

Article 3. 41. 42. places of this work) to proue, by the expresse written

word

word of God. But we are content to abstract from them, with this prouiso for your good, that if you selues, vpon tryal of this proposed combate, shall find it necessary to vse other meanes, for prooue of some doctrine which you hold, and can not shew immediately by the holy Scriptures; or, if at least you shall think it needefull to repair to the auncient Expositors, for better vnderstanding the true sense of holy Scriptures; we wil be no lesse readie, to returne thereunto with you, then we are in the meane time content for your sakes to abstaine from them. And therefore we wil in this case agree, that you may if you can, either produce approued Traditions, Definitions of authentical Councils, Popes Decrees, Vniforme consent of the auncient Fathers and Doctors, General practise of the visible knowen Church, or any other substantial prooue, & that you may alledge the cleare iudgement of Ecclesiastical Interpreters, of any holy Scripture against vs; so that you wil allow vs to vse the same meanes, that each of vs may indifferently defend ourselues, and assault the others, with the same kindes of defensiu, and offensiu, armour and weapons.

Whiles our
aduersaries wil
admit noe o-
ther prooue but
on the holie
Scriptures;
they must also
be limited ther
unto.

8. In the meane while, so long as you wil needes try this cause by the only holy Scriptures, we must require this second condition, that seeing we refraine for your contentment, from other proofes; you must also be bound and limited to the same. For otherwise, it is vnreasonable, & ouer partial dealing, that whatsoeuer you find in any authentical Cnuncel, Popes decree, auncient Father, or Catholique Doctor, which may seeme to make for you, or against vs; should by and by, be taken for a wounding blow geuen to vs, and neither the same, when it is rightly explained, nor the like, must touch you at al. Whiles
therefore

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therefore you debate vs from al other kindes of prooffe, you must also containe your felues within the same listes of holie Scriptures onlie.

9 Neuerthelesse, the third condition may be, if you please (for it wil be as needefull to you as to vs) that it may suffice in some special pointes of Christian Doctrine, to proue the thinges them felues which we beleue, by necessarie conclusions deduced from the holie Scriptures, though the verie wordes or termes be not there expressed: as the wordes *Trinity*, and *Person*, in the sense wherein we vse them, in professing our beleefe of three diuine persons in god. Also the consubstantialitie of the same persons. The perpetual Virginitie of the most B. Virgin Marie, the Mother of God. The name of Sacrament. And the like.

10 The Fourth condition may likewise be, whereto we suppose you wil also accord, that producing particular textes, for prooffe of particular pointes, searching the proper and vsual signification of the sacred wordes, weying the circumstances of persons, times, and places, with the occasion, intention, & drift of the Author: we may so regard gods holie worde, conferring text with text, that we admitte that to be the true doctrine, which shal be proued by the more euident wordes or sentences. For that in al reasonable pleas, especially in religious causes, the more cleare textes, ought to illustrate the more obscure.

In case also that anie wordes or passages, may seme cleare to one partie, and obscure to the other, then doth reason dictate, to reasonable persons, to the louers of truth, and studious of concord, that the more places in number, being, or seming, of like perspicuity, or obscuritie, may iustlie preuaile to explicate the fewer: Still considering, that al and euerie parcel of holy Scripture, is absolutlie true, whether we vnder-

3.
That it may in this combat suffice to either partie to proue the thing it selfe, though the word be not expressed in the holie Scriptures.

4.
That the more obscure textes may be explicated by the more cleare.

Or the fewer by the more number, considering that all are true.

stand it or no ; al being indited by the holie Ghost, the Spirit of truth.

The holy Bible is set forth in English, and this booke is also written, that it may appeare which Religion is best grounded in holie Scriptures.

11 Behold these are the conditions, which seme both reasonable and requisite in this kinde of trial, vnder-taken for their contentment, that desire to be informed, who amongst diuers pretenders of true Religion, are best grounded in the holie Scriptures. For whose sakes alio, & for this verie purpose, the whole sacred Bible faithfully translated into english, is lately set forth, with annotations, gathered especially out of the commentaries, and other writings of the auncient Fathers, and Doctors of the Church.

And now this work is compiled more particularly, of the diuine textes ; agreeable indeede, to the same holie Fathers sense and beleefe : but so connecting manie concordant places, pertayning to the same pointes of doctrine, though not al that might be brought (for that would be too immense) yet so much as may abundantly suffice, aswel for decision of the cheifest controuersies, of these times, as also for confirmation of most other principal articles, and diuine misteries of faith and Religion.

The Summe of al Christian doctrine is here proued, because manie pointes of controuersie depend vpon other Articles.

12 Our reasons, why in this maner, we proue the whole Catholique doctrine, not onlie in matters at this time in controuersie, but also in such others as haue bene in former ages, or may be in future, drawne into question, are especially these three. First because there is such connexion amongst manie partes of faith and Religion, that diuers which are or haue bene, called into controuersie, can not be sully declared, without presupposed knowledg of other groundes, whereon they depend. For example, it behoueth al men, first to beleue, that God is one in substance, and three in persons, before they can be wel instructed, that according to the Catholique faith, al the
three

three diuine persons, are consubstantial, and coeternal. Likewise except we first confesse, that God is omnipotent, it wil be hard or impossible to beleue miracles. So we must beleue that there is a Church, els we can not know what proprieties, priuiledges, and power it haith. And so in many other controuersies, it auaieth much, to see the proofes of that which is confessed, because by the same oftentimes, that which is denied, may either wholly, or in some part be proued, and explained.

13 Secondly we consider, that as we are presently encombred with the controuersies raised by Luther, Zuinglius, Cranmer, Caluin, Knox, Cartwright, and daily by new, and newer sectaries: so we may hereafter (we know not how soone) be put to proue, any other part of Christian Religion, not as yet denied. And therefore it shal be good, to see some groundes in the holy Scriptures, of al the principal pointes of our faith.

Secondlie because new errors are still deuised.

14 Thirdly by this general prooffe, of al Christian doctrine, the diligent Reader may see, that manie other greatest misteries, which our present aduersaries acknowledg to be true and certaine, are as hard to be proued by expresse canonical Scripture, as any of those which they deny. Yea I dare auouch, that the holie Scriptures, doe more clearly shew, in plaine termes, the cheifest pointes of the Romane doctrine, denied by Protestantes and Puritanes, then anie expresse wordes doe declare, the true Catholique beleefe against the Arians, Eunomians, Nouatians, Pelagians, and the like. As therefore diuers auncient Fathers and Doctors, haue, not onlie confuted the aduersaries of truth, liuing in their owne time; and passed before them, but likewise haue taught, and explicated the residue of Christian Religion: so we,

Thirdly to shew that old heresies had as great pretence of holie Scripture, as anie new doctrine now haith.

according to our smallest talent, by gods gracious helpe, intende to make this summari proofe of Catholique Religion, & that by the only written word of God, as a most firme and sacred Author of Christian Doctrine, against al impugnors thereof, which refusing other Prooves, yet acknowledg the eminent authority of the holy Scriptures.

We follow the method of Catechismus ad Parachos.

Dividing the whole worke into four partes, and euerie part into special Articles.

15 For better ordering the whole work, we deuide it into four partes, and euerie part, into manie particular Articles: after the method of the most authenticall Catechisme, directed to al Pastors of the Christian world, by the special ordinance of the late holy Council of Trent.

In the first part, are containd manie special Articles of faith, which are breefly comprised in the Apostles Crede. In the second are proued, and explicated, the seauen holie Sacraments; with the dread Sacrifice of the Catholique Church, instituted by Christ. In the third are declared, the ten Commandements of God. And in the fourth part is shewed, the necessitie and efficacie of praier, especially of our Lords praier, called the *Pater noster*. And of other praiers publique and priuate.

Two verie necessarie considerations.

1.
Al of mankind must either be saued, or damned eternally.

2.
The entrance,

16 And so to end this Preface as I began, I heartely wish al you that desire to be more confirmed in the way of saluation: and againe I beseech you for gods more glory, & your owne soules health, wel to ponder theese two pointes. First, that our immortal soules, after our temporal death, and our bodies also, at the general Resurrection, must either be eternally glorified with al the blessed Angels and other Sainctes in vnspeakable ioyes in the kingdom of heauen: or els eternally damned with the deuils, and al the reprobate in vtter darknesse, and inexplicable torments. Secondly, that as the way to this intol-

Math.

25.v.

32. *Rom.*

14.v. 10.

rable

ART TO PREFACE.

Math. 13. toſſerable euerlaſting miſerie, is large, the gate is
 .v. 13. wyde, and many doe enter into it: and the way to e-
 4. Luc. 13. ternal felicitie, is narrow, the gate is ſtraite, and few
 13. v. doe finde it: Euen ſo, the entrance into the right
 23. 24. way is by true faith and Religion: the progreſſe
 therein, is by ſuch meanes as true Religion teacheth
 vs; and the arrual vnto eternal life, is by perſeuering
 to the end in that due ſervice of god, which true re-
 Math 13. ligion requireth. This true religion, is the hidden
 .44. 45. treaſure which, when you finde, you wil be glad.
 .64. v. This is the precious Margarite to be deſired of alme.
 4. This wil bring vs to thoſe celeftial ioyes, which nei-
 .Cor. 2. ther mortal eye haith ſeene, nor eare haith heard,
 v. 9. nor heart of man can conceiue. For true Religion
 Math. 10. therefore, we muſt principallie imploy our ſelues, our
 . 37. moſt diligent ſtudies, our beſt laboures, and al that
 Luc. 14. we haue. And euer be readie in preparation of mind,
 . 33. rather to loſe temporal goodes, landes, libertie, and
 Dent. 32. life, then to leaue the right way of eternal life. That
 v. 18. being made to the image of god, we be not iniurious
 Pron. 5. to our Maker, nor cruel to our owne ſoules: But be-
 v. 9. gin, procede, and perſeuer, to ſerue God rightly.
 Rom. 8. So ſhal we be heyres of God, and fellow-heyres of
 v. 17. Chriſt in his Kingdome which haith none end.
 To him be al glorie for euer. Amen. 1616

progreſſe, and
 arrual to eter-
 nal life, is only
 by true Reli-
 gion.

Which of al
 treaſures, is
 moſt precious.

Yours euer in Chriſt our Lord,

Th. W.

THE CONTENTS OF THE FIRST PART.

ARTICLES Of Faith comprised in the Apostles Crede, and commonly deuised into twelue, are in particular more in number. We purpose here to declare these following, as most principal, To which the rest may be reduced.

Credo. Faith is necessary to saluation. **Article 1.**

Mans witte, nor reach of natural reason, can not attaine faith : Neither is mans testimonie sufficient to assure it, but Gods word onlie. **Article. 2.**

Gods word is partly written in the holy Scriptures: partly knowen and kept by Tradition. **Article. 3.**

Some holie Scriptures are hard, and require authenticall Interpretation. **Article. 4.**

True miracles are an assured prooffe of faith, or of other truth, for the which they are wrought. **Ar. 5.**

In Deum. God is one, and there can not be anie other God. **Article. 6.**

Partem. In God is Trinitie of Persons, the Farher, the Sonne, and the holie Ghost. **Article. 7.**

Omnipotentem. God is omnipotent. **Article. 8.**
God knoweth al thinges. **Article. 9.**

God is absolute goodnes, and al his actions are good. **Article. 10.**

Creatorem Celi. Angels, the first creatures, are (the most part) in glorie

glorie . Manie are damned .

Article . 11 .

Holie Angels by their ministerie and prayers, protect and helpe men . Deuils seeke mens ruine .

Article . 12

Man at first receiued original Iustice, which he lost by transgressing Gods commandement : And therby infected al his progeny with original sinne . Art . 13 .

Mans vnderstanding and free-wil, are weakned by sinne, but not-lost .

Article . 14 .

After the fal of man, God promised a Redemer : who was also foreshewed by manie figures, and by al the Prophets .

Article . 15 .

Our Lord Iesus of Nazareth, is Christ our Redemer .

Article . 16 .

Our Lord Iesus Christ, is God, the Second Person of the B . Trinitie .

Article . 17 .

Our Lord Iesus Christ, is truly man . Article . 18

Christ our Lord, from the instant of his incarnation, had fulnes of grace, kuowledge, and power .

Article . 19 .

Christ our Lord, tooke al mans infirmities, not opposite to perfection .

Article . 20 .

The B . Virgin Marie, is the Mother of God, and most excellent of al created persons . Article , 21 .

Christ our Sauour, after thirtie yeares priuate life, preached his Gospel, confirming it diuers waies .

Article . 22 .

Christ our Redemer, suffered manie greuous torments, death on the Crosse, & was buried . Art . 23 .

The

Et terræ .

Et in Iesum .

Christum .

Filium eius .
Vnicum .

Dominum .
Nostrum .

Qui conceptus
est de Spiritu
Sancto .

Natus .

Ex Maria Vir-
gine .

Passus sub Pon-
tio Pilato, cru-
cifixus, mor-
tuus, et sepul-
tus .

Descendit ad
inferos.

The glorious soule of our B. Sauour, parting fro
his bodie, descended into hel. Article. 24.

Tertia die re-
surrexit a mor-
tuis.

Our Sauour Iesus Christ, rose from death the third
day. Article. 25.

Christ our Lord, appeared often after his Resur-
rection. And ordeined diuers thinges pertyning to
his Church. Article. 26.

Ascendit ad
celos Sedit ad
dexteram Dei
Pat. omn.
Inde vent. est
Iudic. viuos et
mortuos.

Christ our Lord ascended into heauen, sitteth on
the right hand of God. Article. 27.

Christ our Lord Wil come in Maiestie, and iudge
the world. Article. 28.

Credo in Spi-
ritum Sanc-
tum.

God the holy Ghost (with the Father & the Sonne)
inspireth and sanctifieth the Church, and the mem-
bers therof. Article. 29.

Ecclesiam.

The vniuersal Church, consisteth of holy Angels,
with other Sainctes in heauē; & the faithful in earth:
Of al which, Christ, as man, is head. Art. 30.

The Militant Church conteyneth two general mē-
bers, the Clergie, and Laitie, vnder one visibie head.
Article. 31.

As wel the Clergie, as laitie, conteyne particul ar
bodies, with seuerall heades: al subordinate, in one
whole bodie, to one supreme visibie head. Art. 32.

The true Church of Christ, is knowen by special
markes: The first of which, is Vnitie. Art. 33.

In the old Testament, there was euer one supreme
visibie head of the Church. Article. 34.

Christ our Sauour, ordained Sainct Peter, cheife
of the Apostles, and visibie head of the militant
Church. Article. 35.

Christ our Sauour also ordained a continual Suc-
cession

cession of S. Peters Supremacie, to the end of this world.

Article. 36.

The true Church of Christ, is holy. Art. 37. Sanctam.

The true Church, is Catholique. Article. 38. Catholicam.

The true Church is Apostolique. Article. 39.

The true Church is perpetual, from the beginning of the world, to the end.

Article. 40.

The true Church of God, euer hath bene, & wil be visible.

Article. 41.

The Church can not erre in doctrine offaith nor of maners.

Article. 42.

In the whole Church is Communion of Sacrifice, Sacraments, Praiers, and other good workes.

Sanctorum communionem.

Article. 43.

Soules in Purgatorie, doe participate of the Communion of Sainctes, receiuing releefe, by the holy Sacrifice, & other suffrages.

Article. 44.

No Infidels doe participate of the Communion of Sainctes. Neither is it lawful to communicate with them in practise of Religion.

Article. 45.

Excommunicate persons, are excluded from the Church, and Communion of Sainctes.

Art. 46.

Whosoever fal into mortal sinne, lose the participation of good workes, vntill they be truly penitent.

Article. 47.

In the Catholique Church, is Remission of sinnes, and Iustification by grace.

Article. 48.

Remissionem peccatorum.

Al mankind shal rise from death, at the day of general Iudgement.

Article. 49.

Carnis resurrectionem.

The blessed shal enioy eternal glory according to their

Vitam eternam.

their merites

The wicked shal be in euerlasting paine, for their
finnes.

Article. 50.

Article. 51.

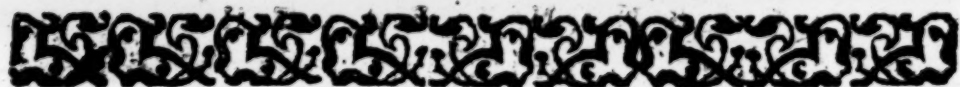
Amen.

It was foreshewed, and there haue bene, are, and
wil be, heresies against the true faith.

Article. 52.

Antichrist the head of al heritikes, is to come
nere the end of this world.

Article. 53.



The Printer to the benigne Reader.

It may please you to be aduertised, that because
the holie Scriptures, are very much cited in this
Booke, I haue thought it better, with consent of the
Auctor, not to print them in a distinct Character, as
the more ordinarie maner is, but rather to include
them within two squarros [] And to vse most com-
monly but one sorte of letters in the whole worke.
Only interposing a cruse letter, in some special
wordes, or sentences, as more particular occasion
may require.

AN ANKER OF CHRISTIAN DOCTRINE.

WHEREIN THE MOST
PRINCIPLES OF THE
CATHOLIQUE RELIGION
are proued by the only written word
of God

Diuided into foure partes.

THE FIRST PART CONCERNING FAITH.

THE FIRST ARTICLE.

Faith is necessarie to saluation.

AS in al other Artes and sciences; so most especially in Christian doctrine, certaine principles are presupposed, and must be admitted as an assured, true, and firme groundworke, whereon the rest is founded & built. And the verie first principle is, by consent of al men, which vse discourse of reason, that there is a God, who created heaven and earth, and al thinges therein conteyned. An other principle is, that God made Angels, and men, capable of eternal glorie; and al other creatures, as wel for the greater ornament of the whole world, as also (most part of them) to serue the vse of men. The third principle is, that God hath already established al the good Angels that rightly vsed the excellent giftes, which he gaue them, in eternal glorie, & damned the proude wicked spirites which rebelled against

Principles of
Christian doctrine
presupposed.

1.
That there is a
God.

2.
Angels & men
were ordained
for eternal
glorie.

3.
As some are glorified, & some
damned already; so al
shal come to the
him one, or the o-

that of these
endes.

10 part 1.

THE ANSWER OF

him, to eternal paines. And hath likewise alreadie glorified many holy soules, and damned others, and so doth daylie either reward, or punish soules departing from their bodies, that in the end of this world, euery one of mankind, shal either possesse eternal headenly glory, or eternal hellish paine, both in soules and bodies, according to their diuers and final desertes.

Mat. 16

v. 27.

Apos. 21

v. 12.

Heb. 11

v. 6.

2. These three principles S. Paul breiefely compriseth in few wordes saying [He that cometh to God must beleue that he is; and is a rewarder to them that seeke him] A cleare doctrine; First, that there is a God; Secondly, that he rewardeth some; Thirdly, that he rewardeth not al, but them that seeke him; and consequently condemneth those which seeke him not. Wherby the Apostle proueth, that to please God, and to receiue his reward of eternal life, faith is absolutly necessary, because (as he affirmed immediately before) [Without faith, it is impossible to please God] Which principles, albeit al wel instructed Christiāns, wil presently acknowledge: yet for our more confirmation and consolation therin, & further satisfactiō to such as doe not perhaps so expresly conceiue the necessitie of faith, before al other meritorious workes: we shal more amply declare the same by many euident testimonies of holy Scriptures, beginning with those which the Apostle alledgeth in the same Chapter.

Ibidem:

The necessi-
tie of faith is
proued by ho-
ly Scriptures.

The definiti-
on of faith.

3. Where he first describeth faith thus: [Faith is the substance of thinges to be hoped for, the argument of thinges not appearing] The word substance here signifying the ground or fundation supporting other thinges, sheweth, that as a house, temple, castle, or other edifice, can not be made nor stande, without a ground-work: so without faith there can not be any iustification or saluation, nor true hope

Heb. 11

v. 1.

hope of eternal life, which is the reward of them that rightly seeke God, and which al faithful iust persons hope to receiue. So the Apostle proceeding to demonstrate by examples, the vse and necessity of this Theological vertue offaith, not only teacheth that [by which we vnderstand (which without it, the wisest Philosophers could neuer vnderstand) that the worldes were framed by the word of God: that of inuisible thinges visible thinges might be made] but also that faith is the ground of al perfect good workes. For [by faith (saich he) Abel offered a greater host to God then Cain, by which he obtained testimony that he was iust, God geuing testimony to his giftes] which Moyses recordeth by these termes, [Our Lord had respect to Abel and to his giftes, but to Cain and to his giftes, he had not respect] The cause of difference was, by the Apostles doctrine, for that Cain wanted such faith as Abel had. [By faith Enoch was translated, that he should not see death. For before his translation (saich the Apostle) he had testimony, that he had pleased God. But without faith, it is impossible to please God] or as Moyses relateth the same thing. [Enoch walked with God] So doth the holy Ghost by diuine Scriptures, connect these principles together, teaching, that without faith, none can offer grateful giftes to God, none can walke with God, none can please God, none can rightly seeke God, none can receiue the reward of eternal glory. To the verie same effect he citeth more examples saying, [By faith, Noe hauing receiued answer concerning those thinges which as yet were not seene, framed the Arke for the sauing of his house; by the which he condemned the world, and was instituted heire of Iustice which is by faith. By faith Abraham obeyed to goe forth, not knowing whither he went. By faith, he abode in the lande

Examples of
faith in the old
Testament.

Abel.

Enoch.

Noe.

Abraham.

of promise as in a strange land, dwelling in cottages *Ch. 15:*
 with Isaac and Jacob, the Coheires of the same pro- *v. 6.*
 mise. By faith, Abraham offered Isaac when he was *Ch. 22:*
 tempted, and his only begotten did he offer, who *v. 3.*
 had receiued the promises (to whom it was said, that
 in Isaac, shal seed be called to thee) accomplishing,
 that God is able to raise vp, euen from the dead.]
 And more to this purpose doth the Apostle adde,
 (who though he be very breefe, yet we will be more
 breefe in so cleare a matter) [By faith, Sara, Isaac,
 Jacob, Ioseph, Moyse, and his parentes; also Ra-
 hab, Barac, Gedeon, Iephte, Samson, Daniel, Samu-
 el, and the other Prophets, did, and suffered merue-
 lous great thinges, wrought iustice, were needy, in
 distresse, afflicted, of whom the world was not wor-
 thie.

Sara : Isaac :
 Iacob : Ioseph :
 Moyse . &c.

4 But as al these were approued by the testimony of
 faith : so others were reprobued and reiected for want
 of faith. Which defect the Royal Prophet Dauid
 taxeth in the multitude of the Iewes when they were
 in the desert [They tempted God in their hartes,
 they said : Can God prepare a table in the desert ?
 Therefore (saith he) our Lord heard, & made delay ;
 and fyre was kindled in Iacob, and wrath ascended
 vpon Israel. Because they beleued not in God, nor
 hoped in his saluation. They beleued not his mer-
 uelous workes. And their daies failed in vanity, and
 their yeares in hast] for being aboue six hūdred thou-
 sand men able to beare armes, when they parted frō
 Egypt, they were kept in the desert the space of four-
 tie yeares, where al dyed, except only two (Iosue &
 Caleb) in punishment for their finnes, which espe-
 cially proceded of incredulitie. Some failing at one
 time, some at an other, vpon diuers occasions, but ne-
 uer al together, for some were stil faithful and iust,
 as the same Prophet Dauid signifieth saying of some :

They

Lacke of faith
 is damnable e-
 specially in
 those that once
 beleued.

Proued by the
 Prophets.

Dauid.

Heb. 11.
v. 33.

Psal. 77.
v. 19. 21.
22.

v. 32. 33.
Nu. 1. v.
46. Ch.
26. v. 65.

[They beleued Gods wordes, & they sang his praise]
 And againe; [They did not beleue his word, and they
 murmured in their Tabernacles.] Likewise Isaias
 the Prophet testifieth the necessitie of faith, & actu-
 al beleefe, for receiuing particular benefites at Gods
 handes, saying to the King and people of Iuda, in
 distressed state, when they feared to be oppressed, by
 the Kinges of Israel and Syria [If you wil not be-
 leue, you shal not be permanent.] And in general,
 shewing the necessity of beleuers among the Iewes
 when Christes Gospel should be preached, saying,
 [Who hath beleued our hearing?] because manie of
 them would heare, and few beleue [for the heart of
 this people (saith our Saviour) is waxed grosse, and
 with their eares, they haue heavily heard.] Of al
 such, God by the mouth of his Prophet Micheas,
 saith [I will doe vengeance in furie, and in indigna-
 tion among the nations, that haue not heard] which
 doe not with heare heard and beleue. Likewise saith
 the Prophet Abacuc [Behold he that is incredulous,
 his soule shal not be right in himself, but the iust shal
 liue in his faith.] Which last wordes, S. Paul al-
 ledging, expoundeth two waies in three of his Epistles.
 For to the Romanes, and Galatians, he prooueth by
 these Wordes, that not worke, how good soeuer
 they seme, done by Iew, or Gentil, without faith,
 can iustifie; but that faith is necessarie, els there
 can not be spiritual life, and that therefore [by faith
 the iust liueth] because without faith, euery one is
 spiritually dead; and by faith, such as the Prophets
 and Apostles teach to be requisite, the iust man li-
 ueth. And writing to the Hebrewes, to comfort
 them in their afflictions, he exhorteth them to perse-
 uer constant, congratulating with them, their great
 progresse in Christian Religion, [for you both had
 compassion (saith he) on them that were in bondes,
 and

Isaias.

Micheas.

Abacuc.

S. Paul ex-
 poundeth the
 Prophets wor-
 des in two sen-
 ses.

24 part. 1. THE ANKER OF
 and the spoile of your owne goodes, you tooke with
 ioy, knowing that you haue, a better, and a perma-
 nent substance: doe not therefore leese your confi-
 dence which hath a great remuneration; for pati-
 ence is necessarie for you, thar doing the wil of God,
 you may receiue the promise. For yet a litle, and
 a verie litle while, he that is to come, wil come, and
 wil not slack.] Then concludung, saith [and my iust
 liueth of faith.] Thus the great Apostle in the for-
 mer two places alledgeth the Prophets doctrine tou-
 ching the necessitie of faith, as it is the substance or
 ground of thinges hoped for, and in this last place,
 as it is the argumēt (or credible assurance) of thinges
 not appearing.

v. 37.

The same ne-
 cessitie of faith
 proued by the
 new Testam.

First concer-
 ning particular
 benefites.

Examples of
 faith required
 in miracles.

5 But the testimonies of the new Testament doe
 also abound, shewing the necessitie of faith, as wel
 for obtaining particular benefites, by way of extra-
 ordinarie miracles; as for iustification, and eternal
 saluation. According to which distinction, we shal
 first recite examples of such faith, as at least had the
 former effect, though most commonly, when our B.
 Saviour cured by miracle, corporal infirmities, he
 also by the same diuine power, remitted the sinnes
 of the parties cured; & so their soules were iustified:
 And if they persevered in iustice, were also eternal-
 ly saued. Touching which last effect he expressely ad-
 monished one, that had beene lame thirtie eight
 yeares, saying vnto him: [Behold thou art made
 whole, sinne no more, lest some worse thing chance
 to thee] but for the present miraculous curing, faith
 of the patient was specially required. So when he
 heard a leper say vnto him: [Lord if thou wilt, thou
 canst make mee cleane (wherby the man professed
 his faith of Christes power) he stretching forth his
 hand touched him, saying: I wil: (and withal added
 his operative word, saying) Be thou cleane. And
 forthwith

Ioan. 5:
 v. 14.

Math. 8:
 v. 2. 3.
 Luc. 5:
 v. 12.
 13.

forthwith his leprosie was made cleane.] Likewise
 our Saviour much commending the Centurions faith,
 said vnto him [As thou hast beleued, be it done to
 thee.] On the other side, he gently rebuked the
 weake faith of his Disciples, distressed in a tempest
 on the sea saying, [Why are ye fearful, o ye of litle
 faith?] Againe, he both remitted the finnes, & cured
 the body, of one sicke of the Palsey, in regard, not
 only of the sicke mans owne faith, but also of others
 that brought him in his bed. For [seeing their faith
 (so declared by fact,) he said to the sicke of the palsey,
 haue a good hart sonne, thy finnes are forgiven
 thee] And to answer calumniators, that iudged him
 to blaspheme; our Saviour said, [that you may know
 that the Sonne of man hath power on earth to for-
 geue finnes, (then said he to the sicke of the palsey)
 Arise, take vp thy bed, & goe into thy house.] The
 like comforth and helpe he gaue to the woman tru-
 bled with an issue of bloud, that with great faith tou-
 ched the hemme of his garment saying to her; [Haue
 a good hart daughter, thy faith hath made thee safe.]
 Of the Archisinagogue, whose daughter he raised
 from death, he required no more for this purpose, but
 that he should beleue he could do it, and put away al
 feare and doubt, saying to him; [Feare not, only be-
 leue.] And to two blinde men he said, [Doe you be-
 leue that I can doe this vnto you? According to your
 faith be it done to you.] The same to an other that
 sought help to his sonne, our Lord said, [If thou
 canst beleue, al thinges are possible to him that be-
 ueeth.] To the woman of Chanaan, more instantly
 persecuring in hersuite for her daughter, and not
 ceasing for anie repulse, he said, [O woman great is thy
 faith, be it done to thee as thou wilt]. To that leper,
 more grateful then his neene felowes, who returned
 and gaue thanks, he denounced a better sentence

26 part. 1. AN ANKER OF

then the others deserued, [Thy faith hath made thee safe.] Also to an other restored to sight, he said, [Thy faith hath made thee whole.] So also S. Paul being requested to cure a lame man, [seing that he had faith for to be saued, he said with a loude voice: Stand vpright on thy feete. And he leaped vp and walked.] In these and the like benefites, faith was only, or cheifly required.

True faith is especially required in the visible head of the Church.

6. And that true and intire faith, is most necessarie to the supreme Iudge in al doubtes of faith and Religion, our Sauour, in his verie last document before his Passion teacheth by his fact and word, when he declared that [he had praied his heauēly Father, that Peters faith should not faile, and that he, (& consequently his successors) should confirme his brethren,] wherof we shal say more in the proper Article pertaining to S. Peters Successor, in the Apostolique Sea.

Luc. 17.
v. 19.
Ch. 18.
v. 42.
Act. 14.
v. 8. 9.

Luc. 22.
v. 32.
Art. 36.

Faith necessarie to iustification.

7 Here we shal adde more textes of holie Scripture which proue the necessitie of true Christian faith to Iustification. To this end S. Iohn Baptist was sent, to geue testimonie of Christ, [that al might beleue in him] because he geueth power to be made the sonnes of God, (not to al, but) to those that beleue in his name.] Our Lord also him self beginning to preach, said [The kingdome of God is at hand: be penitent, and beleue the Gospel.] And when the pharisees carped him for permitting the deuout penitent Marie Magdalen to touch him, and for saying, thy sinnes are forgeuen thee,] he finally said to her, [thy faith hath made thee safe,] that al might know faith to be necessarie to saluation: stil inculcating the same doctrine, [that euerie one that beleueth in him, perish not, but may, (doing that which by his grace lieth in thē) haue life euerlasting.] Cōtrariwise, [he that doth not beleue, is already iudged. For he that

Ioan. 1.
v. 7. 12.
Mar. 1.
v. 15.
Luc. 7.
v. 48.
Io. 3. v.
16.
v. 18.
v. 36.
is and

is (& so persisteth) incredulous to the Sōne (of God) shal not see life, but the wrath of God remaineth vpon him.] For this cause most especially, our Lord wrought so manie great Miracles (though he wrought them also to the particular benefite of manie, that the faithful might receiue, both temporal & spiritual good. For so he turned water into wine, wherby not only the want of wine was supplied, but also [he manifested his glorie, and his Disciples beleued in him.] He cured a Lordes sonne by his only word, [& the man beleued, & his whole house.] To an other that was borne blind, he gaue sight, who for speaking wel of CHRIST, was cast forth of the Sinagogue by the Pharisees. But therupon being further instructed, more expressly [beleued in the Sonne of God and falling downe, adored him,] our Sauiour stil admonishing the same wilful blind Pharisees. [If I doe not the workes of my Father, beleue me not; but if I doe, and if you wil not beleue me, beleue the workes.] Againe, though our Lord wept for Lazarus his death, yet he was glad therof [for his Disciples sake that they might beleue] when they should see him raised from death. And therefore he also added praier, with thanks to his heauēly Father [And that I did (saith he) for the people that stand about, that they may beleue that thou hast sent me.] For this purpose finally he appeared often after his owne Resurrection, so checking some for not beleuing sooner, that he not only wel accepted of them that saw him and beleued, but also more especially pronounced them [blesed that haue not seene and haue beleued.] And here the holy Euangelist testifieth, that [our Lord Iesus also did manie signes in the sight of his Disciples, which are not written in this booke] And that [many other thinges there are which Iesus did. And these are written (saith the same Euange-

Together with temporal benefites Christ ioyned spiritual good.

To this end also that al men might beleue, Christ did more miracles, and manie other thinges that are not

written.

How faith is
required in
Baptisme.

28 part. 1. AN ANSWER OF
list,) that you may beleue that Iesus is Christ the *Ch. 20.*
Sonne of God, and that beleuing, you may haue life *v. 31.*
in his name. Al conformable to our B. Sauiores
perpetual doctrine, and last instruction before he as-
cended into heauen: when he againe [exprobrated *Mar. 16.*
his Disciples (former) incredulitie & hardnes of hart, *v. 14.*
because they did not beleue them that had seene him
risen againe.] And so concludeth, geuing commissi-
ō to his Apostles to preach the Gospel in al the world.
And generally demonstrating to al men, [He that be-
leueth, and is baptised, shal be saued, : but he that
beleueth not, shal be condemned.] Loe, both be-
leeve and Sacrament are required to saluation : but
want of faith (for then al Sacraments & other workes
are vnprofitable) is sufficient cause of damnation.
Which cleare sense so distinctly expressed in the sacred
text, iustifieth the practise of the Church; which cō-
tinually before Baptisme (consequently before al o-
ther Sacraments) requireth faith, either actual, as in
al that haue vse of reason, or els the confession of o-
thers for them, as in Infantes. So after S. Peters *Mat. 19.*
first sermon, [they that receiued his word, were bap- *v. 14.*
tized] After these, others in like sort. And when *Act. 2.*
certaine had heard and [beleued Philip (the Deacon) *v. 41.*
euangelizing of the kingdome of God, and of the *4. v. 4.*
name of Iesus Christ, they were baptized men & we- *Act. 8.*
men.] The self same disposition and preparation, *v. 12.*
the same holie Deacon required in the Eunuch, the
treasurer of the Queene of the Ethiopians, reque-
sting to be baptized. Vnto whom he said, [If thou
beleuest with al thy heart, thou maist be baptized.]
And so it was done. S. Peter likewise taught Cor- *Act. 8.*
nelius, the Centurion, the same thing, that by the te- *v. 37.*
stimonie of all the Prophets, [al receiue remission of *Act. 10.*
sinnes, by Iesus Christ his name which beleue in him.] *v. 43.*
So the Gailor, and his familie, at Philippi, were
taught

16. taught by S. Paul and Silas, first to beleue in our
 33. Lord Iesus, & then were baptized incontinent.]
 8c I would be breefes, but I may not omitte to re-
 cite something of S. Pauls Epistles, & the residue of
 the new Testament, that al may see, how abundantly
 holy scriptures teach the absolute necessitie of faith,
 & how some harder places are illustrated and expoun-
 ded by others. Al indeede confirming ech other. S.
 Paul especially insisteth vpon this point, highly prai-
 sing the Romanes, & geuing thanks to God in their
 behalfe; [because (saith he) your faith is renowned in
 the whole world.] And to confirme them therein,
 affirmeth, that [the Gospel is the power of God vn-
 to saluation, to euery one that beleueth; to the Jew,
 and to the Greeke. For the iustice of God is reuea-
 led, by faith, into faith, as it is writen; And the iust
 liueth by faith.] For faith in general, produceth faith
 in particular Articles, by his grace, as [a fountaine of
 water springing vpvnto life euerlasting.] And [the
 iustice of God, by faith of Iesus Christ, vnto al, and
 vpon al, that beleue in him.] without which noe
 workes auaille to iustification. For al such [boasting
 is excluded, not by the law of deedes, but by the law
 of faith. For we account a man (saith the Apostle)
 to be iustified by faith, without the workes of the
 Law] that is, without Circumcisiō, or other workes
 of the Law of Moyses, or of nature, or what workes
 foeuer without faith. [For in Christ Iesus neither
 Circumcision auaileth ought, nor prepuce, but a new
 creature] So if Abraham (or any other) did workes
 which were morally good, before he beleued, he
 was not therby iustified: but [Abraham beleued
 God and it was reputed him to iustice.] So that by
 faith preceding his workes he had life: for faith did
 worke with his workes: and [by the workes (fo-
 lowing) the faith was consummate.] Therefore [the

S. Paul teach-
 eth very often,
 that faith is ne-
 cessarie: but
 neuer, that on-
 lie faith doth
 iustifie.

Faith without
 precedēt wor-
 kes, but not
 without subse-
 quent workes
 iustifieth. And
 so not faith on-
 ly. Iac 2. v.
 24.

Gentiles which pursued not after iustice, haue (by Christes grace) apprehended iustice; but the iustice that is of faith. But Israel in pursuing the Law of iustice, is not come to the Law of iustice. Why? Because not of faith, but as it were of worke, to wit, without faith in Christ. [Because of incredulitie, they (the Iewes) were broken from the olive tree (that is, from the Church) but thou by faith dost stand] not any mans priuate framed phantasie, that him self is iust, or shal infallibly be saued, but [by obedience of faith, knowne in al Gentiles.] Nor by faith alone, for the same Apostle saith, [Now there remaine Faith, Hope, Charitie, these three] al necessarie to iustification and saluation. Againe to shew the inualiditie of Moysees Law, he teacheth that [the Law was our Pedagogue in Christ, that we may be iustified by faith: But when the faith came, now we are not vnder a pedagogue, not the Children of the bond-woman (Agayn, signifying the old Testament) but of the free-woman] Sara, signifying the new Testament.

Special imagination of anie man, that him selfe shal be saued, is not faith, but a vanie phantasie.

Faith is also necessary to perseuerance in iustice.

9 And this faith being receiued, is noe lesse necessarie to be kept, as the same Apostle often admonisheth the Colossians, and al the faithfull, that [they may be presented, holie, & immaculate & blameles before Christ, if yet ye continue (saith he) in the faith, grounded, & stable, & vnmouable fro the hope of the Gospel.] And in a other Epistle, aduertising that [we be made partakers of Christ, yet so, if we kepe the beginning of this substance firme vnto the end] exhorteth to procede to perfection, [not againe laying the fundacion of penance from dead workes, (for such were the verie best workes before faith) & of faith towards God: but to approach with a true hart in fulnesse of faith, seeke a Countrie, not terrestrial, but a heauenly.

Ro. 9.
v. 30.
31. 32.

Rom. 11.
v. 20.

Rom. 16.
v. 26.
1. Cor. 13.
v. 13.

Gal. 3.
v. 24.

Gal. 4.
v. 24. 31

Colos. 1.
v. 22. 23

1. Thes.
3. v. 3.
5. 10.

2. Thes.
1. v. 3.

11. Ch.
2. v. 12.

1. Tim. 2.
v. 15. Ch.

And 4. v. 6.

im. 1. 10 And wheras the other foure Apollles, which Other Apo-
 3. 14. write Epistles, doe more especially teach the necessi- stles teach the
 3. v. tie of good workes, as likewise S. Paul verie abun- same necessi-
 Ch. dantly, yet they first require faith, euen as S. Paul. tie of faith to-
 . 1. and al the Euangelists doe. And therfore S. Iames gether with
 Ch. encoraging vs [to esteeme it al ioy, when we shal fal ther good wor-
 7. 21. into diuers tentations] or persecutions : yeldeth this kes.
 11. reason, [knowing (saith he) that the probation of
 . 16. your faith, worketh patience :] where he presuppo-
 1. v. seth faith most necessarie, and the probation therof,
 . passing profitable. Yea he proueth the necessitie of
 2. good workes, that faith may be shewed ; that it [may
 3. 20. not be idle (saith he) but consummate ; that it may
 6. be liuing, not dead.] S. Peter also teacheth both
 . 2. the necessitie and profit of faith, [to you that beleue,
 8. is honor ; but to them that beleue not, the stone,
 which the builders reiected, is made into the head
 of the corner, and a stone of offence, and a rocke of
 scandal, to them that stumble at the word, neither
 doe beleue.] Againe he saith, [the time is, that
 4. iudgment begin at the house of God. And if first of
 7. vs (saith he) what shal be the end of them that be-
 leue not the Gospel of God :] that is to say ; If best
 Christians must passe through manie tribulations,
 here called iudgment, then such as beleue not at al,
 shal be iudged and punished without end. He a-
 gaine warneth al the faithful, not to folow priuate
 Pet. 1. interpretation of Scripture, for [there shal be lying
 20. Maisters, which shal bring in sectes of perdition.]
 2. v. The verie same S. Iude aduiseeth al, [to contend for
 Ind. v. the faith once deliuered,] adding, that euen then
 . in his time, [there were certaine men secretly entred
 in, which (saith he) were long agoe prescribed into
 this indgement, impious, transferring the grace of
 our God, into riotousnes, and denying the onelie
 Dominator, and our Lord Iesus Christ.] For that
 in ef

32 *part . 1.* AN ANKER OF
in effect the denying of anie point of faith, is denying
Christ, who is truth it self.

S. Iohn both
in his Epistles
and Apocalipfe
testifieth the
same doctrine.

11 To conclude, therefore this first Article with S.
Iohn: He as wel in his Epistles, as in the Apocalypfe,
crieth vnto vs, that [this is Gods commandement,
that we beleue in the name of his Sonne Iesus Christ,
and loue one an other.] Writing to the seauen
Churches, and in them, to the whole Church militāt,
praiseth them which admitte not the doctrine of he-
retikes, but [tried them, which say them selues to
be Apostles and are not, and found them liars.] And
especially such, as [dwelling where the seate of Sa-
tan is, hold Christes name, and denie not his faith]
but [such as had the name that they liued, and were
dead, he threatned to punish seuerely.] And [the
luke-warme, the Holy Spirit vomiteth out of his
mouth.] Elsewhere he addeth, that [in trial and tri-
bulatiōs, is the patience of Sainctes, which kepe the
commandementes of God, and the faith of Iesus.]
For [he that shal ouercome, shal possesse al glorious
thinges, and I wil be his God (saith God almightie)
and he shal be my Sonne. But to the fearful, and in-
credulous, their part shal be in the poole, burning
with fire & brimstone, which is the second death.]

1. Ioh. 5.
v. 10.
Ch. 3.
v. 23.

Apoc. 2.
v. 2. 13.

Apoc. 3.
v. 1. 16.
Ch. 14.
v. 12.

Chap. 21.
v. 7. 8.

An aduertis-
ment, with a
request to our
aduersaries.

12 I doubt not but some smal part of these holie
Scriptures, might haue sufficed to proue, and mani-
festly to shew, not only the absolute necessitie of the
true Christian faith, but also that it is first of al requi-
red; as without which, noe workes doe iustify, nor
bring anie to saluation. But I haue collected thus
much (omitting also much) to geue more abundant
satisfactiō, touching this first ground of al Religion:
because our aduersaries, often in their writings, &
much more in pulpittes, and frequent discourses, vn-
truly charge Catholiques, to build their Religion v-
pon their owne good workes, and to ascribe litle
to faith

to faith: whereas indeede, we doe assuredly beleue, and plainely professe, that as faith is dead without good workes, so al workes are dead without true faith. Wherefore we pray al Protestantes and Puritanes, in this point especially, to ioine right handes with vs, that true faith is necessarie to saluation, and that there is but one true Religion, for the reclaiming of al careles miscreantes, & sensles wordlings, who frame to them selues a new paradoxical phansie, that men may be saued in any Religion: which you know is a most grosse error; and that they which are indifferent to any Religion, haue in deede noe Religion, and so walking in the brode high way of perdition, draw ouer nere to desperate Atheisme.

Mans witte, or reach of natural reason, can not attaine Faith. Neither is mans testimonie sufficient to assure it, but Gods word only.

ARTICLE. 2.

BY the later part of the description of Faith, where the Apostle saith. It [is the Argument of thinges not appearing:] he teacheth, that it is not a sensible demonstration, but a credible assertion, neither of thinges euident, but of thinges not appearing to our senses, nor to natural reason, or vnderstanding, and so is aboue nature: wherupon al matters of faith are called supernatural, yet not contrary to nature, or reason. For as Art doth perfect nature, and not destroy it: so diuine Grace, excellling both nature and art, by faith which surmounteth the vse of sense, and discourse of reason, supplieth their imperfections; because they are defective, and sometimes doe erre. For example. It seemeth to our eyes, that the Moone is as great as the Sunne, and greater then anie other planet, or Starre,

E

Matters of faith are not naturally demonstrable, but by Gods word made credible.

Faith is not contrary to nature: but aboue nature.

As reason is aboue sense, so faith is aboue reason.

but

And the light
of glorie is a-
boue faith.

but reason considering the difference of their distāce
frō the earth, iudgeth otherwise. We cā not by natu-
ral reasō conceiue, that mans bodie dead & turned in-
to dust, or other matter, shal rise againe to life: but
faith teacheth vs, that it shal rise, by the omnipotent
power of God, [to whom al thinges are possible.] *Math.*
And therefore pointes of faith, are not alwaies proued *v. 26.*
and demonstrated, in such sort as may conuince the
repugnant vnderstanding to yeld assent therto, but
are proposed as reuealed by God almightie, as be-
ing in him possible, in them selues conuenient, & by
his reuealing who is truth it self, made credible.

Al pointes of
faith are made
credible by
Gods propo-
sing them.

2. So the Royal Prophet testifieth, speaking vn-
to God in the person of al his faithful seruantes.
[Thy testimonies are made credible exceedingly.] *Psal. 92.*
Yea al pointes of faith, are so merely and only cre- *v. 5.*
dible, and not demonstrable, that when they become

Christ had not
faith but in
Place therof
knowledge.

cleare, and euident to sense or natural reason, they
are not then properly matter of faith, but of know-
ledge. And this is the reason why our B. Sauour,
knowing perfectly from the first instant of his incar-
nation, al thinges past, present, & to come, had not
this vertue of faith, but in place therof, had know-
ledge of al diuine misteries, which to vs are pointes
of faith. Likewise Angels and other Sainctes, haue
not faith, because they now euidently know, by light
of glorie, the thinges which they beleued before
by light of faith, as S. Paul instructeth vs saying.

Neither An-
gels and other
Sainctes in
heauen, haue
faith but
knowledge.

[When that shal come that is perfect, that shal be
made voide that is in part. We see now by a glasse
in a darke sorte, but then face to face. In an other
place he also saith, that [we walke by faith, and
not by sight.] *1. Cor. 13.*
v. 10. 11.
2. Cor. 5.
v. 7.

3 The reason wherof, the wise man yeldeth say-
ing That, (whiles we are in this life) [The bodie
that is corrupted, burdeneth the soule, & the earth-
ly

Sap. 9.
v. 15.

CHRISTIAN DOCTRINE. *Art. 2. 35.*

ly habitation, p[re]sseth downe the vnderstanding that thinketh many thinges. And we doe hardly coniecture the thinges that are in the earth; & the thinges that are in sight, we finde with labour: But the thinges that are in the heauens, who shal search out? And thy sense (saith he turning his speach to God) who shal know, vnlesse thou geue wisdome, and send thy holy Spirit frō on high? And so the pathes of them that are on the earth, may be corrected, and men learne the thinges that please thee.] By which sacred doctrine, we are instructed, that in this life, we can neither know diuine mysteries by discourse of reason, but only by faith; neither can we beleue them, vntil our vnderstanding be eleuated by Gods grace, aboue natural capacitie. And therefore faith can not be ascribed to mans natural witte, nor humane reason, but to Gods illumination, infusing the Theological vertue of faith into the soule. Neither doth God ordinarily choose, the wise of this world, but the plaine and simple without guile. Cain doubtles was not inferiour to Abel in humane witte, but being couetous of temporal riches, kept his better fruites to his owne vse, offering the worse to God; and circumuenting his brother, drew him forth into the fielde, and there slew him. And afterwarde [going forth from the face of our Lord] albeit [he dwelt as a fugitiue on the earth] yet he so prospered in the world, that [he built a Citie, and called it by the name of his sonne Enoch.] Those of his race are noted also to be worldly wise. [Iabel, was the inuentor of Tentes. Iubal, of singing (or playing) on harp & Organes. Tubalcain of working in brasse and Iron] But [Enos the sonne of Seth, began to inuocate the name of our Lord] in publique and solemne maner, assembling many together, as is most probable. For some such visible distinction there was betwene

Man can not
attaine faith by
natural witte.

Faith is the gift
of God.

It is rather ge-
uen to the sin-
cere of hart,
then to the
worldlie wise.

Examples
therof in the
Scriptures.

twene those which were called [The sones of God, & others called the sones, or daughters of men.] Nemrod and his complices, had witte enough, like worldly politiques, to deuise and conspire, to build the Towre of Babel: but Heber, and his familie, beleuing gods promise, that [he would no more destroy all flesh by waters] was free frō their crime & punishment. Not the lerned Egypťiās, the sūtle Assiriās, the wise Grecians, the puissāt Romās; no not the renowned Philosophers, Pithagoras, Socrates, Plato, Aristotle, : but [Abraham, Isaac, Iacob,] and their particular progenie, especially the children of the same Iacob, were illuminated with true faith, & confirmed therein. This is it, wherof S. Paul admonished the Corinthians, according to the Prophets doctrine: [For it is writen (saith he) I wil destroy the wisdom of the wise, and the prudence of the prudent I wil reiect. Where is the wise? Where is the Scribe? Where is the Disputer of this world? Hath not God made the wisdom of this world foolish?] For the same cause he also auoucheth, that his speech & [preaching was not in the persuasible wordes of humane wisdom, but in shewing of spirit and power.] And why? [that your faith (saith he) might not be in the wisdom of men, but in the power of God.]

Testimonies of
holy Scrip-
tures.

Gods grace
being the prin-
cipal meanes
of beleeuing:
the lawful
preaching, and
diligent hea-
ring of Gods
word, is the se-
condarie mea-
nes.

4 It is true also, that mans industrie is required. For [faith is by hearing.] Therefore men must imploy their diligence, lending their eares to heare. And for this purpose, God prouided that there were euer some that did preach his word [diuersly, and diuers waies in times past, God speaking to the Fathers in the Prophets : last of al in these daies, haith spoken to vs in his Sonne.] And his Sonne, our Lord and Sauour, still speaketh by his Apostles, and other preachers, to whom he said. [As my Father hath sent me; I also doe send you.]

Gen. 6.

v. 2.

Gen. 11.

v. 4.

Gen. 9.

v. 11.

Gen. 12.

v. 22.

1. Cor.

v. 19.

Isa. 33.

v. 18.

1. Cor.

v. 4.

v. 5.

Rom. 10.

v. 17.

Heb. 1.

v. 1.

Ioan. 2.

v. 21.

Yet

5 Yet here we must adde one other necessarie do-
cument, that as only Gods grace, doth dispose the
souls of men to heare willingly, and illuminateth the
vnderstanding to conceiue that which is proposed :
so on^{ly} Gods word doth assure vs of the truth, in al
point^s of faith. Bccause al men (speaking of hu-
mane v^{er}itute) may in spiritual thinges be deceiued,
or being maliciously disposed, may deceiue. But god
who neither can be deceiued, nor can deceiue; doth
by his word infallibly awarant our faith, more assu-
redly then we doe, or can know any thing, by our
experimental senses, or natural reason, or humane
reporte. In consideration wherof, S. Paul saith ;

Faith is groun-
ded in Gods
word only, not
in anie mans
wordes.

Euerie man
may be decei-
ued or may de-
ceiue, but not
God.

Proued by tes-
timonies of ho-
ly Scriptures.

And by our
Saiours pro-
cedinges.

3. [God is true, and euery man is a liar] Yea in confi-
4. deration of the general insufficiency, of man, our Sa-
uiour Christ, God and man, who is truth it self, and
can not lie, yet to geue men more satisfaction, cha-
lenged nomore credit (as he is man) but as his doc-
12. trine is warranted by God. [For of my self (saith he)
9. I haue not spoken, but my Father that sent me, he
gaue me commandement what I should say, and what
I should speake.] For God the Father, together with
the Holie Ghost, gaue him testimonie sensibly, in the
sight and hearing of men, when he was baptized by
3. S. Iohn Baptist: where S. Iohn [saw the Spirit of
6. 17. God descending as a doue, and comming vpon him.
And behold a voice from heauen saying: This is
my beloued Sonne in whom I am wel pleased.] A-
17. gaine in his Transfiguration. [A bright cloude o-
uershadowed them, and loc a voice out of the cloude
5. saying, This is my welbeloued Sonne, in whom I
am wel pleased, heare him.] By which warrant, our
Saiour conformably, sending his Apostles, and o-
10. ther Disciples, said to them in like cleare wordes,
16. [He tbat heareth you, heareth me.] So therfore,
Christ as man, spake no other thing, but as God the

B. Trinitie gaue him commaundement. And so the Prophets, Apostles, and al true preachers, [draw *Is. 12. v. 5.* waters in ioy, out of the Sauours fountaines. *So v. 5.* [the holie men of God, spake inspired by the holie *2. Pet. v. 21.* Ghost] Yea Balam, (though his intention was peruerse, desiring to haue pleased Balac, was forced to speake true and good thinges of the Israelites, and for his excuse to Balac, vttered also this truth that [God is not as man, that he may lie, nor as the *Nu. 23. v. 19.* sonne of man, that he may be chauged.] Dauid reciteth Gods speach saying. [The wordes that procede from my mouth, I wil not make frustrate. Once *Pf. 88. v. 35.* I haue sworne in my holie, I wil not lie to Dauid. His seede shal continue for euer.] Our Sauour saith. [The wordes that I haue spoken vnto you, be spirit and life. Heauen and earth shal passe, but my wordes shal not passe.] *Io. 6. v. 43.*

6 Whether therfore God speake by his Sonne, by his Prophets, by his Apostles, or by other men rightly sent, his worde is true, certaine, and infallible, & so the people of Israel securely [beleued our Lord, *Exo. 14. v. 31.* and Moyses his seruant.] So the Thessalonians, and other good Christians, [receiued the word of the Apostles, not as the word of men, but (as it is indeede) *1. Thes. v. 12.* the word of God.] Al which shew this fundamental doctrine, chat faith is grounded in the word of God. Now the next point is to know, which is the word of God.

Gods word is partlie writen in the holie Bible, partly knowne and kept by Tradition.

ARTICLE 3.

Protestantes
not only denie
many traditiōs:
but also some
partes of the

Here our Aduersaries dissent from vs: not only denying Traditions to be the word of God, but also refusing the Bookes of Tobie, Iudith

Judith, Wisdome, Ecclesiasticus, The first and second of Machabies, and partes of Hester, and Daniel. Some also denie the Prophecie of Baruch, with Ieremies Epistle. And Lutheranes resist diuers Epistles of the new Testament; al which, the Catholique Romane Church holdeth as Canonical Scriptures, no lesse then the others, which both we and they receiue for the vndoubted word of God. For prooffe of the Authentical auctoritie of these partes called into controuersie, I remitte you to the Catholique Edition of the English Bible, & to the Auctors there cited.

2 But the Controuersie of Traditions, may not be omitted in this place, because not only some other pointes of Christian Faith, namely that our vsual Crede, is authentical doctrine, but also the assurance which we haue of the whole sacred bible, dependeth especially vpon Tradition. For except we admitte the testimonie of our Ancesters, & predecessors, who say, that they receiued this booke, of their elders, as the writen word of God, and that it hath bene so deliuered and receiued, from one age, to another, from the times when the seuerall partes thereof were writen, we should not haue more certaintie of anie part of the holie Bible, then of the Gospels, which are said to be writen by S. Peter, S. Thomas, S. Bartlemew, and Nicodemus. But by Tradition and iudgment of the Church, we assuredly know, what Bookes are the writen word of God: which otherwise the Scripture it self decideth not. Neither doe we therefore say, that the Church maketh any booke to be the word of God, but that the Church declareth it so to be. And this is noe more inconvenient, then that Christ him self, was declared by S. Iohn Baptist, and by the Apostles, to be our Redemer. For euen as Christ did not depend vpon S. Iohn, nor vpon the Apostles, but they wholly depended.

Bible, which Catholiques hold to be authentical.

Which is no more inconvenient then that Christ was made known by S. Iohn Baptist and the Apostles.

pended vpon him; yet he tooke testimonie of them, and they declared him to be the Messias sent of God: so the holie Scriprures in them selues, depend not vpon the Church, yet are made knowen to vs, to be the written word of God, by the testimonie of the Church. And that the Church did so testifie, we know by Tradition. Yea Protestantes also, vpon the same special ground, accept of the farre greater part of the holie Bible. And it were verie absurde, that leauing the common spirit of the Church, the priuate spirites of particular men should Iudge, which bookes are the word of God, and which are not: for so the contention were endles. as appeareth by Luthers reiecting of S. Iames his Epistle, and some other partes of the new Testament; which Caluin coming after him, and generally Engilsh Protestantes, acknowledge to be the true word of God. By which, and other like examples, al men may see, how necessary the auctorite of Ecclesiastical Tradition is, for decision of this principal point, to know which Bookes are diuine Scriptures.

*Io. 1.**7. 32.**Luc. 2.**v. 48.**Act. 1.**8. 21.*

Traditions did not cease when Gods law began to be written.

There was no Scripture for the space of 2400. years.

And 1000. yeares more, before the last part of the old Testament was written.

3 It is moreouer to be obserued, that as the wil & word of God, was a longe time knowen to the faithful people by only preaching and Tradition, without writing: so after that God gaue also a written Law, Traditions did not cease, but remained stil in force, retayning their former auctoritie. For al was not written, as we shal here shew, by testimonie of the written word. First then it is cleare, the space of aboue two thousand, four hundred yeares, from the creation of this world, and beginning of the Church, there was noe Canonical Scripture at al: til Moyse writte the fve first Bookes, calle I Pentatheucon; & as it is verie probable, translated the Booke of Iob, into Hebrew, written not longe before in the Arabike tongue. And in the last prophesie of the old Testament

Testament which is Malachias, (for I wil not geue instance of other Bookes called into controuersie) was written about the yeare of the world, three thousand, and five hundred : to witte, after the relaxation of Gods people, from their captiuitie in Babilon. In so much, that if the meanes of knowing true Religion, be limited within the precinctes of holy Scriptures, it was passing longe without this meanes, and yet longer before it was complete.

4 Likewise there passed some yeares, after the beginning of the Church of Christ, by preaching, and propagation of the Gospel in diuers nations, before anie part of the new Testament was written. For S. Mathew writte the first part, about the eight yeare after our Sauours Ascension : And the last part was written by S. Iohn the Euangelist, nere three score yeares after the first. This manifest truth conuinceth you of error that say : Al doubtles in Religion, must be immediatly tried, and finally decided, by onely Scriptures. For needes you must first confesse, that before the holy Scriptures were written, there was some other sufficiēt meanes of trial, & decisiō of doubtful cases. Secondly, you must tel vs, when that former meanes ceased, and this other of onely Scriptures came in place. Whether so sone as anie holie Scriptures were extant, or not vntil some great part, half, or more, or al, were deliuered to the Church. If you say that before al was written, the rest suffised for this purpose : then that which was written after, was needles : so the later Prophets in the old Testament, and S. Iohns Gospel, with the Apocalypse, are superfluous, or not necessary. If you say, that holie Scriptures alone, did not suffice til al were written, then you must graunt, that al the time, betwene the first, and last writing of holie Scriptures, (which was aboue a thousand yeares in the old Testament, and a

Neither was the new Testament written presently after Christes Ascension.

Before there were Scriptures, doubtles were decided by the Church.

bout threescore yeares in the new Testament) some other meanes was also necessarie together, with so much of them as was then written, to declare & determine questions rising in the Church of God.

Some Scriptures are now wanting which were sometime extant.

5 But after that al were written & published which now we haue, you wil say: They are the only trial of Christian truthes, and are sufficient without help of Traditions, or of interpretations, either of ancient Fathers, or the Church present. But that you may also see your weaknes in this euasion, we demand of you, what supplie you haue of such Scriptures as were once written, and are longe since perished. For there were some other partes of holie Scripture, which are not now in our Bible, as appeareth in the third Booke of Kings, where it is written, that [Sa-
lomon spake threethousand Parables, and his songes were a thousand & five. And he disputed of trees, from the Cedar that is in Libanus, vnto the Hissope which cometh out of the wal: And he discoursed of beastes, and foules, and creeping wormes, and fishes.] And by S. Paules Epistle to the Colossians, where he signifieth, that he [writte an Epistle to the Laodicians] which is not now extant.

3. Reg.
v. 32.

Coloff. 4.
v. 16.

6 More particularly we require you to proue this assertion of youres by expresse holie Scripture, That al necessarie pointes of Christian Faith and Religion, may be immediatly proued by onlie Scriptures. And that none other auctoritie is to be admitted. Let vs see therefore by what holie Scriptures, you mantaine this your position. I wil recite some textes for you, the verie fittest you haue, as I dare boldly presume. I know you vse for this purpose, to alledg the word of God written by Moyse in the fourth Chapter of Deuteronomie saying [you shal not adde to the word that I speake to you, neither shal you take away from it: kepe the commaundement of the Lord your God
which

The Scriptures which Protestantes alleage for their opinion doe not proue it.

The first place.

Deut. 4.
v. 2.

which I commaund you.] The most plaine and literal sense of this precept is, that we must not by addition, nor by subtraction, alter or change Gods word or commaundement, neither must we cal that Gods word or commaundement, which is not his word nor commaundement. But deduction of one truth from another, is not here, nor elsewhere forbid. And whatsoeuer is deduced of the holie Scripture by the Church inspired and assisted by the holie Ghost, is Gods word, in that it is the word of the holie Ghost.

7 An other like place is, in the twelfth Chapter of the same booke [what I commaund thee, that only doe to our Lord: neither adde anie thing, nor diminish.] This is an admonition concerning Hostes to be offered in Sacrifices: commaunding, that al those thinges should be offered, which are prescribed by the Law, & prohibiting other kindes of thinges. Neither was the ordinance of King Dauid, contrarie to these precepts, that [there was equal portiō of him that went down, into battle & of him that abode at the baggage: for this was done from that day, & euer after, it was decreed and ordeined as a Law in Israel.] Neither was the institution of a new Feast, in the Dedication of an Altar, contrarie to Gods Law, but was verie agreeable therto, which Feast christ honoured and kept, as is cleare in the Gospel, wheras otherwise our Sauour sharply reprehended and condemned the friuolous Traditions obserued by the Iewes, & pretēded by them as Traditions of the Ancientes: and he likewise condemned the commandementes of men, which were contrarie to Gods commaundementes.

8 Also our Sauour willed the Iewes, to [search the Scriptures (that is, not only to reade superficially, but also to search the sense depely,) for (saith he) you thinkin them to haue life euerlasting, and the

The second place.

The third place.

same are they that geue testimonie of me] but he doth not say, the same only, for besides the Scriptures, he alledged also the testimonie of S. Iohn Baptist, likewise his owne workes, and the voice of his Father, none of al which was as yet written. And afterwarde he sent his Apostles to be [witnesses of him in Ierusalem, and in al Iewrie, and Samaria, & euen to the vtmost of the earth.

v. 33.
37.

Luc. 2.

v. 48.

Act. 1.

v. 8.

2. Tim.

v. 15.

The fourth
place.

9 S. Paul also willeth his scholer S. Timothie, to learne true doctrine in the holie Scriptures [because (saith he) from thine infancy, thou hast known the holie Scriptures, which can instruct thee to saluation, by the faith, that is in Christ Iesus.] Then further shewing the vtilitie, and vse therof, he saith [All (or euery) Scripture, inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice, that the man of God may be perfect, instructed to euery good worke.] In al which passage, it is cleare, that holie Scriptures are proposed, not as the onely, but as one special meanes, to learne Faith, and other vertues, wherby to be perfect & instructed to euery good worke. But in no wise doth the Apostle detract from his other instructions, which he gaue immediatly before saying, [continue thou in those thinges which thou hast learned, & are committed to thee, knowing of whom thou hast learned.]

v. 16.

17.

v. 14.

The fift place,

10 Finally S. Iohn in the end of the Apocalypse, geueth this threatning charge, [I testifie to euery one, hearing the wordes of the Prophecie of this booke; If anie man shal adde to these thinges, God shal adde vpon him the plagues written in this booke. And if anie man shal diminish of the wordes of the Booke of this Prophecie: God shal take away his part out of the Booke of life, and out of the holie Citie, and of these thinges that be written in this Booke.]

Apoc. 22.

v. 18.

19.

Which curse falleth vpon those, whosoever by adding, or diminishing, corrupteth this prophesie. And no doubt, the same plague and punishment pertaineth also to whosoever corrupteth anie part of holy Scriptures: but maketh nothing at al against true expositions, nor against Traditions, agreeable to holie Scriptures nor against writing more holie Scriptures after this Booke. For the same S. Iohn him self, writte his Gospel, after this Prophesie of the Apocalypse: & concludeth the same Gospel thus. [But there are manie other things also that Iesus did, which if they were written, in particular, neither the world it self I thinke, were able to containe those Bookes, that should be written.] Thus much concerning those holie Scriptures, which Protestantes commonly produce against the authoritie, & vse of Traditions.

II Now let vs further see some examples, and other testimonies of the written word of God for Traditions, which the Church calleth the vnwritten word.

1. 1. It is cleare in the beginning of Genesis, that God hauing created the world, according to Moyses his relation,
2. 2. in six daies, [he rested the seauenth day, from al worke that he had done, and he blessed the seuenth day and sanctified it.]
2. 3. Wherupon Gods people obserued the seuenth day, resting from seruile worke, wherof it was called the Sabbath, which in English, signifieth Rest; and the same continued by Tradition, for there were as yet no Scriptures (as is already noted, til the written Law was geuen. And in the written Law it was continued and confirmed by special forme of wordes, as a thing wel known, & so is confirmed by these termes to the people. [Remember that thou sanctifie the Sabbath day. (In Deuteronomie) Obserue the day of the Sabbath.] Also the maner of keeping it holy, is largely described, & the reason of it alleaged, from the first institution.

The necessitie of Traditions proued by expresse Scriptures. And first by examples.

The Sabbath day instituted.

And scarce anie other Precept, is so oft inculcated in al the old Testament, as this of keeping the Sabbath, that is, the seventh day of the weeke, holie, and vacant from worke. Neuerthelesse this seventh and Sabbath day, is now a worke day, as the other five daies of the weeke ordinarilie are. And both the old Traditions of Patriarkes, and the old precept of Moyse's Law, are abrogated, without any expresse holie Scripture, for the omission therof. Yet are al Christians wel warranted herein, by Apostolical Tradition, to worke on Saturday, which is the Sabbath day.

Sunday called
our Lords day,
kept holie day,
by Apostolical
Tradition.

12 And by the very same Tradition, the Sunday, called the Dominical and our Lordes day, is made holie Day. Because on this day (called by al the Evangelistes, the First of the Sabbath) our Lord rose from death. And it began first to be kept holie day in the Apostles time. For S. Paul calleth it, [the first of the Sabbath] in which Christians assembled together. And so doth S. Luke call it [the first of the Sabbath] when they were assembled to breake bread (that is to minister the blessed Sacrament.) And shortly after, being already a holy day, it was called, our Lordes day. But the Iewes kepe the seventh and Sabbath day still, as is to be seene at Rome, Venice, Amsterdam, Frankford, and whersoever they dwel. And Protestantes receiue & obserue in their maner, both these Traditions, aswel in working on Saturday, which is the Sabbath and seventh day, as in abstaing from worke on Sunday, which is not the last but the first day of the weeke, now called our Lordes day. And that there was a day so called, before al the Apostles were parted from this world, appeareth by S. Iohn, making mention therof in the beginning of the Apocalypse, but no expresse mention is there, nor elsewhere in al the holie Scriptures, that Saturday is
now

Mat. 23

v. 1. M

16. v. 2

Luc. 24

v. 1.

Ioan. 20

v. 1.

1. Cor. 16

v. 2. A

20. v. 7

Apoc. 1.

v. 10.

now a day of worke, nor that Sunday was made the holy day, both which we know and obserue by Apostolical Tradition.

13 A third example we haue, in the obseruation of things reputed [Cleane, and vncleane.] God commanded Noe to receiue into the Arke [of all beastes that are cleane, seuen and seuen, male and female, but of the beastes that are vncleane, two and two, male and female] either by Tradition, as it might be reuealed to his Ancesters, or els by particular instructions, Noe knew this difference of cleane & vncleane beastes, and from Noe to Moyse, the same was known by Tradition. Afterwardes by the written Law, it was largely expressed; Especially in the Booke of Leuiticus, with many other Ceremonial Precepts, which were of vigour and force til our Lordes Passion and death. And some of them were continued after his Ascension and coming of the Holie Ghost, the space of some yeares, and that by expresse Decree of the Apostles gathered in a solemne Councel: where they definitiue determined, that Christians should keepe a certaine Ceremonial precept of the old Law, in these wordes. [It hath seemed good to the Holie Ghost, & to vs, to lay no further burden vpon you, then these necessarie things, that you abstaine from things immolated to Idoles, and bloud, and that which is strangled, and fornication.] This prohibition of eating bloud and strangled meates, (as puddinges, and rapets,) which were also forbid long before the written Law, in the daies of Noe, and renewed by the Apostles, as necessarie vnder the same tenure of wordes, with Idolatrie and fornication (which two, alwaies were, and are, greuous finnes,) is since so euacuated, that now these meates are lawfullie eaten in due times, as other things are: And that by custome and Tradition of the

Church

What things were reputed cleane and vncleane, was knowne by tradition.

Astinance fro eating bloud of beastes some time commanded, is now abrogated by Tradition.

Church, els we should be bound to abstaine from them stil.

Circumcision
first obserued,
and afterward
omitted by
Tradition.

14 A fourth example is, concerning the time, when the Sacrament of Circumcision, cealed to be lawful: *Gen. 1 v. 10* which was first instituted in the time of Abrahā, continued, & confirmed by the written Law: [Not that *Leuit. v. 3.* it is of Moyſes (ſaith our Sauour) but of the Fathers] whereof S. Stephen making mention, in his *Ioan. 7 v. 22.* Apologetical Sermon, calleth it [the Testament of Circumcision, which God gaue to Abraham.] For *Mat. v. 8.* although Christians, whether they were borne Iewes, or Gentiles, were not bound to obserue it, as we see by the Apostolical Decree euen now recited; yet it remained lawful if any would vse it. And so S. Paul knowing, and mantaining it, not to be necessarie, nor in some persons cases and conuenient, auoucheth that [Titus, wheras he was a Gentile, was not compelled to be Circumcised,] neuertheſſe [he Circumcised Timothee because of the Iewes that were in those places; for they al knew, that his father was a Gentile;] and returning after this to Ierusalem, where it was reported that [he taught those Iewes, *Gal. 2 v. 11.* that were among the Gentiles, to depart from Moyſes, saying, that they ought not to circumcise their children, nor walke according to the custome.] *Act. 16 v. 3.* To purge him self of this suspition, and [that al should know, that the thinges which they heard of him were false, & that him self also walked keping the Law: he taking certaine men vnto him that had a *Act. 21 v. 21.* Vow, was purified with them (according to the Law of the Nazarites) and entred into the Temple; shewing the accomplishment of the daies of the Purification, vntil an Oblation was offered (particular Sacrifice of Holocaust, and sinne, and a pacifique Host) *Num. 6 v. 13.* for euerie one of them.] Thus did S. Paul teach, *v. 14.* both by practise and word, that circumcision, and other

The vow of
Nazaretus,
made and accomplished by
S. Paul, is now
changed.

other pointes of the old Law, were neither hurtful if they were obserued, nor of themselves necessarie to be obserued. [As God hath called euerie one (saith he) so let him walke, and as in al Churches I teach. Is anie man called being circumcised? Let him not procure prepuce. Is anie man called in prepuce? let him not be circumcised] But when, and by what auctoritie this indifferency ceased, and that circumcision, and other obseruances of the old Law became to be vtterly vnlawful and damnable, as now they are, and haue bene many hundred yeares, is not expressed in anie part of holy Scriptures. Al that we know herein, is by only Tradition, practise and iudgment of the Church. Many other examples occur in the Law of Moyse, as the precept of mariages within the same Tribes, written in the Booke of Numeri. Yet Leuites married with the Tribe of Iuda, as appeareth in S. Lukes Gospel. The Ceremonies recited by S. Paul in the ninth Chapter of his Epistle to the Hebrewes, are not al expressed by Moyse in the written Law.

There be also diuers other examples in Christian doctrine, yea euen in those thinges, which our aduersaries acknowledg to be matters of faith, and important pointes of Religion, which are not expressed in the holie Scripture. Baptisme, and the Eucharist, are nowhere called Sacramentes, in al the holie Bible. Neither the Rites or maner of administering them. In what maner thole three thousand were baptized, whom S. Peter conuerted in his first sermon, is not set downe. It is particularly related, that Philip the Deacon, and the Eunuch, (a certain Queenes thersurer;) went out of the Chariot, into the water, and there Philip baptized the Eunuch. Christ our Lord commanded his Apostles to baptize, but the Rites how it is to be done, are nowhere expressed

The Iewes being bound by their Law, not to mixe their Tribes by marriage, yet the Tribe of Leui was exempted by Tradition.

They obserued some Ceremonies not writen. Other examples in the new Testament. Baptisme & Eucharist Sacramentes.

Rites in administration of them.

pressed in holie Scripture. Our Lord instituted the B. Sacrament of his Bodie and Bloud, and administered the same late in the euening after supper, wherein he and his Apostles had eaten the Paschal Lambe; And bade his Apostles [Doe this &c.] The Christians at Corinth, coming together to eat our Lordes Supper, [euerie one tooke his owne supper before] which was then lawful, so they had done it at home in their houses, but the Apostle reprehended the richer sorte, for eating in the Church, with confusion of the poore; concluding his admonition, that [when he should come] to Corinth, [he would dispose] some thinges, which he did not then write.

Mat. 2
Mar. 1
Luc. 22
1. Cor.
v. 20.

Other sacred
actions ac-
knowledged by
Protestantes.
Confirmation,
Confession,
Ordination,
Mariage, with
their set forme.

16 Moreouer English Protestantes, acknowledge Confirmation after Baptisme, Confession of sinnes in general, when people assemble together to common praier; And in particular, for the sicke. Also the ordeyning of men to especial spiritual functions, & the publique celebrating of mariages, with the set formes of administrating al the same, to be holie religious actions, not wholly expressed in the writen word of God, but partly gathered of the wordes of holie Scriptures, and the rest they pretend to be agreeable thereto. By which manner of prooffe, so approued by them, we prooue the same foure sacred actions, being rightly administered: and also Extreme Vnction, (wherof they haue no resemblance at al) to be indeede perfect Sacraments, some of them greater then Baptisme; and al as properly, and certainly Sacramentes, as it is. Wheras also Protestantes haue a formal seruice for burials, and kepe certaine Feastes not only of our Lord, but also of S. Michael, & of Christs Apostles, with some fastes; & read in their publique seruice, the Crede of S. Athanasius, & Canticle of S. Ambrose & S. Augustine: we do by as good warrant of holie Scriptures, prooue praier for

A set forme of
Funerals,
Feastes,
Fastes,
Canticles,
Quicunque
vult,
Te Deum.

for soules departed : Praier to our B. Ladie, and o-
ther Sainctes : Al Fastes and abstinence decreed by
the Church : The reading of Sainctes liues, & other
writings of holie Fathers, and Praiers of Angels,
and other Sainctes in glorie, to be verie profitable
and necessarie for supplie of our weaknes, daylie in-
firmities, and defectes.

15. Now because we undertake, by holie Scriptures
to proue al Christian Doctrine, more clearly, and
certainly, then our aduersaries can proue their owne
doctrine & practise, which indeede neither they, nor
we can doe in some pointes immediatly, but must re-
curre vnto approued Traditions : As wel for their
helpe herein, as our owne, (for we al professe to re-
lie principally vpon holie Scripture) it remaineth,
for complement of this Article, that we set before
your eyes, certaine cleare places, which expreslie re-
mitte vs for further instruction, to the testimonies,
customes, and Traditions, of former times, & of our
Predecessors, who testifie the iugentet of the Church
in their times. The Royal Prophet, reciting some
times in his Psalmes, Gods workes written in for-
mer Histories, addeth also some thinges, which he
knew by Tradition. So he signifieth in his Preface of
an Historical Psalme saying : [How great thinges

Holie Scrip-
tures doe ex-
pressly remitte
vs to Traditi-
ons.

For knowlege
of the sacred
Historie.

77. haue we heard, and haue knowne them, and our Fa-
3. 4. thers haue told vs; they were not hidde from their
6. children, in another generation; telling the praises
47. of our Lord, and his powers, and his meruelous wor-
kes which he hath done.] And so him self telleth
there some thinges, which were not written before :
But stil exhorting the people, aswel to heare, as to
reade, [how great thinges our Lord commanded our
Fathers, to make the same knowen to their children,
that another generation may know : the children
that shal be borne, shal rise vp, and shal tel their chil-

For precepts of
maners,

18 Concerning Precepts of good life, King Salomon admonisheth thus [Transgresse not the ancient bondes which thy Fathers haue put.] Yea, [Thus saith our Lord, stand ye vpon the waies, & see, and aske of the old pathes which is the good way, and walke ye in it, and you shal finde refreshing for your soules.] *Prou. v. 28 Iere 6. v. 16*

Diuers Diuine
Mysteries re-
uealed to the
Apostles.

19 Our Sauour aduertiseth his Disciples. that he omitted to teach them manie thinges necessarie to be knowne, which they should learne of the Holie Ghost. [Yet manie thinges (saith he) I haue to say to you, but you cannot beare them now : But when the Spirit of truth cometh, he shal teach you al truth] S. Paul, as wel in his preaching, as writing, often inculcated, the point of Apostolical Precepts and Decrees [He walked through Syria, and Cilicia, confirming the Churches : commanding them to kepe the Precepts of the Apostles and the Ancients.] *Ioan. v. 12 Ch. 21 v. 25 Act. 1 v. 41 16. v.*

Which are not
al written.

Also of Precepts not written, commending the Romanes, [Thanks be to God (saith he) that wheras you were the seruants of sinne, but haue obeyed from the hart vnto that forme of Doctrine, into the which you haue bene deliuered.] which was a particular instruction in Religion, agreed vpon and obserued by the Apostles in catechizing the people, called the [Rule of Faith] where he further admonished them, hauing diuers giftes of Grace, to kepe vnitie, namely those that had the gift of Prophecie, that is of interpreting, to vse it [according to the Rule of faith] And to the verie same he remitted the Philippians, exhorting them [to continue in the same Rule, wher unto they were come.] And lest they might be seduced by false Prophets, he once more vrged them, [Be folowers of me Brethren, and obserue them that walke so, as you haue our forme,] as wel in life, as in doctrine *Rom. 6 v. 17 Rom. 1 v. 6 Philip. v. 16*

The Rule of
Faith, a cer-
taine forme of
Christian doc-
trine.

doctrine. The Corinthians, as his owne proper spir-
 itual children, he besought to be folowers of him
 self, [and therefore (saith he) haue I sent to you Ti-
 mothee, who is my dearest Sonne, and faithful in our
 Lord; who wil put you in mind of my waies, that are
 in Christ Iesus, as euerie where in euery Church I
 teach.] Againe praying them [Be ye followers of
 me, as also of Christ,] praying them, for that in al
 thinges, they were mindful of him, and as he had de-
 liuered vnto them, they kept his Preceptes:] de-
 cideth the controuersie by many reasons. Finally by
 this [But if anie man seme to be contentious, we
 haue noe such custome, nor the Churches of God.]
 And after his reprehension of abuses; some thinges
 he ordeyneth, & for some thinges, he remitteth them
 to that which he would ordaine saying, [For the
 rest, I wil dispose when I come.] To the Galatians
 he declareth, that [he had bene more abundantly an
 emulator of the Traditions of his Fathers,] not of
 friuolous or wicked Traditions, which our Sauour
 condemned in the Scribes and Pharisees, when they
 calumniated his Disciples: for S. Paul neuer folow-
 ed such Traditions, as were contrary to Gods com-
 mandement,] but of the Traditions (saith he) of
 my Fathers] agreeable to that he said [according to
 the most sure sect of our Religion, which they cal he-
 resie, I liued a Pharisee.] Such religious Traditi-
 ons of the old Testament, S. Paul obserued in Iu-
 daisme. And being conuerted to Christ, and made
 an Apostle, though he learned the Gospel immedi-
 atly of Christ himselfe, and not of the other Apo-
 stles yet he conferred with them [lest perhaps, he
 should runne, or had runne in vaine,] and kept and
 taught the same forme and rule of faith as they did,
 both he and they teaching much more, & often more
 effectually by wordes present, then by writing ab-

Custome of
 Churches is a
 special rule.

S. Paul found
 it necessarie
 for him self to
 conferre with
 other Apostles
 by word of
 mouth.

lent. And therefore thanking God, and reioycing for the conuersion of the Theſſalonians, he writeth thus vnto them. [For what thankſgeuing can we render vnto God for you in al ioy wherewith we reioyce for you before our God? night and day more abundantly praying, that we may ſee your face, and may accompliſh thoſe thinges that wane by your faith.] In the meane time deſired and beſought them [as they had receiued, how to walke, and did walke, ſo to abund more. For you know what precepts I haue geuen to you by our Lord Ieſus.] Yet more expreſſly he exacteth, the obſeruation of ſuch Traditions, as he had deliuered them, writing againe to the ſame people thus: [Therefore brethren, ſtand, and hold the Traditions which you haue learned, whether it be by word, or by our Epiſtle.] And in regard that ſome falſe brethren, walking inordinately, endeouored to ſeducce others. [We denounce vnto you brethren (ſaith he) in the name of our Lord Ieſus Chriſt, that you withdraw your ſelues, from euerie brother walking inordinately, and not according to the Tradition which they haue receiued of vs.] The ſelf ſame in other termes, no leſſe ſignificant the Tradition, he commendeth to S. Timothee ſaying, O Timothee, kepe the *Depositum*, auoyding the prophane nouelties of voyces, and oppoſitions of falſly called knowlege. Haue the forme of ſound wordes, which thou haſt heard of me, in faith, and in the love in Chriſt Ieſus. Kepe the good *Depositum*, by the Holie Ghoſt which dwelleth in vs. So al Prophets, al Apoſtles, innumerable [holie men of God, ſpake inſpired with the Holie Ghoſt.] Manie of them alſo writte, inſpired with the ſame Holie Ghoſt. Some did berh. And S. Iohn was ſome time comanded by the Holie Ghoſt ſaying: [That which thou ſeeſt, write in a Booke.] And an other time, [Signe the thinges

1. Theſ.
v. 9. 10.

Ch. 4. v.
1. 2.

2. Theſ. 2.
v. 15.

Ch. 3.
v. 6.

1. Tim. 6.
v. 20.

2. Tim. 1.
v. 13. 14.

2. Pet. 1.
v. 21.

Apoc. 1.
v. 11.

Preceptes writ-
ten, and not
written, were
to be obſerued.

Tradition is
called *Depoſi-
tum*.

And, good de-
poſitum.

Gods word is
partly written,
partly not writ-
ten.

h. 10. things which the seven Thunders haue spoken, &
. 4. write them not.

*Some holie Scriptures are hard: and require au-
thentical Interpretation.*

ARTICLE 4

TO search the particular causes, why God would haue some holie Scriptures to be more obscure, we do not presume, but leave the same with manie other hidden Mysteries to his diuine wisdom, contenting our selues with that general reason, which we finde more clearly revealed. Our B. Sauour rendered thanks to his heavenly Father, for that [he hath hid some things from the wise and prudent, and hath revealed them to little ones: yea Father (saith he) for so hath it wel pleased thee]: Hereby instructing vs to seeke no farther why this is done, but to know in general, that highest pointes of faith & religion, are hid from proud spirits which thinke the selues to be most wise & prudent, and are made known (so much as is requisite) to the humble which acknowledge their owne insufficiencie, & so become such [little ones] as our Sauiour requireth, though otherwise they be learned. For so the holie, ancient, and most learned Fathers, and Doctors of the Church, found many places of holie Scriptures ouer hard for them to interpret. And that nothing is more certaine, then that the right, and assured true sense of some places is vncertaine, til the Church which hath the spirit of truth declareth it.

2 Their hardnes is proued two waies: by experience, if anie wil diligently consider the letter as it is written, and by testimonie of holie Scripture it self. For example. The verie first wordes of Genesis: [In the beginning God created heauen and earth] con-
teine

Though we know not the particular cause, yet we see some Scriptures are hard.

Not only learning, but also humilitie of spirit, is required to vnderstand high Mysteries, and the true sense of holy Scriptures.

Experience teacheth that some Scriptures are hard.

Examples, of the general

Gen. 1.
. 2.

teine a doctrine verie necessarie for vs to know ; that
 heauen and earth, had a beginning when they were
 created of nothing, before which time, there was no
 creature at al, there was no time at al, a thing aboue
 mans natural capacitie to conceiue : Aristotle could
 not conceiue it, and so erred, teaching that the world
 is eternal, aswel in respect of that is past, as of that
 which is to come . And this consisteth in the depth of
 the Mysterie, reuealed by God, recorded by Moyfes,
 and beleued by faith . Here is also an higher Mysterie
 insinuated, of the B . Trinitie, three diuine persons.
 The word, *Created*, appropriated to God the Father:
Beginning, to God the Sonne : and the *Spirit of God*,
 to the Holie Ghost, al one God . An other difficultie
 followeth by and by in the letter, how we shal vn-
 derstand, in what subiect or substance, was the *Light*,
 which was created the first day, vntil the fourth day,
 in which the *Sunne, and Moone, and al the Starres*,
 were created? If we say with some interpreters, that
 the accident remained without subiect, the thing is
 hard, yet may be true in this thing, and in some other
 Mysterie, is most true, by the omnipotency of God.
 If we say with other Expositors, that the Sunne, with
 the other Planets and Starres, and consequently al the
 first kindes of creatures, were created in one moment,
 or instant, then the text is hard to be vnderstoode,
 which relateth the creation of distinct thinges, as in
 six distinct daies . It is likewise a great question,
 how there be [waters aboue the firmament .] But
 let vs passe ouer the rest of this first Chapter, wher-
 in are diuers other difficulties . It is also hard to re-
 solve, where the terrestrial *Paradise* is . It wil be hard
 for a Protestant to shew by expresse Scripture, that
 the Serpent that tempted and seduced Eue, was the
 diuel For in al that passage, the diuel is not expresse
 named . The diuel hath no corporal members, no
 brest

Iob . 38.
v . 4 . 5 .

Heb . 11
v . 3 .

Ch . I . v .
v . 14 .

v . 7 .

Gen . 2 .
v . 8 .

Gen . 3 . v .
1 . 4 . 13 .
14 . 15 .

The B . Trini-
tie insinuated .

How there was
light before
the fourth day .

Other difficul-
ties in the text .

breſt to goe vpon, no ſenſible head to be bruised, neither doth the diuel eate earth, according as the letter ſoundeth. The firſt place of the whole Bible, that explaneth this Hiſtorie of the diuel, is in the Booke of wiſdome, which Proteſtantes denie to be Canonical Scripture : where it is ſaid [God created man incorruptible, and to the Image of his owne likenes he made him, but by the enuie of the diuil, death entered into the world.] Before this Booke of wiſdom

2. 3. was written, this moſt certaine truth was knowne, only by Tradition, that by the Serpent, is vnderſtoode the diuel, and ſeing there is nothing in holy Scripture but that is of importance : we wil not omitte an other difficultie in the next Chapter, what ſtripling yong man was he whom Lamech ſlew, together with old Cain.

4. 5. But to our Aduerſaries, thoſe eſpecially may ſeme hard places, by which we proue thinges that they deny : As that Enoch and Elias are yet liuing in their bodies, which we proue by Moyſes ſaying that [Enoch walked with God, and was ſene nomore, becauſe God tooke him] affirming of the other neene firſt Patriarches, that they dyed. S. Paul ſaith, [Enoch was tranſlated that he ſhould not ſee death : And he was not found, becauſe God tranſlated him.] Other Scriptures ſay the like of Elias, that [he aſcended by a whirlewinde in a fyrie Chariot, into heauen.] And [Behold I wil, ſend you Elias the Prophet, before the day of our Lord come, great and dredful.] Of this ſort, there be innumerable places, which would leade vs into long digreſſions, and therfore I returne to my preſent purpoſe.

6. 7. It is not eaſie to explicate that, which was ſaid to Noe [Man his daies, ſhal bean hundred & twentie yeares.] There be diuers difficulties alſo concerning [the Giances which were vpon the earth in

Al thoſe places, may wel ſeme hard to Proteſtantes, which ſeme to affirme that which they deny.

8. 9. H thoſe

Other difficulties of matters, not now in controuerſie.

58 *part. I. AN ANKER OF FAITH*
 those daies.] And concerning the Arke, and the
 bignes therof. In the Genealogie of the Patriarches,
 after the floud. For Moyſes ſaith, [Arpharad be- *Gen. 11*
 gate Sale.] And S. Luke ſaith: Sale was the Sonne *v. 12.*
 of Cainan, and [Cainan was of Arphaxad.] The *Luc. 3*
 names of Eſaus wiues, are different in the 26. Chap- *v. 36.*
 ter of Genesis: and in the 28. and 36. only we are *Gen. 26*
 certaine, that al is true, but how it is true, we are *v. 34.*
 not certaine. Iacobs Propheſie, in moſt partes of it, *28. v.*
 is hard to be vnderſtoode. It is certaine alſo that *Ch. 36.*
 [the hart of Pharao, was indurate] but it is hard *2. 3.*
 to explicate the textes where our Lord ſaid, [I *Gen. 49.*
 wil indurate his hart.] For it is a blaſphemous here- *Exod. 4.*
 ſie to ſay, that God is the auctor of ſinne, or ma- *21. Ch.*
 keth man to ſinne. Yet it is cleare, that obduration *v. 3. 13*
 of hart, is a verie great ſinne. Likewise how the Ta- *22. Ch.*
 bernacle, & thinges pertayning therto, reſembled the *v. 19. 2*
 Church of Chriſt wherof they were figures: How the *Item. Ch.*
 external Sacrifices, with other Ceremonies of the old *8. v. 15*
 law, (beſides other ſpiritual profites) did ſignify & *32. Ch.*
 reſemble greater Myſteries in the Law of Grace, as *v. 7. 35.*
 the Apoſtle teſtifieth that they did; is not eaſie to be *Ch. 13.*
 declared in particular. The numbers of perſons, and *15. Ex. 2*
 manſions, deſcribed in the Booke of Numeri, are, be- *v. 8. 9.*
 ſides the difficulties, in the literal ſenſe, verie miſti- *10. &c.*
 cal and profound. The Propheſies alſo concerning *Leuit. 1. v.*
 Chriſt, are verie hidden to the iudgment of men, e- *2. 3. &c.*
 ſpecially in the Bookes of Moyſes, and yet our Sau- *1. Cor. 10*
 our ſaith expreſſly, that [Moyſes had written of him] *Coloſ. 1. v.*
 And [interpreted from Moyſes and al the prophets, *17. Heb. 8*
 the thinges concerning himſelf]. Otherwiſe who *v. 5. Ch.*
 would haue thought, there had bene ſo much in the *10. v. 8.*
 Bookes of Moyſes, of Chriſt, as there is? Yea who *Num. 1.*
 would not haue thought, that the promiſe of which *Ch. 2. Ch.*
 Moyſes ſpeaketh, ſaying to the people, when they *3. v. 39.*
 deſired a Succellor after him [A Prophet of thy Na- *Ioan. 5. v.*
 tion *46. Luc.*

v. Nation, and of thy brethren, like vnto me, wil our
 44. Lord thy God raise vp to thee, him thou shalt heare]
 18. had bene ment, only of Iosue, or at furthest, of Iosue,
 5. and otherlike Successors after him? as indeede it is the first and immediate literal sense; but it is most principally spoken, of our B. Redemer and Sauour, as both him self insinuateth in the wordes now recited: and S. Peter most clearly expoundeth it saying: [Moyse indeede said, that a Prophet shal the Lord your God raise vp to you, of your brethren, as my self, him you shal heare, according to al thinges whatsoeuer he shal speake to you.] These few particular examples, only of the Bookes of Moyse, omitting many others, may suffice to shew the hardnes of some holy Scriptures, which neede to be explicated by other places more cleare.

5 If we shal speake more generally, then must we say, that no Booke in the whole Bible, scarce anie Chapters, are without special difficulties, euen the Legal and Historical Bookes, which are ordinarilie more easie, then the others, yet haue some intricate hardnes to be reconciled, in seming contradictions: Namely the Bookes of Kinges, and Paralipopenon.

It is no smal difficultie to reconcile places, which may seme contrary.

An - For the better soluing of doubtess occurring therein,
 Par. we haue obserued tenne general rules, which may helpe, but not fully suffice for this purpose.

6 The Sapiential Bookes, aswel of the old, as new Testament, require illuminating wisdom, to al that shal read them: much more to such as shal expound them. Among the rest, the Canticle of Canticles, and S. Paules Epistle to the Romanes, seme to be most profound. But the propheticall Bookes for the
 1. greatest part, especially some Psalmes, the Lamētations
 3 4. ons of Ieremie, the three first Chapters, & neene last of Ezechiel; almost al the Apocalipse, seme in this
 118. point, of deepe mystical sense, to excede the rest:

The Sapiential & Propheticall Bookes, especially som partes of them do manifestly appeare to be hard.

The prooffe wherof, I remitte to the testimonie of al that haue made, or wil make, trial by experience.

Some Scriptures doe expressly witness that some other Scriptures are hard.

Parables are darke sayings.

Ordinarily men, otherwise prudent & iudicious, doe not vnderstand Scriptures

7 Neuerthelesse, take also here surer testimonies of the holie Scripture it self. King Salomō exhorting al to wisdom (wherin is cōprised the whole frame of al vertuous, and religious perfection) sheweth that parables are profitable for the attaining of wisdom, but not without interpretation, & therefore saith : [He that wil learne wisdom, shal vnderstand a Parable; and interpretation, the wordes of the wise, and *their darke sayings.*] for so he calleth al Parables, darke sayings, to witte, his whole Booke of Proverbs and Parables : which kindes of speech, is also inserted in manie other partes of holie Scripture, especially by our Sauour him self in his Gospel, professing that he spake so of purpose, [Because (saith he to his Disciples) to you it is geuen to know the Misteries of the kingdome of heauen (according vnto that which Salomon addeth in the same place, [The wise man hearing, wil be wiser) but to them (that were euil disposed) it is not geuen ; therefore in Parables I speake to them, because, seeing, they see not, and hearing, they heare not, neither do they vnderstand] Some Parables our Sauour expounded, leauing the rest to his Apostles interpretation, as to men of vnderstanding, to take instruction therby, & to teach others. And when somtimes they vnderstood him not, he fatherly rebuked them saying, [Are you also as yet without vnderstanding ?] As if he should say. It is lesse to be merueled at, if the people vnderstand not. Nay it were to meruel at, if a man by his owne wisse, could vnderstand Parables or Prophecies. And therefore the Queenes treasurer of Ethiopia, being demanded whether he vnderstoode Isaias Prophecie, which he diligently read, answered, [And how can I, vnlesse some man shew me ?]

Prov. 1.

v. 6.

Ch. 10.

v. 1.

Mat. 11.

v. 11.

Pro. 1.

5. 13.

6. v. 9.

Mat. 11.

v. 16.

Ab. 8.

v. 31.

me?] This same Prophet Isaias seemed to writ more plainly then most other Prophets did: yet he saith, [His Prophecie was to the people, as a sealed Booke.] or els was to them, as [to men that can not read. And the vision of al (saith he) shal be vnto you, as the wordes of a Booke sealed, which when they shal geue^{ab} him that knoweth letters, they shal say, read this: And he shal answear, I can not, for it is sealed. And the booke shal be geuen to one that knoweth not letters, and it shal be said to him, read, & he shal answear, I know not letters.] Scribes and Pharisees could read Isaias & other Prophets, but to them, the Bookes were sealed that the sense was not vnderstood by them, so that they could not finde Christ therein. The vulgar people could not read, much lesse vnderstand without Interpreters, wherby neither the learned nor vnlearned, reape profit, by the holie Scriptures, vntil the key of vnderstanding, which is the holy Spirit of truth, promised and sent to the Apostles, doth open this holie Booke.

without an Interpreter.

8 The Apostles are they, who first had Commission [to teach al Nations:] And their Successors haue still the same Commission. For our Sauour prouided, when he promised [to send the Holie Ghost to be with them for euer.] And also signified, that him self, by the same Holie Ghost, will be with them [euen al daies, to the end of the world.] In like sort the Prophet Ezechiel, preached and writte, and was not vnderstoode, for his Prophecie seemed to be as harde as Parables: Wherupon he said; [O Lord God, they say of me; doth not this man speake by Parables?] Daniel testifieth that to him it was said; [shutte vp the wordes and seale the Booke, euen to the time appointed; verie manie shal passe ouer, and there shal be manifest knowlege:] So hard are most Prophecies to be vnderstoode, til they be fulfilled: Euen our

The Apostles & their successors are the proper, and necessarie Interpreters of the holie Scriptures.

Some prophecies as hard, as Parables. Yea Prophecies are purposely shut vp, til the time of performing them.

62 part. I. AN ANKER OF
 Sauours prediction of his owne death, which he sig-
 nified to his Apostles, that [all thinges should be coi- *Luc. 18*
 summate which were written by the Prophets of vse *v. 31.*
 Sonne of man. For he shal be deliuered to the Gen- *33. 34.*
 tiles, and shal be mocked, and scourged, and spibled v-
 pon, and after they haue scourged him, they wil kil
 him, and the third day he shal rise againe. Yet they
 vnderstoode none of these thinges, and this word was
 hid from them.] But after his resurrection, he not
 only put them in mind what he had said before: but
 also then [He opened their vnderstanding, that they *Luc. 24*
 might vnderstand the Scriptures.] Finally, that *v. 45.*
 some other holie Scriptures besides Prophecies, and
 Parables, doe also conteine thinges hard to be vn-
 derstoode: S. Peter witnesseth, that [in the Epistles
 of S. paul are certaine thinges hard to be vnderstood, *2. Pet. 3*
 which the vnlearned and vnstable, depraue, as also *v. 16.*
 the rest of the Scriptures, to their owne perdition.]
 What then doe we say, that holie Scriptures are in-
 sufficient? No, God forbid; for they are most suffi-
 cient, & do cōteine, either expressely, or implicitly, al
 doctrine necessarie to saluation, yea incomparablie
 and by infinite degrees, more sufficiently, then anie
 other written worke or Booke conteyneth, what
 Art or Science soeuer. This stil we say, and withal, *Act. 8.*
 that it requireth interpretation, and somtimes the li- *v. 31.*
 uing voice of an authentical Interpreter.

S. Peters ex-
 presse testimo-
 nie of this mat-
 ter.

*True miracles are an assured prooffe of Faith: or
 other truth, for which they are done.*

ARTICLE. 5.

Hitherto we haue proued by holie Scriptures, *Article 1.*
 that Faith is necessarie to saluation, that it *2.*
 is the special gift of God, and is grounded *3.*
 in his

in his word: either written, or deliuered without writing: and that the written word sometimes requi-
 reth interpretation. Now we are to speake of an o-
 ther ground of faith more extraordinarie, which is of
 miracles. For God Creator and Lord of al, so dispo-
 seth of his workes, that some succede according to
 natural causes, and efficacie which he geueth to crea-
 tures; some according to supernatural grace, which
 he also geueth of more abundant fauour. And of this
 greater sort, some are by his goodnes made ordina-
 rie, and so are become more familiar to his seruantes,
 as the benefites of holie Sacrifice and Sacraments,
 and other daylie spiritual giftes: some are extraordi-
 narie, and therefore seme more meruelous, as mira-
 cles, which are workes also done aboue the ordinarie
 course, & natural power of al creatures, such as ne-
 uer were, neither can be wrought, but by God only,
 geuing supernatural force & efficacie, as pleaseth his
 diuine goodnes. And therefore true miracles, are an
 infallible ground of assured truth, of whatsoeuer is
 confirmed by them, Because God, who is truth it
 self, and can not lye, beareth witnes by his fact that
 the thing is true which is so proued.

Miracles are
 an infallible
 prooffe of
 truth.

2. This maner of prooffe we find in holie Scriptures, to
 haue bene practised by diuine ordinance in diuers cases:
 and in two more general. First when it pleased God
 according to his eternal wil and decree, to change
 the external forme of his Law, as he did by Moyse;
 and againe by our B. Sauour Christ: He gaue his
 messengers power to worke miracles, in prooffe and
 confirmation of their seuerall missions, agreable to
 their different functions. Secondly in case, when a-
 nie are sent to preach and plant Faith & Religion in
 anie Countrie, or among anie people, where it was
 not before, as now in the East, and West Indies, and
 other remote partes: God geueth power to his prea-
 chers.

Miracles are
 most necessary,
 when the ex-
 ternal forme of
 Religions is
 changed: and
 where it is to
 be newly plan-
 ted.

64 part. I. AN ANSER OF
chers to worke miracles, for the better conuersion of
such Infidels to Christianitie. More particular cases
are, when it pleaseth God also in Christian Countreies,
to shew his grace of miraculous power, either for
prooffe of some special truth perteyning to faith, or of
other thing in controuersie; or for the greater con-
solation of his seruantes, or confusion of aduersaries.
But where Religion is once planted, wel watered,
and hath taken firme roote, miracles are more rare,
and not necessarie for trial of truth in religious cau-
ses, because al doubtess of that kinde, may be in such
places sufficiently tolued, and decided by manie o-
ther meanes, and amongst the rest, by diligent sur-
ueying of ancient miracles, if any haue bene wrought
in confirmation of such pointes as are now called in-
to question; or at least by that Church which was ap-
proved and established by miracles, that is to say, by
Gods owne worke, which in it self is al one with his
diuine word; but to men, his miraculous worke may
geue more credibilitie, by how much it is to vs more
manifest.

3 Wherefore to come to our present purpose, con-
cerning the two more general cases, wherein miracles
are most necessarie, when the outward forme of Re-
ligion is changed amongst the faithful, & when prea-
chers are sent to conuert Infidels: we shal begin with
Moyse his mission, who being sent to deliuer Gods
people from Egypt, was first himself confirmed by mi-
racle, before he was imployed in that great Embas-
sage. For when as yet he fed the sheepe of Iethro his
father in law, [Our Lord appeared to him in a flame *Exod. 3.*
of fire, out of the middest of a bush: and he saw that *v. 2. 3.*
the bush was on fire and was not burnt:] Wherat he
admiring and going nearer to see the bush, God bade
him not to approach, but tould him his wil saying,
[I am the God of thy father, the God of Abraham, *v. 6.*
the God,

Moyse was
confirmed by a
miracle that
God did speak
to him.

CHRISTIAN DOCTRINE. *Am. 5.*

the God of Isaac, and the God of Jacob. I haue seene the affliction of my people in Egypt, and I haue heard their crie, and I am descended to deliuer them out of the handes of the Egyptians: but come and I will send thee to Pharao, that thou maist bring forth my people the children of Israel out of Egypt.] And after Gods declaration of his diuine name, and of his purpose in this behalfe, as in the sacred text [Moyse answering said: they wil not beleue me, nor heare my voice, but they wil say; Our Lord hath not appeared to thee.] Wherupon our Lord shewed to him two other miracles, turning a rodde into a serpent: and making leprosie in his hand, and gaue him power to worke the same before the people, & if neede required, a third in confirmation that our Lord had appeared to him, & that he was indeede sent of God. Neither did God admitte other excuses of difficulties or impedimentes, but said: [Goe on, I wil be in thy mouth, and I wil teach thee what thou shalt speake. This rodde also (wherby God had already wrought a miracle) take in thy hand, wherwith thou shalt doe the signes.] And further our Lord said: [See that thou doe al the wenders which I haue put in thy hand before Pharao.] This so strange and mightie power to worke miracles, God gaue to Moyse, in place, as it were, of Letters of credit, & of a seale to his Commission, aswel to the Children of Israel, as to the king and people of Egypt. Which, when he performed in signes both great and euident: the Magicians vsing al their skil of enchantments by the diuels power, wrought some false prodigious signes, but failing in the third attempt, confessed plainly, & [said to Pharao, *Digitus Dei est hic*. This is the finger of God.] And after tenne great plagues miraculously inflicted vpon the Egyptians, for their obduration and crueltye, wherof the last was [the death of al the first borne

And receiued power to worke miracles, for prooffe of this mission.

Magicians doing some prodigious thinges, could not worke true miracles.

of men & beastes in the Egyptians; the Israelites (being stil free fro al) then passed by dry ground through the red sea; where King Pharaon and al his armie following them, were drowned. Whereupon the people of Israel more firmly [beleued our Lord & Moy- ses his seruant.] And so he and they sang a solemne Canticle of praise and thankefgeuing to our Lord. And this was the first part of Moy- ses his Commission, wherein miracles were necessarily required, and as effectuall- ly performed.

His cheefe office being to re- ceive and deli- uer Gods writ- ten Law, the same was also confirmed by miracles.

4 The other part of this great Commission, was to be the [Mediator betwene God and his people] in that which God then intended to doe vnto them: which was to geue them a written Law. And this was so great an office, and withal so new & strange, that it no lesse required cōfirmation by miracles, but rather more then the former of their deliuerie from Egypt. For here they receiued Gods Commande- mentes written in two Tables, with a multitude of o- ther Precepts, Ceremonial, & Iudicial, the one sorte pertheyning to the explication and particular instruc- tion, how to put in practise those moral Precepts of the first Table, cōteyning their duties towards God: the other, for better performing the precepts of the second Table, concerning their duties ech one to- wardes others. And therefore to this purpose, that more respect might be in the people towards God the geuer of this Law, and towards Moy- ses by whō they receiued it, and that the people might be stirred vp to mature consideration, who were to geue their consent and promise to kepe the same Law, as God in this mutual Couenant, promised his protection, as- sistance, and remuneration: extraordinarie testimo- nie was requisite of Gods part, which he exhibited by great and vnwonted miracles. For after their pre- scribed preparation, when [the third day was come,

and

Ch. 1.

v. 29.

Ch. 1.

v. 21.

28. 3.

Ch. 1.

Deut.

v. 5.

Exo. 19.

v. 5. 6.

Exo. 19.

v. 15.

CHRISTIAN DOCTRINE. Art. 5. 67

and the morning appeared, behold thunders began to be heard, and lightnings to flash, & a verie thick cloude to couer the mount, and the noise of the trumpet sounded exceedingly : and the people that was in the campe feared. And al the mount Sinai smoked, for our Lord was descended vpon it in fyre, and the smoke arose frō it as out of a furnace, & al the mount was terrible. And the sound of the Trumpet grew lowder by litle & litle ; & was drawn out a length.]

10. In this meruelous maner, our Lord beginning to de-
 19. liuer his Law, [the people strooken with feare, said to Moyfes; Speake thou to vs, and we wil heare. Let not our Lord speake to vs; why shal we dye, and this exceding great fyre deuoure vs? For if we heare the voice of the Lord our God anie more, we shal dye. Approch thou rather and heare al thinges that the Lord our God shal say to thee, & thou shalt speak to vs, and we hearing wil doe them.

5 When also Moyfes had receiued the whole Law, & declared the same to the people, it was yet watered (as a new grafted plant) with more miracles, as occasion required in confirmation therof, and namely in
 10. punishment of transgressors. For [Nadab and Abiu,
 2. Preistes, the Sonnes of Aaron, offering strange fyre, which was not cōmanded,] other [fyre coming forth
 16. from our Lord deuoured thē, and they died.] Againe,
 16. Core, Dathan, and Abiron, with two hundred fiftie
 16. complices, rising against Moyfes and Aaron. pretē-
 ding that [al the people being holie] they should not be lift vp aboue the rest [Moyfes said to them. In the morning our Lord wil mak it knowne who per- teine to him, and the holie he wil ioyne to him self.] And to the people (after other admonition) he said : [In this you shal know that our Lord hath sent me to doe al thinges that you see, and that I haue not forged them of mine owne mind. If they dye the ac-

It was yet more confirmed by other miracles, in punishing the transgressors.

customed death of men, and if the plague wherewith others also are wont to be visited, doe visit them, our Lord did not send me : But if our Lord doe a new thing, that the earth opening her mouth, swallow them downe, and al thinges that pertain to them, and they descend quick into hel : you shal know that they haue blasphemed our Lord. Immediately therefore as he ceased to speake, the earth brake in sunder vnder their feete, and opening her mouth, deuoured them, with their Tabernacles and al their substance : and they went downe into hel quick, couered with the ground, and perished out of the middest of the multitude.] Neither only the principal rebels thus sodenly perished : But [a fyre also coming forth from our Lord, slew the two hundred fiftie men that offered the Incense.] Nay yet more transgressing, were likewise punished, and the same also miraculously. For [al the multitude murmured the day folowing against Moyses and Aaron saying : you haue killed the people of our Lord. And when there rose a sedition, and the tumult grew furder, Moyses and Aaron fleeing to the Tabernacle of the Couenant, our Lord said to them : depart from the middest of this multitude, euen now wil I destroy them. And the burning fyre did wast the multitude : and there were strooken fourtene thousand and seauen hundred men, beside them that had perished in the sedition of Core.] Wherto we may adde a more comfortable, but no lesse potent miracle, in Aarons Rodde, flourishing & bringing forth frute.

Other miracles in bestowing benefites.

6 Manie other miracles were also done in the same time of Moyses, both for the peoples confirmation in faith, and feare of God ; and for their particular benefites. As [when bitter waters were made sweete ; and waters drawne out of rockes. The continual provision of Manna for their sustenance, al the fourtie

yeares

30.

31.

32.

33.

v. 35.

v. 41.

v. 42.

v. 45.

v. 47.

Num. 1.

v. 8.

Exo. 15.

25. Ch. 11.

v. 5. Num.

20. v. 11.

16. yeares in the desert. Flesh also was geuen them to
 . et . . . fil. When Moyses praying held vp his handes,
 the people of Israel preuailed in batel, but if he let
 11. them downe a litle, then Amelec (their enemy) o-
 3. uercome. The euil purpose of Balac and Balam to
 17. haue cursed them, was turned into blessing.]
 7. Againe a new great miracle was wrought by Io-
 3. sue in the River of Iordan [the vpper part standing
 11. and swelling vp like to a mountaine, the lower part
 3. descending into the sea, that the Preistes, with the
 5. 17. Arke, stood vpon the drie ground in the middest of
 Iordan, whiles al the people passed ouer through the
 2. drie chanel.] Likewise the victories atchiued by Io-
 sue against manie Kinges; and conquest of the pro-
 6. 8. Some also in the times of the Iudges, and of the
 36. Kinges, which are recorded in those Histories: Espe-
 cially where more neede required, in the tenne Tri-
 bes called the Kingdome of Israel; where they made
 a notorious wicked schisme, & manie fel into Idola-
 trie and infidelitie. For whose reduction to true
 faith and vnitie in Religion, God sent them Prophets,
 which both by preaching and miracles, reclaimed &
 confirmed manie. Elias the zelous Prophet among
 other his heroical Actes, him self alone chalenged
 Reg. v. 23. four hundred and fiftie Prophets of Baal, to trie by
 miracle, who is true God, [they laying an ox vpon
 wood for Sacrifice without fyre, and he an other, he
 bade them inuocate the names of their goddes, and
 24. I wil inuocate (saith he) the name of my Lord, and
 the God that shal heare by fire, let the same be God.]
 which thing they attempting and not performing,
 [he dressed his ox, and (that the worke of God
 might be more conspicuous) powred much water in
 a gutter which he made rownd about the Altar, and
 36. praied saying: Lord God of Abraham, and Isaac, &
 Israel

Iosue his auc-
 thoritie & ac-
 tions were also
 confirmed by
 miracles.

Diuers mira-
 cles were like-
 wise wrought,
 in the times of
 the Iudges, &
 Kinges.

Elias proued
 by a miracle
 that our Lord
 is the only
 true God.

Israel, shew this day that thou art the God of Israel, and I thy seruant, and that according to thy commandment I haue done al these thinges. Heare the Lord, heare me, that this people may learne, that thou art our Lord God, & thou hast connered their hart. And the fyre of our Lord fel, and deuoured the holocaust, and the wood, and the stones, lickt also the dust, and the water that was in the warre gutter. Which when al the people had seene, they fel on their face and said: Our Lord he is God, our Lord he is God.] Why could not the diuel that procured fyre to consume Iobs seauen thousand sheepe; bring fire also to saue the credit of his owne prophets, but that God permitted the one for manifestation of Iobs patience, and not the other when it should haue hindered the manifestation of truth, and had bene a witnes of falshood, Other miracles done by this Prophet: his hindering of raine three yeares, then procuring it; His sustenance brought vnto him by rauen; His multiplying of a poore widowes meale, & oyle; The raising of her sone from death; His fasting from al meate and drinke, fourtie daies and nightes together; His procuring fyre, which burnt two captaines, and their hundred men; His deuiding of the riuer of Iordan, and passing through it in the drie channel; And his owne taking away in a fyrie choriot. And manie other miracles done by Elizeus, & diuers other Prophets and holie men. Also the childrens deliuerie from fyre in Babilon; doe al shew the assured truth of those thinges for which they were wrought. And these may suffice touching the old Testament, and the Law which was geuen by Moyse. It resteth now to declare the same necessitie & vse of miracles in the Law of Grace.

9 How much Christ our Sauour, the verie Sonne of God, excelleth Moyse, and al other Prophets of God

God permitted the diuel to trie Iobs patience; but not to delude in trial of truth.

Manie miracles wrought by Elias, Elizeus, and others.

Our Sauour Christ wrought innumerable

v. 37.

38.

39.

Iob. 1.

3. 16.

3. Reg. 1.

v. 1. Ch.

18. v. 4.

Ch. 17.

v. 6.

14. 19.

Ch. 19.

v. 8.

4. Reg. 1.

v. 10.

Ch. 2.

v. 8. v. 11.

Ch. 2. v.

14. &c.

Dan. 3. v.

17. 23.

24. 91.

Heb. 1. 2.

& 10.

- God; S. Paul teacheth largelie in his Epistle to the Hebrewes, as also manie other holie Scriptures. Yet
5. v. [did not Christ (the creator of the world) glorifie him self (as the same Apostle witnesseth) but his Father that spake to him.] For so likewise him selfe
3. v. had said in his Gospel, [If I doe glorify my self, my glorie is nothing. It is my Father that glorifieth me] Therefore as Moyse coming to deliuer the Israelites from the seruitude of Egypt, and to geue them a written Law, proued his Commission by sundrie miracles:
10. v. so Christ our Lord coming to deliuer al that wil obey
4. 18. him, from seruitude of sinne, and to geue vs his Law of Grace, besides his owne testimonie (which is also most true) vseth other proofes, as the testimonie of his Farher; of S. Iohn Baptist; of Moyse & al the Prophets. But amongst al, most vrgeth the incredulous with his miracles. [I haue a greater testimonie (saith he) then Iohn. For the workes which the Father hath geuen me to perfect; the verie workes them selues which I doe, geue testimonie of me, that the Father hath sent me.] Againe he inculcateth the same at other times saying: [I speake to you, and you beleue not: the workes that I doe in the name of my Father, they giue testimonie of me. If I doe not the workes of my Father, beleue me not: But if I doe, and if you wil not beleue me, beleue the workes, that you may know and beleue, that the Father is in me, and I in the Father.] Thus doth our Sauour often signify, that he wrought his miracles principally for this cause, that they might beleue in him.
2. v. Which S. Paul much vrgeth to the Iewes, that [they should not escape seuerer punishment, if they neglected so great saluation, declared, not by Angels (as was the old Law) but by our Lord the only Sonne of God, God withal testifying by signes and wonders, and diuers miracles, and distributious of the Holie

miracles; to proue his mission. And most especially vrgeth them amongst other proofes.

See Mat. 3.

v. 17. Ch.

11. v. 21.

Ch. 17. v.

5. Ch. 21.

v. 26.

Mar. 1.

v. 7.

Ch. 11. v.

31. Luc. 4.

v. 18. Ch.

20. v. 5.

Ioan. 1. v.

32. Ch. 12.

v. 28.

By miracles he
also proued his
doctrine; name-
ly his power to
forgeue sinne.

Holie Ghost, according to his wil,] And particular-
ly that he came to deliuer men from sinne, he sheweth
in these expresse wordes [that you may know that
the Sonne of man, hath power in earth to forgeue
sinnes (then he said to the sicke of the palsey) arise,
take vp thy bed, and goe into thy house.] And after
diuers other miracles recited, the Euangelist thus
conioyneth them with his preaching [He went a-
bout al the Cities and Townes, teaching in their Sy-
nagogues, and preaching the Gospel of the king-
dome, and curing euerie disease, and enerie infirmi-
tie.] Also to satisfie S. Iohnes Disciples (for S.
Iohn himself doubted not) our Sauour said to them,
[Goe and report to Iohn what you haue heard and
seene; the blind see; the lame walke; the lepers are
made cleane; the deafe heare; the dead rise againe:
to the poore the Gospel is preached.] Against calū-
niators he auoucheth [If I in the Spirit (or finger)
of God, doe cast out diuels, then surely is the King-
dome of God come vpon you.] He sheweth more o-
uer, that by the special prouidence of God [a cer-
taine man was borne blind; saying [that it was nei-
ther for his sinne, nor his parents sinne, but that the
workes of God may be manifested in him.] The self
same he teacheth of Lazarus his sicknes and death;
[this sicknes is not to death, but for the glorie of
God; that the Sonne of God may be glorified by
it.] Lastly the verie night of his Passion, speaking
to his eleuen Apostles of the Iewes obstinacie, he
saith: [If I had not done among them workes that
none other man hath done; they should not haue sin-
ned; but now both they haue seene (my workes) and they
doe hate both me, and my Father.] After his Re-
surrection, S. Iohn testifieth generally to the whole
world, to what end these signes are written, [that
you may beleue (saith he) that Iesus is Christ, the

Mat. 9.
v. 6. M.
2. v. 1.

Mar. 1.
v. 35.

Mat. 1.
v. 4. 5.
Luc. 7.
22. 23.

Mat. 11.
v. 28. L.
11. v. 2.

Ioan. 9.
v. 3.

Ioan. 11.
v. 4. 15.

Ioan. 15.
v. 24.

Ioan. 20.
v. 31.

Sonne

Sonne of God; and that beleuing you may haue life in his name.] And thus much touching the necessitie of miracles, when the outward forme of Religion is changed, as it first was by Moyse, and againe by our B. Sauour Christ.

10 Now concerning the second general case wherein miracles are required; when Christian Religion is propagated, by preaching to such people as haue not receiued it: holie Scriptures doe testifie, that God cuer geueth this power to his preachers, when he sendeth them for this purpose, to proue therby their mission, and that their hearts may beleue their doctrine. So our B. Sauour sending his Apostles to preach his Gospel in other places where him self had

Neither Luther, nor Calvin, changing the forme of Religion: haue wrought anie miracles.

Miracles are likewise necessarie where Christian faith is first preached.

10. not yet bene, [gaue them power ouer vncleane spirits, that they should cast them out, & should cure al maner of disease, & al maner of infirmitie. Preach
Mar. 15. (saith he,) that the kingdome of heauen is at hand.
6. Cure the sick, raise the dead, cleanse the lepers, caste
13. out diuels.] After this [our Lord designed also other
9. seauentie two Disciples, and he sent them two &
2. two before his face, into euerie Citie and place, whether
10. him selfe would come. And he said vnto them,
9. cure the sick, &c. And they returned with ioy saying. Lord, the deuils also are subiect vnto vs in thy
12. name.] When our Lord also [praied that his Fathers name might be glorified; a voice came from hea-
28. uen; Both I haue glorified it, and againe I wil glorifie it: Our Lord said to the people that heard it; This
30. voice came not for me but for your sake;] Signifying, that after he should be exalted by death on the Crosse, this miraculous voice should haue more effect, because Gods name should then be more glorified, by the conuersion of al Nations. And therefore after his Resurrection, our Lord sent his Apostles
10. [not only to the Iewes as before,] but [to preach
5. 6.]

penance, and remission of sinnes vnto al Nations; beginning in Ierusalem, and so into al Iewrie, and Samaria, and euen to the vtmost of the earth. And they (after his Ascension, and coming of the holie Ghost) going forth, preached euerie where; our Lord working withal, and confirming the word, with signes folowing] saith S. Mark.

Luc. 24.
v. 47.
Mar. 1.
v. 20.

First the Apostles with other faithful, were strengthened by the Holie Ghost coming vpon the invisible signes.

¶ Yet first of al our Lord by visible miracles, confirmed aswel his Apostles, as the whole multitude of persons perseuering with one mind in praier (almost an hundred and twentie) according as he had promised, and they now expected [with power from high] the vertue of the holie Ghost. For [when the daies of Pentecost were accomplished, they were al together in one place; and sodanly there was made a sound from heauen, as of a vehement wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues, as it were of fire, and it sate on euerie one of them, and they were al replenished with the Holie Ghost, and they began to speake with diuers tongues, according as the Holie Ghost gaue them to speake, *Magnalia Dei*, the great workes of God.] Here the Church of Christ, then so smal a flock of an hundred and twentie persons, aswel by this visible miracle, as by S. Peters sermon, but principally by the inuisible power of the Holie Ghost, instantly so increased, that [there were added that day, about three thousand soules.] Thus [after the grane of wheat] our Lord Iesus Christ [died] on the Crosse; [The grane of mustard seed] his Kingdome the Church, rose into a tree, our Lord confirming the word (as is said) with signes folowing. For so S. Luke testifieth, not only in general, that [manie wonders and signes were done by the Apostles in Ierusalem,] but also reciteth manie in particular, almost in euerie Chapter throughout his whole

Act. 1.
v. 14.
Luc. 24.
v. 49.
1. v. 8.
Act. 2.
v. 12.

v. 3.
4.

v. 11.

v. 14.

v. 41.

Ioan. 12.

v. 24.

Mar. 13.

v. 32.

Act. 2.

v. 43.

whole Booke of the Actes of the Apostles, which is a breife Historie of the beginning of the Christian Church.

12 But omitting here other pointes, we shal as breifly as may be, only touch the miracles, as the particular motiues, by which multitudes beleued in Christ. [Peter and Iohn went vp into the Temple at the Ninth hour of praier, and a certaine man that was Lame from his mothers wombe was caried and laid at the gate of the Temple to aske almes. S. Peter in stead of geuing money which he had not, bade him [In the name of Iesus Christ of Nazareth, arise and walke ; And taking his right hand, he lifted him vp, and forthwith his feete and soles were made stronge ; And springing, he stoode and walked, and went in with them into the Temple, walking and leaping & praising God.] S. Peter also preached, that this was done in the name of Christ. Manie beleued, & the number of beleuers, was made fiae thousand.]

Sundrie mi-
racles are re-
corded, by
which manie
were conuer-
ted to Christ.

13 The high Preist, with the Ancients and Scribes, threatening the Apostles : and they with other faith-
ful, [praying for cōstant fortitude, & that God would extend his hand to cures, and signes, and wonders, to be done by the name of his holie Sonne Iesus ; The place was moued wherein they were gathered ; & they were al replenished with the Holie Ghost. And they spake the word of God with confidence.] In which good progresse, whiles the Church did grow in number, and vertue, vice also crept in, as chaffe groweth with good corne. A coople pretending perfecti-
on [Ananias with Saphira his wife, defrauded the communitie, and for their lying to the Holie Ghost, were stroken dead with S. Peters wordes of reprehensio. And here againe, the sacred Historiographer saith : [By the handes of the Apostles, were manie signes and wonders done among the people] adding

Al the Apostles
with others,
prayed for mi-
racles, & ob-
tained their re-
quest.

76 part. I. AN ANKER OF
also the effect [And the multitude of men and wo-
men that beleued in our Lord, was more increased.

In particular S.
Luke reciteth
many miracles
wrought by S.
Peter.

14 In particular, he especially reciteth S. Peters
miracles, togetherwith the great faith of the people,
who for their wōderful estimatiō of his eminēt pow-
er, & vertue, did bring forth the sicke into the streets,
& laid them in beddes and couches, that when Peter v. 15
came, his shadow at the least, might ouershadow any
of them, and they al might be deliuered from their
infirmities. And there ranne together vnto Ierusa- v. 16
lem, the multitude also of the Cities adioyning, bring-
ing sicke persons, and such as were vexed of vn-
cleane spirits; who were al cured.] The enemies stil 17. 1
raging, put the Apostles in the common prison [But 19.
an Angel of our Lord by night, opening the gates of 20.
the prison, and leading them forth said: Goe, and 21.
standing speake in the Temple to the people, al the
wordes of this life, who hauing heard this, early in
the morning, entred into the Temple and taught,
& after manie threatninges, that they should preach
nomore in the name of Iesus: Peter answearing and v. 28.
the Apostles, said; God must be obeyed rather then
men.

15 Omitting here the Historie of the institution of Act. 6.
seauen Deacons, the Martyrdome of S. Stephen; 8.
the preaching also of S. Philip, with singular good
fruit, with special mention of sundrie miracles: we
come to the miraculous conuersion of Saul afterward Act. 9.
called Paul, and made an extraordinarie Apostle, who v. 1.
as yet breathing forth threatninges, and slaughter,
against the Disciples of our Lord, as he drawing to
Damascus, [sodenly a light from heauen shined round 3.
about him, & falling on the ground, he heard a voice 4.
saying to him: Saul, Saul, why persecutest thou me? 5.
who said. Who art thou Lord? And he; I am Iesus
whom thou dost persecute. It is hard for thee to
kick

In the meane
time S. Paul
was miracu-
lously conuer-
ted.

kick against the pricke.] This was S. Pauls miraculous conuersion as you know. The frute wherof, all Christendome reapeth, and reioyceth therein. Of miracles also wrought by him, we shal se more by and by.

16. For thus much being said by the way of S. Pauls conuersion; the sacred Historie reporteth more of S. Peter, who as yet conuersing among the Jewes, conuerting and confirming al that he could: so [came to the Saincts (that is to the faithful) that dwelled at Lidda; and he found there a certeine mā named Æneas lying in his bed, from eight yeares before, who had the palsey. And Peter said vnto him, Æneas, our Lord Iesus Christ heale thee; arise & make thy bed. And incontīnēt he arose. And al that dwelt at Lidda and Saronā saw him, and conuerted to our Lord.] Againe in Ioppe, a certaine woman named Tabitha, ful of good workes and almes deedes died. And Peter being requested by the Disciples, came thither, and falling on his knees praied; and turning to the bodie he said; Tabitha arise. And she opened her eyes, and seing Peter, she sate vp, and geuing her his hand, he lifted her vp. And when he had called the Sainctes, and the widowes, presented her aliue; and it was made knowne throughout al Ioppe: and manie beleued in our Lord.

Manie other
miracles
wrought by S.
Peter.

10. 17 The propagation of the Church to the Gen-
tiles, began also by miraculous visions, and S. Pe-
ters Ministry. For Cornelius a Gentile, was war-
ned in a visiō by an Angel, to send into Ioppe for S.
14. Peter; & S. Peter by warrant of an other comforta-
ble vision, repairing to him, and preaching Christ vn-
to him, and other Gentiles, [as he was yet speaking,
the Holie Ghost fel vpon al that heard the word; &
the faithful of the Jewes that accompanied Peter,
were astonied, for that the grace of the Holie Ghost,

Conuersion of
Gentiles be-
gan by mira-
culous visions.

78 *part. I. AN ANKER OF*
 red out vpon the Gentiles also. For they heard
 them speaking with tongues, and magnifying God]
 Whereupon they were all baptized. And by relating *Ch. 11.*
 these two visions, with the effect therof, by coming *v. 5.*
 of the Holie Ghost vpon these Gentiles, as vpon the
 Iewes in the beginning; S. Peter gaue full satisfacti- *v. 15.*
 on to those Christian Iewes in Ierusalem, which be- *v. 3.*
 fore disliked his dealing with the Gentils; [and they *v. 18.*
 glorified God saying, God then to the Gentiles also
 hath geuen repentance vnto life.

18 An other miracle perteyning to S. Peter, but not *Ch. 12.*
 wrought by him, but vpon him, by the praiers of the
 Church, for the comon good, is this. For whē King
 Herode had killed S. Iames the greater; & [appre-
 hended and imprisoned S. Peter (within the feast of *v. 2. 3.*
 Pasch) meaning after the feast to bring him forth to *4.*
 the people : Praier was made of the Church, *5.*
 without intermission vnto God for him. And the *6.*
 same night he should haue bene brought forth, Pe-
 ter sleeping betwene two souldiers, bound with two
 chaines, & the keepers before the doare keeping the
 prison, an Angel of our Lord (miraculously) deliue- *7.*
 red him out of Herodes hand, and from all the ex- *11.*
 pectation of the people of the Iewes.] But Herod *19.*
 not long after in Casarea, puffed vp with such pride *22.*
 that he refused not to be honored as god, [was forth- *23.*
 with strooken by Gods Angel, and being consumed
 of wormes, gaue vp the Ghost.] And this miracle
 also, had great effect.

19 For after this persecuters death, S. Luke ad- *24.*
 deth, that [the word of our Lord increased and mul-
 tiplied] stil inserting among other thinges of his
 Historie, more miracles with their effectes especial-
 ly wrought by S. Paule, who with Barnabas, be- *Ch. 13.*
 ing [sent of the Holie Ghost, sailed into Cipres.
 And when they had walked throughout the whole I- *v. 4.*
 land

S. Peter mira-
 culously deli-
 uered out of
 prison.

King Herod
 strooken by an
 Angel, died
 miserably.

Many miracles
 wrought by S.
 Paul, in the
 conuersion of
 Gentiles.

land as farre as Paphos, they found a Magician, a false Prophet, a Jew, with the Proconsul Sergius Paulus, a wise man. This Proconsul, desiring to heare the word of God, and the Magician seeking to auert him from the faith: S. Paul with a sharp reprehension, denoūced vnto him that he should be blind, not seeing the Sunne vntil a time. And forthwith there fel dimnes and darknes vpon him, and going about, he sought some bodie that would geue him his hand. Then the Proconsul, when he had seene what was done, beleued, merueling at the doctrine of our Lord.

4. At Lystra was [a man impotent of his feete, lame from his mothers wombe, that neuer had walked; vpon whom S. Paul looking, and seeing that he had faith to be saued (or healed) he said with a loude voice, stand vp right on thy feete; And he leaped & walked. Wherupon the heathen people, & the preist of Inpiter, would nedes haue offered sacrifice to Paul, and Barnabas, as to Gods.] Contrariwise some obstinate [Iewes stoned S. Paul almost to death:] But
19. the Disciples being ædified by the miracle, rescued
15. him from that furie. After this at Ierusalem, the mul-
12. titude gladly heard Barnabas and Paul, telling what great signes and wonders God had done among the Gentiles by them,

16. 20 By a vision shewed to S. Paul, they were wil-
9. led to goe into Macedonia, which they did, [being assured that God had called them, to euangelize vnto that people.] Amongst other fruit, S. Paul expelled a pythonical spirit out of a yong woman, not suffering her to geue testimonie, that [they were the seruantes of the high God, which preach the way of saluation] wherof rose a tumult and persecution, S. [Paul and Silas were beaten with rodde, cast into prison, and put into the stockes; who praying, & praying God at midnight, sodainly there was made

Relation of
Gods workes,
doth much edi-
fie good peo-
ple.

80 *part. I. AN ANKER OF*
 an earth-quake, so that the fundation of the prison 26.
 was shaken, and forthwith al the doares of the pri-
 son were opened, and the bandes of al were loosed,]
 the Gailor was conuerted, and [baprized, with al his 33.
 house /incontinent.] the Magistrate sending serge- 35.
 antes to deliuer them, they expostulated the contu- 39.
 melious iniurie done to them, & did not part til [the
 Magistrates came and besought them, and brought
 them forth of the Citie.] In Athens also S. Paules
 preaching of Christ, had wonderful effect in the cō-
 uersio of renowmed S. Dionise, & other most learned
 Philosophers, who at first scornfully called him, [a
Word sower, and preacher of new goddes.] By war-
 rant of an other vision, S. Paul staieth at Corinth, a *Ch. 17*
 yeare and fixe monethes, teaching among them the 16. 17.
 word of God. At Ephesus, by S. Paules impositi- 19. 33.
 on of handes vpon twelue men newly baptized, the
 Holie Ghost came vpon them, and they spake with
 tongues, and prophecied. [There were also brought *Ch. 18.*
 from (S. Paul) his bodie, napkins or handcarchefes 9. 11.
 vpon the sicke, and the diseases departed from them, *Ch. 19.*
 & the wicked spirits went out.] Whiles he preached 6. 7. 12.
 long in the night, a yong man oppressed with heauie *Ch. 20.*
 sleepe, sitting in a window, fel downe from the third 2. 9.
 loft, and was taken vp dead; to whom, when Paul 2. 10.
 was gone downe, he lay vpon him, and embracing
 him he said: Be not troubled, for his soule is in him.
 And (after the sermon was ended) they brought him 2. 12.
 aliue, & were not a litle comforted.

Temporal in-
 terest is the
 most common
 cause of perse-
 cution.

Confirmation
 of the Bapti-
 zed by imposi-
 tion of the A-
 postles handes.

Gods singular
 prouidence in
 ordening that
 S. Paul the
 Doctor of the
 Gentiles,
 should preach
 in Rome the
 head Citie of
 the Gentiles.

21 It may seme to some perhaps, that thus ma-
 nie, and so excellent miracles alreadie recited, may
 abundantly suffice, to shew, both a necessitie in some
 cases, & special fruite of these extraordinarie workes
 of God: yet may we not for al that sleightly passe
 ouer Gods singular prouidence of his extraordinarie
 Apostle (so particularly ordained for the Gentiles)

his going

his going to Rome the head Citie of the Gentiles. In relating of which mistical Historie, the Euangelist S. Luke exactly recordeth both diuers Diuine visions, and other great miracles, with their admirable effects. For not only S. Paul him self being at Ephesus, vttered this ordinance of God by way of Prophe-

19. cie saying: [after I shal haue bene at Ierusalem, I

1. must see Rome also] But likewise being at Cesarea,

21. [a Prophet coming frō Iewrie named Agabus, tooke

. 11. Paules girdle, and binding his owne handes & feete,

he said: Thus saith the Holie Ghost; The man whose

girdle this is, so shal the Iewes bind in Ierusalem;

and shal deliuer him into the handes of the Gentiles]

to witte, into the handes of the Romanes, to whom

2. Ierusalem was then subiect; Wherunto did merue-

14. lously cooperate his owne setled purpose, to goe ne-

uerthelesse to Ierusalem, his frendes most vehement-

ly disswading him from it. And being come to Ieru-

0. salem, his enemies there [laying handes vpon him,

drew him forth of the Temple. But as they sought

to kil him, it was tould the Tribune of the band, that

al Ierusalem is in confusion. Who forthwith, taking

souldiers and Centurions, ranne downe to them;

wherupon the Iewes ceased from striking him.] And

the Tribune to appeaze them, apprehended him, and

commanded him to be bond with two chaines, and

to be led into the Castel, whither the multitude of the

people folowed crying, away with him.] Yet co-

. 22. ming to the staires, [he was permitted to speake.]

1. & c. And so he tould them particularly of his conuersion.

19. And lastly of [a voice in a vision, saying vnto him;

Make hast and depart quickly out of Ierusalem;] A-

gaine saying; [Goe, for into the Gentiles a farre,

3. wil I send thee.] Then they cryed againe: [Away

with such an one from the earth, for it is not meete

6. 23. he should liue. In the open court, before Iewes and

L

Gentiles

S. Paul him selfe saw it by the spirit of prophecie.

An other Prophet foretold the same.

God confirmed
the same by an
other vision.

Gentiles, there arose such dissension betwene the Pharisees and Saducees, the whole multitude being deuided, that the Tribune fearing lest Paul should be torn in peeces by them, commanded the souldiers, to take him out of the midst of them, and to bring him againe into the castle,] where the night folowing, our Lord standing by him said; [Be constant, for as thou hast testified of me in Ierusalem, so must thou testify at Rome also. The next day, more then fourtie Iewes conspiring, vowed, that they would neither eate nor drinke, til they killed Paul;] But God defeated their wicked purpose; For this conspiracie was discovered, and the Tribune sent away Paul at the third hour of the night, with a strong conuey towards Cæsarea.

S. Paul compelled by the Iewes importunitie against him, appealed to Cæsar.

22 Wherupon the Iewes (stil persisting in their malice) went thither, and afresh accused him before Felix the President, but could not conuince him of anie crime. Neuerthelesse the President temporising differred them, and kept him prisoner two yeares, and so left him to a new President, Portius Festus; Before whom they accused him againe; but prouing nothing, [Festus willing to pleasure the Iewes, said to Paul; Wilt thou goe vp to Ierusalem, and there be iudged of these things before me? And Paul said, At Cæsars Iudgment seate doe I stand, where I ought to be Iudged. The Iewes I haue not hurt, as thou verie wel knowest. For if I haue hurt them, or done anie thing worthie of death, I refuse not to die; But if none of these things be, wherof these accuse me, noe man can geue me to them, I appeale to Cæsar. Then Festus hauing conferred with the Counsel, answered; Hast thou appealed to Cesar? to Cesar shalt thou goe.] Yet being brought before King Agrippa, he so fullie satisfied them al, that this King said to the President [this man might be released, if he had no

7. had not appealed to Cæsar:] Being therefore sent
 2. towards Rome, arriuing at diuers places, [and sail-
 . ling slowly, winter also growing on] manie great dif-
 . ficulties and dangers happened in this Iourney: Som-
 6. time tempestuous windes driue them from their pur-
 8. pose. And [as the winde carried them, so were they
 0. mightily tossed, in peril of Ilandes and quick sandes,
 . forced to cast forth their loading, euen the taklinges
 . of the ship. And neither Sunne nor starres appea-
 . ring for manie daies, and no smale storme being to-
 . ward: al hope was taken away of our sauing (saith
 . S. Luke) In this distresse [S. Paul (notwithstanding
 . they had not folowed his former counsel) ex-
 . hortet al to be of good cheare, for there shal be no
 . losse (said he) of anie soule among you, but of the
 . ship. For an Angel of the God whose I am, & whom
 . I serue, stode by me this night saying: feare not
 . Paul, thou must appeare before Cæsar, and behold,
 . God hath geuen thee al that saile with thee. For the
 . which cause be of good cheare yemen; For I beleue
 . God that it shal so be as it hath bene said to me. And
 . we must come to a certaine Iland.] Againe assuring
 . them [that there shal not an haire of the head pe-
 . rish of anie of you.] Then sailing towards a shore,
 40. [falling into a place betwene two seas, they graue-
 . led the ship; the forepart sticking fast, the hinder
 . part was broken, by the violence of the sea.] The
 . souldiers gaue counsel to kil the prisoners, lest anie
 . swimming out, might runne away. Bnt [the Cap-
 . taine willing to saue Paul, forbade it to be done.
 . And he commanded them that could swimme, to cast
 . out them selues first, and escape, and goe forth to
 . land. And the rest, some they caried on bordes, &
 . some vpon those thinges that were of the broken
 . ship. And so it came to passe, that al the soules e-
 . scaped to land, being in al, two hundred, seauentie

S. Paul and o-
 thers with him,
 miraculously
 deliuered in
 long & dange-
 rous tempestes
 on the sea.

An other visio.

More dangers,
 but stil God
 protecteth the
 for S. Pauls
 sake.

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 fixe.] And the Iland was called Mitilene, otherwise
 Melita, or Malta, where yet happened more mira-
 cles,

Other mira-
 cles wrought
 by S. Paul in
 Malta.

23 For [whiles they made a fire, S. Paul laying some
 stickes on the fire, a Viper issuing out of the heate,
 inuaded his hand, and he shaking of the beast, into
 the fire, suffered no harme;] Whereupon the peo-
 ple first supposed him to be a murderer; but expect-
 ing a while and seeing no harme, changed in con-
 ceipt, said he was a God. It chanced also, that a no-
 ble man lay there vexed with feuers, and the bloudie
 flixe; vnto whom Paul entered; & when he had prai-
 ed and imposed handes on him, he healed him: which
 being done, al in the Iland also that had infirmities,
 came, and were cured. Then after three monethes
 abode, winter being ended, taking ship againe, they
 came by Syracusa, Rhegium. & Puteoli (neare to Na-
 ples in Italie,) where finding Christians, and stay-
 ing with them seauen daies, the report of their a-
 riual running before them to Rome, other Christians
 came thence to meete them, vnto Apii forum, & to
 the place called the three Tauerns. And finally [co-
 ming to Rome, Paul was permitted to remaine to
 him self with a souldier that kept him] which op-
 portunitie so prouided of God, he fructfully vsing,
 declared to the Iewes the cause of his coming. And
 on a day by them appointed, to heare his iudgment,
 he preached to them the Kingdome of God, by Ie-
 sus Christ, according to the Law of Moyses, and pre-
 diction of the Prophets, from morning vntil eue-
 ning.] And certaine beleued, certaine beleued not.
 But to the Gentiles being willing to heare, he prea-
 ched full two yeares in his hyred lodging, to al that
 came; teaching the thinges that concerne our Lord
 Iesus Christ with al confidence without prohibi-
 tion.

S. Paul finding
 Christians in
 Rome, prea-
 ched to them,
 and to others
 both Iewes and
 Gentiles.

Ch. 2

v. 3

v. 6

v. 8

9

11

12

13

14

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16

v. 22

23

28

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31

The

24 This special note of S. Paule coming to Rome, together with his, & S. Peters, & others miracles, I could not omitte in this place; because here it is euident by expresse holie Scripture (besides other places, and diuers other assured proofes) that the Romanes at first receiued and professed the true sincere Christian faith and Religion, which can neuer be shewed that they lost, or changed at anie time since. And this narration of S. Luke, may also serue, as a strong bulwork of defence, against impugnors of other true miracles done afterwarde, aswel by the same two cheife Apostles, who liued and laboured in the same haruest, about fourtene yeares more after S. Paules coming to Rome; wherewith this Historie ceaceth, as by al the other Apostles then dispersed, and working in al partes of the earth, though their particular actes be not written in the holie Scriptures; and by al other Apostolical men and Sainctes of God, both then and euer since, euen at this present time, most necessarily and frequently, the countries where people are first conuerted to Christ. And somtime also in Christian Countries as it pleaseth God, miracles are stil wrought and made manifest to innumerable eye witnesses: And so authentically testified, that it is mere obstinate wilfulness to denie or discredit them, or the like heretofore written in the seuerall liues of Sainctes; seing these so authentically recorded in the holie Scripture, are euen as strange to sensual men, as anie others which they reiect, or deride. Wheras also Gods prouidence and promise, was not only for the Apostles time, but also for al times so much as is necessarie in euerie Country, this grace of miracles haith bene, and stil is geuen. In so much, that it hath alwaies bene most truly said of some of the Church, that [by word and deedes] in vertue of signes and wonders, in the ver-

Being most certaine that Romanes receiued the true Christian Religion, it cā not be shewed that euer they lost it.

Miracles wrought by other Sainctes, are no more impossible nor vnprobable then these are in their owne nature. And al alike possible to God. Psal. 71. v. 8.

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tue of the Holie Ghost, they haue preached, plan- *Mat*
ted, and wattered] the faith of Christes Gospel [our *v. 2*
Lord woorking withal, and confirming the word
with signes that folowed.]

God is one, and there can not be anie other God.

ARTICLE 6.

Henceforth we
are to speake
of special Ar-
ticles in parti-
cular.

HAning already shewed in general, the prin-
ciples of Christian Doctrine : that faith is
necessarie to saluation; that it is the gift of
God; grounded in his word; either written in Ca-
nonical Scripture; or deliuered by Tradition, agree-
able to the written word; and in some cases confirmed
by his miraculous workes : Now we are to declare
in particular, the more especial pointes of Faith; that
God is one in substance; three in persons; that he is
omnipotent; knoweth al thinges; is goodnes it self,
with other attributes. Then the creatiō of al thinges,
namely of Angels, & men; the Redemption of Man;
by Christ; God and man; Mans sanctification; in
the Catholique Church; and the last Iudgment, ac-
cording to euerie ones final desertes, to eternal glo-
rie or paine.

Al Christians,
Iewes, & Tur-
kes, acknow-
lege one God.
Other Nations
serue manie
false Goddes.

2 Concerning therefore the first point, al Christians;
yea also Iewes & Turkes, doe acknowledge, that there
is one only God, the Creator, Conseruer, and Lord
of al thinges. But most Heathen Nations doe think
there be manie Gods, and doe seuerally serue diuers
Idoles for God : Though God also among them, as
S. Paul teacheth [haith not left him self without te-
stimonie, being beneficial from heauen, geuing raines
and fruitful seasons, filling our hartes with foode &
gladnes.] And euer from the creation of the world
[his inuisible thinges, his eternal power, and Diui-

Act. 14.
v. 16.

Rom. 1.
v. 20.

nitie

nitie, are seene, being vnderstoode by those things that are made.] Which natural knowledge, either of Iewes, Turkes, Heritikes, or other Infidels, maketh them [inexcusable, not glorifying God as they know him] but doth not auaille them to iustification without true faith. For it is only the true Catholique faith, wherby we beleue, not only that there is but one God, but also that al other things whatsoever he reuealeth by his word, are likewise most assuredly true, euen for his only auctoritie, abstracting from al other reasons and perswasions, which may moue vs therunto. For this only is the true faith, the same which is in the whole Church; whereas otherwise it were but our owne priuate conceipt, opinion, or perswasion.

And are inexcusable.

3 Albeit therefore, we nothing at al doubt in this point: yet if not for more confirmation, at least for more actual exercise of our faith, I shal recite some holie Scriptures, which expressely testify and admonish vs, that there is but one only God. So doth Moyses instruct vs, writing that [God (our Lord God) created heauen and earrh, the firmament, the waters, and al things that are in them] visible & inuifible, euen the Idoles, the false gods, whether they be diuels, or men, or other things, are according to their natures, the creatures of God. Him Melchizedech calleth [God the highest, which created heauen and earth.] Of him Abraham saith [I lift vp my hand to my Lord God most high, possessor of heauen and earth.] God him self saith [I am which am.] Thus shalt thou say to the children of Israel; He which is, hath sent me to you] whereas al creatures, are those special things which they are made to be: some are Angels, some are men, some are starres, some are elements, and so of the rest; but [God is he which is] al in al, Immense, without

Our faith in one God, is proued by holy Scriptures. And first by the bookes of the Law.

The name of
God consisting
of four letters
(which the
Iewes doe not
pronounce)
signifieth:

He which is.

By the Histori-
cal bookes.

out limite. This is that name which God reuealed to Moyfes when he said [I am the Lord, that appeared to Abraham, to Isaac, and to Iacob, as God almightie, & my name A D O N A I : I did not shew them.] When he gaue his Commandements, he began thus. [I am the Lord thy God : Thou shalt not haue strange Gods before me ;] which in the repetition of the Law, is more clearly expressed [Our Lord he is God, and there is none other besides him.] Againe thus [Heare Israel; the Lord our God, is one Lord.] And in the summarie conclusion of the same Law, it is thus explicated. [See ye that I am onlie and there is none other God besides me.]

4 Rahab in Iericho, indued with true faith, professed one God before the discouerers, whom Iosue sent saying to them [The Lord your God, he is God in heauen aboue, and in the earth beneth.] The Tribes of Israel which dwelt in Galaad [called their Altar which they built by the bankes of Iordan; their [testimonie, that our Lord he is God; the most mightie God our Lord.] King Salomon in the conclusion of his deuout praier, in the first Dedication of the Temple [besought God to direct him and al his people Israel, day by day; that al the peoples of the earth may know, that our Lord he is God, and there is none other besides him.] The Prophet Elias with great zeale, expostulated with the People of Israel, that would seme to temporize betwene God and Baal, rather wishing them to serue Baal only, (because there can be nomore Gods but one) then to serue both him and God saying : [how long shalt you on two sides? if our Lord be God, folow him, but if Baal, folow him.] Holie Tobias in captiuitie, exhorteth his brethrē, to geue thanks to our Lord, and in the sight of the Gentiles, to praise him [because he hath therefore dispersed you among the Gen- tiles

Exod.
v. 3.

Exo.
v. 1.

Deut.
v. 35.

Deut.
v. 39.

Ios.
v. 11.

Heb.
v. 31.

Ios.
22. 34.

3. Reg.
v. 59.

3. Reg.
v. 21.

Tob.
v. 3. 4.

tiles, which know not him, that you may declare his meruelous workes, and make them know, that there is none other God omnipotent besides him.] A-
 5. chior an Ammonite, boldly reported to Holofernes, that the [Israelites, (hauing long before departed frō Mesopotamia where was multitude of Gods) wor-
 shipped one God of heauen.]

By the Pro-
 phetes.

13. 5 The Royal Prophet esteemeth it the greatest igno-
 rance that may be, to say [there is no God] and no

17. lesse wickednes, to acknowledg anie other God but
 one. [For who (saith he) is God, but our Lord? or

83. who is God, but our God?] And therefore to God
 he saith [Thou only art God, from euerlasting euen

Ps. to euerlasting thou art God; because al the gods of
 the Gentiles are diuels, our Lordes name alone is ex-

5. alted. Let euerie spirit praise our Lord.] The same
 doe al other Prophets verie often vrge against Ido-

50. lators. Let one or two sentences serue for example
 of manie. Isaias thus writeth of the incomparable

40. Maiestie of God. [who hath measured the waters
 with his fist, and pondered the heauens with a spāne?

Who hath poysed with three fingers, the huge great-
 nes of the earth, & weyed the mountaines in weight,

3. and the litle hilles in balance? Who hath holpen
 the spirit of our Lord, or who hath bene his coun-

seler and shewed to him? With whom hath he ta-
 ken counsel, and who hath instructed him, and taught

him the path of Iustice, and taught him knowlege,
 and shewed him the way of prudence? To whom

then haue you made God like? Or what Image
 wil you set to him? Hath the artificer cast a sculp-

tile? or hath the gold-smith figured it with gold, or
 the siluer-smith with plates of siluer? And to whom

haue you likened me, & made me equal, saith the ho-
 lie one? Lift vp your eyes on high and see, who

haith created these thinges? He that bringeth out
 the

the host of them in number; and calleth them al by name. Thus saith our Lord the King of Israel; and the Redemer therof; the Lord of Hostes: I am the first, and I the last, and besides me there is no God. I the Lord, and there is none els; I the Lord, & there is none other.] Ieremie in his Epistle to the Iewes in the time of captiuitie, forewarning them to auoid Idolatrie, by manie and great absurdities, in forging and adoring false gods: sheweth how foolish and senselesse they are, that serue Idoles or anie Images for gods.

*Isa. 4.
v. 6.
Ch. 4.
v. 5.
Baruc
v. 2.
7. &
Ioel. 2.
v. 17.*

By the confession of some
Ethniques.

6 Moreouer besides the zealous confessions, and diligent instructions of Gods true seruantes, also his professed enemies, and notorious persecutors of his faithful people, haue somtimes, either after chastisement, or being conuincd by the sensible euidence of Gods miraculous workes, acknowleged him to be the only true omnipotent God, subiecting them selues, & commanding al vnder their obeysance, to feare and serue him, as the only eternal God. So King Nabuchodonosor, after that he had bene seauen yeares so frantick, that he imagined him self to be a brutish beast, and in al respectes liued as a beast, among beastes, naked, going on his handes and feete as a four footed beast, gnawing the grasse with his teeth, and eating it as an oxe, or a horse: being againe restored to vse of reason, and to his former state of a King, he openly confessed God most iust ouer al saying: [Now therfor: I Nabuchodonosor, praise and magnifie, and glorifie the King of Heauen; because al his workes are true, and his waies iugements; and them that walke in pride, he can humble.] So also King Darius, after he had condescended (wicked counsellers importunately vrging him) to cast Daniel into the Lyons denne, and that Daniel by Gods power was conserued without hurt, and deliuered from the

*Dan. 4.
v. 34.*

6. the crueltie of his enemies. Thē did this King [write to al peoples, Tribes, and tongues dwelling in the whole earth. Peace be multiplied vnto you. By me a Decree is made, that in al mine Empyre, and Kingdome, they dread and feare the God of Daniel; for he is the liuing, and eternal God for euer; and his Kingdome shal not be dissipated; and his power euen for euer. He is the deliuerer, and Sauour, doing signes and meruels in heauen, and in earth, who hath deliuered Daniel out of the Lake of the Lyons.]

7 In the new Testament, and time of grace, which perteyneth to al Nations in the world, this doctrine of one God is most necessarie, to extirpate the general error of manie gods. And therefore the Apostles, before al other pointes, most diligently preached this, and taught it by word, rather then by writing. For preaching, not writing, is the more ordinarie meanes to cōuert Infidels. And this Article being once settled in the hartes of the faithful, the Euangelistes and other Apostles, had lesse occasion to write thereof, then of other pointes of faith and maners, wherein Christians oftener fayled. Yet it is not only presupposed, but also expresly recorded by them in some places. By this doctrine, our B. Sauour confuted and confounded the diuel; citing and confirming by fact and word, the Law where it is written [The Lord thy God shalt thou adore, and him only shalt thou serue.] The like our Lord answered to a Scribe which also tempted him, seking a quarrel against his doctrine, repeating vnto him these wordes of the Law [Heare Israel, the Lord thy God is one God.] Which the quareling Scribe hearing, could not but confesse it to be true, that there is one God, and there is none other besides him.

The same faith is confirmed in the new Testament.

By our Sauours answers.

eu. 6. 13. Mat. 4. 10. Mar. 12. 29. 2. 8 S, Paul amongst the learned Gentiles at Athens,

By S. Paul, and other Apostles.

ooke fittie occasion of their owne iudgment, to dis-
proue the multitude of gods whom they serued. For
that by their fact in dedicating an Altar to the vn-
knowne God; they shewed the imbecilitie of al
their supposed knowne gods; & that besides al them,
there is some other most worthy to be serued with an
Altar, and consequently with Sacrifice, which is the
proper homage due to supreme Dominion. Where-
upon he preached to them, him whom they imagi-
ned, but knew not, to witte, [the God that made the
world, and al thinges that are in it, he being Lord
of heauen and earth &c. geueth life vnto al, and
breathing, and al thinges.] After this, writing to
the Corinthians (whom in the meane time he had
conuerted to Christ) to shew that it is vnlawfvl wit-
tingly to eate meates that were offered to Idoles:
he teacheth that [an Idol is nothing in the world,
(that is, haith no maner of diuine power in it as
Idolators imagine) & that there is no God but one.]
Againe vpon an other occasion, commending vnitie
amongst Christians, he proueth the necessitie therof
by this knowne and confessed principle; because
[there is one Lord, one faith, one baptisme; one
God and Father of al, which is ouer al, and by al,
and in al vs.] The same Apostle also, by way of
thankesgeuing & praises to God, calleth him [the
King of the worldes, immortal, inuisible, *only God*.
Who onely (of him self) hath Immortalitie, and in-
habiteth light not accessible, whom no mā hath sene,
yea neither can see: to whom be honour and em-
pire euerlasting. Amen.] This is the God that said
to S. Iohn [I am Alpha & Omega, the beginning &
the end, the first and the last.] This is the only God,
whom heritiques and diuels can not denie, as S.
James noteth, arguing the Solifideans [Thou bele-
uest (saith he to his aduersarie) that there is one God;
thou

v. 24.
25.

I. Cor.
v. 4.

Ephes. 4.
v. 5. 6.
I. Tim. 1.
v. 17.

I. Tim.
v. 16.

Apoc. 1.
v. 8.
Ch. 21.
v. 6. Ch.
22. v. 13.

Confessed by
the diuels.

thou dost wel; the diuels also beleue and tremble] So vndoubted a truth it is, that Iewes, Turkes, Heretiques, and diuels confesse it, and in their maner, verie vnproperly, beleue it.

9 Al which notwithstanding, if it were tollerable to stand vpon the bare letter, without conference of places, contentious spirits that would proue pluralitie of Gods, may finde holie Scriptures which sound for their purpose, geuing the name of God, to creatures. For [God himself (our Lord God) said to

7. Moyfes; Behold I haue appointed thee the God of Pharao, & Aaron thy brother shal be thy Prophet.]

Some men are called goddes.

Moyfes called God.

Iudges, Princes, & Preistes, called goddes.

Also in the Iudicial precepts of Moyfes Law it is written. If a seruant that may be made free, wil of his owne accord, remaine bound [his Lord shal present him to the gods] that is to ciuil, & temporal Iudges, that they may in a certaine prescribed maner, ratifie the couenant, and he shal be his bond-man for euer.

22. Likewise for trial of some kind of theft [the maister of the house (who had the custody of the thing that is stollen) shal be brought to the gods (meaning to the Iudges) and he shal sweare that he did not extend his hand vpon his neighboures good.] Another Precept prouiding that due reuerence be obserued to Iudges and Princes: is expressed in these wordes.

lem. 28. [Thou shalt not detract from the gods: and the Prince of thy people, thou shalt not curse] which S.

23. Paul applieth to the high Preist. The Royal Prophet in his psalms saith: [The God of gods our Lord hath

5. spokē. God stoode in the assemblie of gods, & in the midst he iudgeth goddes.] Which can not be vn-

81. derstoode only of false goddes, though he is also God and iudge of them, but of men in eminent auctoritie,

1. who represent God, amongst whom God sitteth, & whom God wil iudge. For God him self saith to them in the same psalme. [I said; you are goddes, & the

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 sonnes of the highest:] By al which places a wran- v. 6,
 gler may contend, that there be manie goddes.

This obiection
 is answered,
 by conference
 of other textes.

10 But the true sense of them al, may be gathered
 by the last cited, which our Sauour alledgeth; r a-
 king an Apologie or defence of his owne speech.

For hauing said; [I and the Father are one (*utrum* :

one thing, one in diuine substance:) the Iewes;ooke

vp stones, to stone him] as a blasphemmer, [because (say

they) thou being a man, makest thy self god.]

Wherupon our Lord, not further explicating the high

misterie of his true Godhead, to so vnworthie audi-

ence, but equiuocating In this case, answered them,

[Is it not written in your Law, that; *I said, you are*

Goddess? If he called them Goddess to whom the word

of God was made, and the Scripture can not be bro-

ken: whom the father haith sanctified and sent into

the world, say you; that thou blasphemest, because

I said, I am the Sonne of God.] By which answer,

our Sauour insinuateth, that albeit God, signifyng

the Diuine nature and absolute Essence, is the incō-

municable name that can not be geuen to anie crea-

ture: yet if he were not God, he might without

blasphemie be called the Sonne of God, or God, as

some men by participatiō are called goddes, to whō

Goddess word is committed to teach others, and to

whō Goddess auctoritie is geuen to gouerne & iudge

others. [But such Goddess shal die as men (saith the

psalmist) and (if they peruert Goddess word or wil)

shal fal as one of the Princes.] S. Paul also expoun-

deth al such speeches saying: [although there be,

that are called goddes, either in heauen or in earth,

(for there are manie Goddess, and manie Lordes)

yet to vs there is one God the Father, of whom al

things, and we vnto him: and one Lord Iesus Christ,

by whom al things, and we by him.] So these ho-

lie Scriptures proue not pluralitie of Goddess, against

other

Men in eminent
 auctoritie do
 not only parti-
 cipate of Gods
 power, but also
 of his name.

Ioan.

v. 18.

Io. 10.

30. 31.

33. 34.

Pf. 81.

v. 6.

Sap. 14.

v. 21.

Pf. 81.

v. 7.

1. Cor. 8.

v. 5. 6.

other holie Scriptures, which clearly shew, that there is but one God, and that besides him, there is none other God, but shew the excellent offices of Goddes Lieutenants in earth, with participation of his auctoritie, and also of his name. And al holie Scriptures are most true, & being rightly explained, haue a true sense, and [are profitable (as the same Apostle auoucheth)

The Scriptures aboue cited, doe indeede proue the excellencie of Gods cheefe Ministers.

Tim. 1.16. to teach, to argue, to correct, and to instruct in iustice, that the man of God may be perfect, instructed to euerie good worke.

In God is Trinity of Persons, the Father, and the Sonne, and the Holie Ghost.

ARTICLE. 7.

I N the old Testament, the children of Israel were commanded [to eate al the Paschal Lambe; the head with the feete and entrals they must deuour. Neither must there remaiue anie thing therof vntil morning. If anie thing were left (not eaten) it must be burnt with fire.] In the new Testament Christ our Sauour commanded his Apostles [to teach al nations, baptizing them in the name of the Father, & of the Sonne, and of the Holie Ghost.] Where it is supposed that they must teach, and the people must learne the high misterie, of three diuine persons in one substance, which hath this sense, that in al points of Christian doctrine, which our natural reason can not comprehend, we must by the fire of Goddes grace inflaming our hartes [captiuate our vnderstanding vnto the obedience of Christ, who so reuealing, we must beleue, that there is one Person of the Father, another of the Sonne, & another of the Holie Ghost: that euerie person is God, and yet but one God.

The Myserie of the B. Trinitie, must be beleued, but can not be fully vnderstood in this life.

2 And the same may, though not demonstratiuely

A breefe de-
claration of
three Diuine
persons in one
substance.

tiuely or plainly, yet notwithstanding (as the Church speaketh) credibly, in some sorte, be declared. For God being one, by vnderstanding him selfe begetteth him self, and is begotten; who in respect he begetteth, is God the Father, in respect he is begotten is God the Sonne. Likewise this one God as being both Father and Sonne, loueth him self, and in respect he loueth, he produceth him self, in respect he is loued him self is produced; and so from the Father and from the Sonne, procedeth an other person God the Holie Ghost. Thus we beleue and confesse three diuine Persons, and one God. Againe in respect of producing and not proceeding, the Father from whom, both the Sonne and the Holie Ghost, diuersly proceede, is called the first Person. The Sonne proceeding from the Father by generation, and together with the Father, producing the Holie Ghost, is called the second Person. And the Holie Ghost no way producing, but only proceeding, and that by production, not by generation, is called the third Person. Yet must we not imagine, that this order in the diuine Persons, of first, second, and third, importeth anie thing at al, firster, or later, greater or lesse; neither may we thinke, that euer God was not the Father, or was not the Sonne, or was not the Holie Ghost. For as God in his substance wherein he is one: euen so in his notional relations wherein he is three, is euerie way, and in al respectes, eternal, immense, immutable, omnipotent, one & the self same God, and al the diuine persons coeternal, of the same equal immensitie, immutabilitie, omnipotencie, maiestie, & consubstantialitie.

It must be
humbly be-
lieued, not ouer-
curiously dis-
cussed.

3 Neuerthelesse for so much as in none other Article of our belife, can be more greuous errour, if anie wilfully persist in false opinion, nor more difficultie, how to thinke, and how to speake, then in this

this highest pointe of the B. Trinitie, it behoueth vs in stead of sutable discussing that which we know exceedeth our capacitie, rather to relie vpon the Churches faith, then vpon our owne, or anie other priuate conceipt, and withal vpon holie Scriptures, as the same [pillar of truth] vnderstandeth & expoundeth them. For so albeit the word *Trinitie*, is not extant in al the holie Bible, neither the word *Person*, in this sense, to signifie distinction of diuine persons: yet the misterie it self is sufficiently proued to satisfie an humble Christian, but not so plainly as wil conuince an obstinate Iew, a wilful pagane, or a wrangling Heritique, interpreting Goddes word by his owne priuate spirit.

4 To begin therefore with the old Testament, this holie Misterie is proued by the hebrew text of the verie first wordes of holie Scripture [In the beginning God created heauen and earth:] and in the next verse: [the Spirit of God moued ouer the waters.] The word God, in hebrew *Elohim*, is of the plural number (wherof the singular is *Eloha*,) and so signifieth pluralitie, and must needes be vnderstoode of persons, because God is only one in substance, the verbe *bara*, in english *created*, is of the singular number, and by vse of holie Scriptures is appropriated to the Father, of whom are al thinges, Likewise the word beginning, is appropriated to the Sonne, because in him were created al thinges in heauen and in earth, visible and inuisible. [He the beginning, the first borne.] And the wordes *Spirit of God*, are appropriated to the Holie Ghost. As where the Prophet Daniel saith. [Thou shalt send forth thy Spirit, and they shal be created.] So we haue in the word *Elohim*, pluralitie, in other wordes, particular mention of the three diuine persons mystically insinuated. A gaine pluralitie of persons is signified, when God said,

Pluralitie of
Goddes signi-
fied by holy
Scripture must
needes be vn-
derstood of
persons.

N

Let vs

[Let vs make man to our owne image & likenes] the wordes *vs* & *our* importing more persōs, but *image* & *likenes* one in substāce. The same docttine is gathered in other places. God appearing to Abraham in forme of three men [Abraham saw three and adored] as appeareth by his wordes, but one. For so he spake as to one [Lord if I haue found grace in thy sight goe not past thy seruant :] and forthwith as to moe, [wash ye your feete, and rest ye, for therfore are ye come aside to your seruant.] So also Moyse writeth in the same place, both as of moe, and as of one saying : [When they had eaten, they said] a litle after [he said, Our Lord said; and our Lord departed, after that he had ceased to speake vnto Abraham.] Two Persons also of the B. Trinitie seme to be signified, aswel by the two Angels coming to Lot, in the shape of two men, as by Moyse wordes writing, that [our Lord rained brimstone and fire from our Lord.] But three persons are more distinctly vnderstood by the ordinarie solemne blessing prescribed in these wordes [Our Lord blesse thee, & kepe thee : our Lord shew his face to thee, and haue mercie vpon thee : our Lord turne his countenance vnto thee, & geue thee peace.] Where our Lord thrice recited, with the special desired effectes, may verie aptly be appropriated, the first to the Father, the second to the Sonne, and the third to the Holie Ghost. And by like special termes, Iob semeth to distinguish the same diuine persons, attributing to the Father *strength & power*, to the Sonne, *wisdome*, & *spirit* to the Holie Ghost saying thus of God : [In his strength sodenly the seas are gathered together; and with his wisdom he stroake the prowde man; his Spirit haith adorned the heauen.]

Sometimes
but two Persōs
signified.

Three effectes
appropriated
to the three
Diuine persōs.

5 The Royal Prophet foresheweth the Church of Christ praying for Goddes *mercie*, *blessing*, & *illumination*, three graces appropriated to the three diuine

Gen.

v. 2

Gen.

v. 1

4. 5.

v. 9.

13. 1.

Gen.

v. 1.

Num.

v. 24.

26.

Iob. 26.

v. 12.

13.

God thrice in-
uocated in one
breefe prayer,

6. persons; And concluding the psalme, thrice inuoca-
8. teth God the Blessed Trinitie thus [God; our God
5. bleſſe vs; God bleſſe vs.] In an other psalme he in-
2. uitethal Christians to render praise to the B. Trini-
tie, for the Incarnation of the Sonne of God saying:
[Sing ye to our Lord a new song; sing to our Lord
the whole earth; sing ye to our Lord, and bleſſe his
name.] In like maner prosecuting the same inuita-
tion saith: [Bring to our Lord ye Families of Gen-
tiles; bring ye to our Lord glorie, and honor; bring
to our Lord glorie vnto his name.] In both places,
our Lord is thrice named, to signifie that euerie per-
son of the B. Trinitie, is our Lord, but concludeth
in one name: because there are not three Lordes but
one Lord. At an other time he confesseth the same
7. inestimable benefite of the incarnatiō, to be the work
of the whole Trinitie, saying: [The right hand of
our Lord hath wrought strength; the right hand of
our Lord hath exalted me; the right hand of our
Lord haith wrought strength] yet not three right
handes, but one right hand. The Prophet Isaias saw
and heard in a vision, that [the Angelical Seraphimes
cried one to an other and said, Holie, Holie, Holie,
the Lord God of Hostes] reciting thrice Holie, to
the three diuine persons, al one God of Hostes.

Not three
Lordes but
one Lord.

Al workes of
God in crea-
tures, are the
workes of al
the B. Trini-
tie.

6 In some places; distinct mention is made of
some one diuine person, and not of the other. As
in Daniels prophecie, the Father alone semeth to be
7. described thus. [Thrones were set, and the ancient
of daies sate; his vesture white as snow, & the haire
of his head, as cleane wolle, his Throne flames of
fire.] He is called ancient of daies, not only because
he is eternal, for so are also the Sonne and the Holie
Ghoſt; but rather because in order of distinguishing
the persons, he is first, from whom the other two per-
sons procede, and he from none. In an other part of

Sometimes me-
tion is made
of one Diuine
person, only of
God the Fa-
ther.

Of God the
Sonne.

the same prophesie, the Prophet praying, semeth to direct his praier to the Sonne, saying : [Now therefore heare, o our God, the petition of thy seruant, and his praiers, and shew thy face vpon thy sanctuarie which is desert, for thine owne sake] that is, for thine owne merites, which can only be vnderstoode of that diuine person, which is incarnate, who by his humanitie merited for the Church. And so must that necessarily be vnderstoode only of the Sonne of God which is written by Habacuc the Prophet in his Canticke [God wil come from the South, and the holie one from the mount Pharan ;] a cleare prediction of Christs Natiuitie, who was borne in Bechelem, situated southward frō Ierusalem. As also it is the speach of God the Sonne, written by the Prophet Zacharie saying : [They shal looke toward me whom they pearced] verified when some Iewes were conuerted after they had crucified the Sonne of God. Of the Holie Ghost, Nehemias maketh mention as is verie commonly vnderstoode, where amongst other benefites bestowed vpon the children of Israel, he recoūteth diuine inspirations, saying to God : [Thou gauest them thy good Spirit, which should teach them.] By Ezechiel, God speaketh thus [I wil put my Spirit in the midst of you.] And the Prophet Zacharie speaking of sinners which resist the Holie Ghost saith : [They made their hart as the Adamant, lest they should heare the Law, and the wordes which the Lord sent in his Spirit by the handes of his former Prophets.] In which and the like places, the Spirit of God, is distinguished from God, as one person from an other.

Of God the
Holie Ghost.

This highest
Myserie is,
more expressely
reuealed in the
new Testamēt.

7 In the new Testament this misterie of three diuine persons in one substance, is more expressely reuealed. As when our Sauour was baptized, al the three persons seuerally appeared, the *Father*, by a voice from

Dan.
v. 17.

Hab.
v. 3.

Zach.
v. 10.

2. *Esd.*
v. 20.

Ezech.
v. 26.

Zach.
v. 12.

Mat. 3.
v. 16.

CHRISTIAN DOCTRINE. Art. 7. To

from heauen, testifying that this is his Sonne which there appeared in humanitie assumed; and God the Holie Ghost appeared descending as a doue. Againe the Father appeared by the like voice in our Sauours Transfiguration testifying the same, that this is his Sonne in whom he is wel pleased; the Holie Ghost was represented in the bright cloude.] Moreouer the Holie Ghost, as proceeding from the Father, and from the Sone, is signified by our Sauour in one place saying: [The Paraclete the Holie Ghost, whom the Father wil send in my name] In an other place [When the Paraclete cometh whom I wil send you from the Father] and as he addeth there [which procedeth from the Father] so repeating afterwarde [I wil send him to you] he addeth also [he shal receiue of mine, and shal shew to you.] But the most principal prooue is by the forme of Christian baptisme prescribed by our Sauour to his Apostles in these wordes [Going teach al Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holie Ghost] expressing the three persons, not in the names, but singularly, in the name, because al three are one God. The next principal prooue is, by the wordes of S. Iohn the Apostle saying: [There be three which geue testimonie in heauen, the Father, the Word, and the Holie Ghost] by the Word, signifying the Sonne, the eternal word of the Father [the word which is made flesh.]

8 That the Sonne is God equal and consubstantial with the Father and the Holie Ghost, and that the Holie Ghost is also God, equal and consubstantial with the Father and the Sonne; is further proued by manie holie Scriptures, where the Incarnation of Christ, the Remission of sinnes, sanctificatio of soules, and other workes proper to God, are ascribed to the Soone, or to the Holie Ghost; and particularly S.

Al three persons are equal, and consubstantial.

Paul calleth the Holie Ghost [one Spirit, one Lord, one God, one and the same Spirit.] *Rom. v. 16.*

Heretical objections.

9 Neuerthelesse, as the Iewes reiect al the proofes which Christians make out of the old Testament, & scorne to heare anie thing of the new: So Arrius, Eunomius, Macedonius, & their folowers, not only find euasions against al that can be alledged of holie Scriptures, but also pretend and vrge other apparent texts to proue inequalitie in these three Persons, and so contend that either there are three Goddes, greater and lesse: or els that neither the Sonne, nor the Holie Ghost, is God. Against the Sonne of God, they alledge his owne wordes [the Father is greater then I.] *1. Cor. v. 4. 6. 11.*

Against the Holie Ghost, the wordes of S. Paul [the Spirit him self requesteth for vs, with gronings vnspeakable. And he that searcheth the hartes, knoweth what the Spirit desireth.] wherupon they inferre, Seing the Father is greater, the Sonne is not equal; and seing the Holie Ghost requesteth, and desireth, he can not be God; for God neither wanteth anie thing, nor desireth, but hath al thinges. *Io. 14. v. 28. Rom. 8. 26. 27.*

Answers.

10 Holie Church answeareth to the first, that our Sauour Christ according to his manhood, is inferior to his Father: according to his Godhead, he is equal with the Father. To the second, that the Holie Ghost is said to desire and request, in that he maketh the faithful to desire and request good thinges. For whē they pray or speake that which is to Goddes glorie, it is [the Holie Ghost that speaketh in them] by teaching and inspiring them [what to pray, & what to speake] as the Euangelistes report our Sauiours doctrine, appropriating the confession of truth and other good workes, to the gracious gift of the Holie Ghost: Who with the Father, and the Sonne, is one God. *Mat. 10. v. 20. Mat. 13. v. 11. Luc. 12. v. 12.*

A general answer to al wrāglers.

11 But when anie are contentious, opposing Scripture *Rom. 12. v. 6.*

ture against Scripture, admitting no sense thereof but their owne; then must we hold fast the Rule of faith
 2. and forme of sound Doctrine, kepe the good Depo-
 3. situm, beleue and confesse that faith wherein al nati-
 ons are baptized [In the name of the Father, and of
 the Sonne, and of the Holie Ghost, one God; for
 1. of him, and by him, and in him, are al thinges. To
 him be glorie for euer. Amen.]

God is Omnipotent.

ARTICLE 8.

THe natures of al creatures, are best knowne by their definitions, consisting of their essential partes, or by their descriptions, which consist of some essential part, if anie be knowne, & such particlular proprieties, or other accidents, fewer, or more, as agree to them only, and to none other thing. And so names are geuen them answerable to their natures; wherby one man vnderstandeth another, speaking of the same thinges. But the nature of the Creator being infinite, can not be defined, nor by anie description, fully declared; nor comprehended by anie creature. For neither can his proprieties be sufficiently conceiued, nor anie name accommodated to him, wherby like knowlege may be atteyned of him, as of his creatures, by reason of the infinite difference betwene him and them. Only we know obscurely, certaine proprieties, and special names ascribed vnto him, by which we conceiue that one thing there is which created al other thinges, of whom al haue their being, and on whom they al depend.

God being infinite, can not be defined, nor fully described.

2 Such proprieties, as we in some sorte conceiue, are gathered out of the consideration, of his incomparable

Certaine proprieties of God, are

gathered by
considering his
excellent per-
fection aboue
al creatures.

Names appro-
priated to
God.

No Accidents
are in God,
but al in him is
his Substance.

104 part. 1. AN ANKER OF
parable excellencies, aboue al creatures. For wher-
as al creatures (that is to say, al thinges but one)
had a beginning, he alone had no beginning, but is
eternal. Secondly al creatures haue their limited na-
tures; he alone is immense, without anie limitation.
Thirdly al creatures in their proper nature, are or
sometime were mutable; he only is altogether immu-
table. Fourthly al creatures haue some power geuen
them more or lesse; he only hath al power, and that
of him self. Fiftly certeine creatures haue some know-
lege diuersly, more and lesse; he alone hath al know-
lege. Sixtly al creatures by their creatiō were good,
some also by special grace, were, and some are good;
the Creator only is absolutely, and of him self good,
yea goodnesse it self. According to these, and the
like most excellent proprieties: special names are ge-
uen to this only Creator of al. Of which, the most
proper name is that which him self shewed to Moy-
ses [H E W H I C H I S.] For so he called *Exo.*
himself saying: [I am which am] and commanded *14.*
Moyfes to tel the children of Israel that [He which
is had sent him to them:] who is also called *Ens ab-*
solutum, or *Ens entium*. The absolute being; or the
being of al thinges. But his most vsual name is *God*,
which in many tongues, and namely in ours, appea-
reth to be deriued of *Good*; because he is *al Good*, & *Exo. 3*
that of him self; and therefore is goodnesse it self: *v. 19.*
[For there is none other (absolutely) good but on- *Luc. 1*
ly God.] Manie other names are also expressed in *v. 19.*
holie Scriptures, wherof learned holie men haue
written whole workes, intituled, *de Diuinis nomini-*
bus; of Goddes names. To the which I remitte the
learned in sacred tongues. *S. Dion*
S. Ieron
S. Theod
ret. S.
mascen.
3 For our present purpose, it shal be more fitte to
declare by holie Scriptures, the aboue mentioned
proprieties; first of al noting, lest anie mistake, that
the

the same and al other attributes ascribed to God, as his Iustice, Truth, Mercie, Benignitie, Longanimitie, and (which conteyneth al) his Charitie, are not in God as qualities, and other accidents are adhering to, and existing in substantiue creatures. For God admitteth no maner of mixture, nor accessarie thing, nothing in him self, but him self; for al that is in him,

4. is his owne substance. [God is Charitie] as S. Iohn
 6. teacheth vs; and so God is omnipotencie it self, wisdom it self, Goodnes it self, Truth it self, and the rest. Concerning therfore the omnipotencie of God, which is peculiarly ascribed vnto him, in al the three Credes, of the Apostles, of Nicene Councel, & of S. Athanasius, verie often in holie Scriptures, and is so familiar with al Christians, to geue to God the title almightie, that here one place may supplie for an hundred. His self reuealed this name to Abraham (whē most men serued manie false goddes) for distinction sake saying: [I am the God almightie.] And this title is so proper to him only, that albeit Moyse
 7. was called the God of Pharao, and others also called goddes for participation of power: yet none is called Almighty, but our Lord God only. And therfore Moyse with the children of Israel, in their Canticle of thankesgeuing, when they had passed the
 15. red sea, sang this title to God [*Omnipotent*, is his name.]

Onlie God is omnipotent.

Proued by manie testimonies, and confessed by al of anie consideration.

4 Which same thing, is manifestly shewed by his workes. As by creating al thinges of nothing, whereas no creature can create anie least thing of nothing. For *Ex nihilo nihil fit*, according to al natural power of creatures. And if God should communicate power of creating to a creature, as some suttile Christian Philosophers suppose he may (though the negative semeth more reasonable) yet this also sheweth that God only is omnipotent, for that without his

Proued by his workes.

106 part. 1. AN ANKER OF
gift, none hath, nor can haue, this imaginarie po-
wer. Likewise Goddes only omnipotencie appea-
reth, by his conseruing al thinges in their being; by
changing them into what he pleaseth, and by destroy-
ing what he wil into nothing. Because neither anie
creature can consist as it is, but by his power; nor
be turned into an other thing, but by him as the first
efficient cause, or be annihilated or brought to mere
nothing, but by Goddes power only. For al that na-
ture can worke, is to depriue thinges of their formes,
and so change them into other thinges, but to de-
priue them of al formes, to bring them to nothing;
yea or to that which is called, *Materia prima* (which
is next to nothing) is only in the power of God al-
mightie. Againe, his omnipotencie is proued, by
restoaring thinges destroyed, to their former natu-
ral state, to be the self same substance, and to haue the
same accidentes which they had before their destruc-
tion, which is best exemplified, in the Resurrection
of mankind after death. For God so raiseth and re-
stoareth the dead, that the self same person which for-
merly liued, and afterwarde died, is againe liuing.
Not as in natural and artificial workes, where som-
times of the same matter (as of earth, waxe, mettall,
or like substance) something is framed, afterwarde
defaced or vnmade, and againe repaired, which may
seme to be the same thing; but indeede is an o-
ther thing of the same special kind, not the same in-
diuidual. But the same soule of man, by Goddes
omnipotent power, in the resurrection, shal receiue
& informe, the self same bodie, bones, flesh, bloud,
sinewes, vaines, skinned, and al which it had before
death. Wherof more in the Article of the Resurrectiō.

Iob. 19.

v. 27.

Art. 49

Goddes power
is without li-
mite

Goddes power also reacheth ouer and besides al
thinges that are, or haue bene, or shal be, euen to
thinges that neuer were, or euer shal be: Because
they

they can be. And so God can make innumerable worldes, innumerable thinges, of incogitable perfection; because his infinite power, is without limite, bounden only by his diuine wil. [He hath done al thinges whatsoeuer he would : & disposed al thinges sweetly .] So beleued the three children captiues in Babilon, when they answered King Nabuchodono-
 for saying [Behold our Lord whom we worship, can saue vs from the fornace of burning fire, and out of thy handes, o King, deliuer vs. But if he wil not, be it known to thee o King, that we worship not thy gods]
 So the Archangel Gabriel auouched [There shal not be impossible with God anie word .] So our blessed Sauour teacheth, that [for a camel to passe through the eye of a needle, with men is impossible : but with God, al thinges are possible .]

6 By this attribute of Goddes omnipotent power, so prouidently set downe, in the beginning of our Crede; so clearly confirmed by holie Scriptures; & so vniuersally confessed by al Christians : we are firmly strengthned in faith to beleue whatsoeuer foloweth in al Christian doctrine, how hard soeuer it otherwise seme, or impossible by nature, and by the power of al creatures. By the same also we are no lesse encouraged and confirmed in the next Theological vertue of Hope, to pray with al confidence, and humblie to craue with assurance on Goddespart, that we shal obtaine in due time, al necessarie good thinges, which we shal aske of his bountie, who is *al good, and al-mightie*.

The beleefe of Gods omnipo-
 tencie strégh-
 neth our faith
 in al other
 pointes of Re-
 ligion.

It also strégh-
 neth our Hope.

God knoweth al thinges.

ARTICLE 9.

Only God,
who is wisdom
it self increa-
red, knoweth
al thinges.

WHosoever can make, or frame anie thing, necessarilie hath a competent knowlege of the same thing: much more assuredly God the principal maker of al thinges, doth perfectly know, not only al thinges, which are, and haue bene, and shal be, but also which can be, though actually, they neuer were nor shal be. This diuine wisdom, Omniscience, and vniuersal knowlege, is an other attribute of God, and so is God him self called the increated wisdom; so farre excelling al created wisdom, whether it be natural and humane, or the spiritual gift of the Holie Ghost, as the Creator surpasseth his creatures. For al the wisdom and knowlege which either Angels or men haue, or can haue, is the gift of God, and the perfectest that is in them, is, as it were a sparckle, and (as holie Scripture calleth it [a vapour of the power of God, and a certain sincere emanation, of the glorie of God omnipotent] and so is a participation of wisdom increated, limited within larger or straiter bondes, that no mere creature can know al thinges.

Psf. 9.
9. 10.
135.
Psf. 1.
v. 1.
Prou.
v. 19.

Sap. 7.
29.

Examples of
Salomon and
other.

2. [It is the glorie of God, to conceale the word] (*saith Salomon*) signifying that al misteries are not reuealed. [There is a man (*saith he meaning him self*) that daies and nightes taketh no sleepe with his eyes. And I vnderstood, that man can find no reason of al those workes of God, which are done vnder the sonne: and the more he shal labour to seeke, so much the lesse he can finde; yea, if the wise man shal say, that he knoweth, he is not able to finde] that is if the wise supposeth that he knoweth al thinges, or anie

Prou. 1.
v. 2.
Eccle. 8.
v. 16.

anie thing perfectly; euen therby it appeareth, that he knoweth not his owne imperfection. King Dauid his Father, most humbly acknowledged, that God had reuealed to him some Misteries vknowne to others saying: [Hidden thinges of thy wisdom, thou hast made manifest to me] not al hidden thinges but some. Neither could he perfectly know them, but in part as in a glasse. [For in part we knowe, (saith S. Paul) & in part we propheticie.] The Prophet Elizeus knew and foretolde to the Sunamite woman, who had bene long barren, that she should haue a sonne, but knew not when the same afterwarde dyed, til the mother was come to him for comfort, & lay lamenting at his feete; for then he said [Her soule is in anguish, and our Lord hath hid it from me, and hath not told me.] So al the Prophets knew more or lesse, as God reuealed to them.

Prophetes that knew manie Mysteries, but not al.

3 He only knoweth al, who made al, disposeth al, and gouerneth al. As we may partly know by his workes, if we consider but the workes of nature, how admirable they are: for we easilie conceiue, that the auctor of nature, exceedeth al our admiration. If we then compare manie thinges together, to see how diuersly they represent the wisdom of him that made them al, their manifold differences, with mutual correspondences and inexplicable powers, proprieties, and al their qualities, shew that there is none end of Goddes knowlege, trulie called *Omniscience*. Or if we wil also reflect into our selues (for Angels are too too excellent, and are placed aboue the celestial Spheres to vsinuisible) euen mans person consisting of spirit the inuisible soule, and earthlie bodie; we find a litle world, a smal momentarie parcel of the great world, framed by the infinite wisdom of God, made of nothing, by omnipotent power, ordeyned to eternal glorie, and euerlasting felicitie, by his ab-

Gods infinite knowlege appeareth by his workes.

Example in our selues.

110 *part. 1.* AN ANKER OF
solute goodnes. And here I omitte the highest con-
sideration of the workes of grace, as more properly
perteyning to the next attribute of Goddes goodnes,
to be explicated in the next Article.

Proued by tes-
timonie of ho-
lie Scriptures.

4 In the meane season, let vs recite some few textes
of manie in holie Scripture, which testifie Goddes
infinite wisdom, & vniuersal knowlege of al thinges;
especially exemplifying in thinges hidden from the
natural knowlege of man; in thinges known to him
before they come; and in thinges conditional which
might be, & are not in them selues, yet are in Goddes
knowlege. Of the first sort of thinges vnkowne to
man, God him self geueth instance in the number of
starres, when he blessed Abraham, and promised him
the like innumerable progenie saying: [Looke vp *Gen. 11*
to heauen and number the starres if thou canst. And *v. 5.*
said to him: so shal thy seede be.] This place im-
porteth, and experience must needes confesse, that
aswel the starres in the firmament, as the issue of A-
braham, can not be numbred: much lesse may we i-
magin that anie man can know either of both in al re-
spect. But of Gods perfect knowlege of both these
thinges proposed, the Royal Prophet testifieth, that
[he numbred the multitude of starres: and geueth *Pf. 146*
names to them al.] which sheweth, that he both ex- *v. 4.*
actly knoweth the number of al the starres, and so
perfectly their nature, that he geueth to euerie one
a proper name according to their singular differences
and proprieties. As for the innumerable issue of A-
braham, is not only most perfectly knowne to God
euerie way: but further it pleased him to be called pe-
culiarly [the God of Abraham. And of the seede of *Pf. 46.*
Abraham he hath bene mindful for euer, of his Te- *v. 10.*
stament, of his word which he commanded vnto a *Pf. 104.*
thousād generations, which he disposed to Abraham] *vi. 6. 8.*
with most great, meruelous, and continual benefites. 9.
[Because

[Because he was mindful of his holie word, which he had vttered to Abraham his seruāt.] But what shal anie thinke Goddes knowlege to be of al the Issue of Adam? [Our Lord hath looked from heauen, he hath seene al the children of men. From the prepared habitation, he hath looked vpon al that inhabit the earth. Who made their hartes seuerally, who vnderstandeth al their workes. For he knoweth the secrets of the hart. Our Lord knoweth the cogitations of mē, that they be vaine. The hart of a wicked man is peruerse, and (naturally to other men) vnsearchable, who shal konw it? I the Lord that search the hart, and proue the reynes. Great is God in counsel, and incomprehensible in cogitation, whose eyes are open vpon al the waies of the children of Adam. Thus saith our Lord; So haue you spoken, o house of Israel, and the cogitations of your hart I know.] God also maketh some men, his seruantes, to see and know hidden thinges; so Moyse saw thinges past, the creation of the world, and other thinges succeding til his time, much more perfectly then anie could haue related. [Elizeus the Prophet saw and reuealed to the King of Israel, the King of Siria his secret plottes & purposes: Yea the Prophets seruant saw, a spiritual armie of inuisible Angels, as if they had bene visible, and the mountaine ful of horses & of fire chariots round about Elizeus.] The Prophet [Ezechiel in a vision saw abominable and secret Idolatries committed by seuentie men, of the ancients of the house of Israel] Such examples abound in the holie Scriptures. Paganes also confesse infinite knowlege to be in God. [King Artaxerxes, by publique Edict, admonished al his Dukes, Princes, and Peoples of his hundred twentie seauen Prouinces, which obeyed his commandement, that they should feare the sētence of God who seeth al chinges.] Much more doe the faithful know
that

God imparteth knowlege of some secret thinges to some persons.

that [Great is our Lord, and great is his strength, & of his wisdom there is no number.]

At times are
present to
God.

5 Neither is Gods wisdom limited in respect of time. For he being eternal, the things that with men are to come, are with him present. As also the things which to vs are past, are to God present and permanent. For with him, there is no time nor mutation, but al eternitie. Only in this transitorie world [there is a time for al busines (saith the wise King) and opportunitie & much affliction to man, because he is ignorant of things past, and things to come he can know by no messenger] In so much that amongst other proofes, it is an especial signe of a true prophet, to foreshew hidden things to come. And therupon the Prophet Isaias, prouoked the false prophets, and their false goddes saying: [Let them come and tel vs, what things soeuer are to come; tel the former things what they haue bene, and we wil set our hart, and shal know the later endes of them, & tel vs the things that are to come. Shew what things are to come hereafter, and we shal know that you are goddes. The same kind of prooffe God himself propoeth, to shew the vanitie of false goddes saying: [Who is like to me; let him cal and declare, and let him expound me the order since I appointed the ancient people; the things to come, and that shal be hereafter, let them shew vnto them.] Well did the Prophet Ezechiel consider that only God knoweth what his diuine goodnes wil bring to passe. When not able to answer the thing that God demanded of him [whether the drie bones which he saw, should liue? he said: Lord God thou knowest] Whereupon God made him to know that they should liue, shewing the same to him in vision.

6 And so from the beginning of this world, God hath bestowed the Spirit of prophecie, vpon some particular

God gaue to
diuers Patriar-
ches fore-

particular persons, for the benefite of the whole Church, imparting therby the knowlege of sundrie misteries. Adam spake manie times in figure of things to come, which are since performed. [Enoch prophesied (as S. Iude witnesseth) of the general Iudgment] which is yet to come. To Noe the preacher of Iustice, God reuealed the diluge, commanding & instructing him to make the Arck, more replenished with sacred misteries, then with mortal creatures.

knowlege of things to come.

After the floud, Noe amongst other Prophecies in forme of thankefgeuing .said; [Blessed be the Lord God of Sem : Chanaan be his seruant] which being a Prophecie, was fulfilled according to the letter, when the children of Israel, of the progenie of Sem, conquered the land of Chanaan, & particularly most of the Chananites being slaine with the sword, [the Gabaonites (a people of the same generatiō of Chanaan) were glad to saue their liues, with condition that they and al their posteritie, should serue in the ministerie of the people (of Israel) and of the Altar of our Lord, hewing wood, and carrying water .]

And inspired manie Prophets .

To Abraham likewise God reuealed the destruction of Sodome, with the other Cities neare adioyned .

3. [Can I (said our Lord) conceale from Abraham , the things which I wil doe .] Manie farre greater misteries, did God also reueale to Abraham, Isaac, Iacob, and other Patriarches, and Prophets, wherof we shal speake in other places more proper . Ioseph also receiued the gift of Prophecie, to see in sleepe, things to come, and to interpret other mens dreames. For that those dreames were reuelations from God, is gathered by Iosephes wordes saying to Pharaoh : [God hath shewed to Pharaoh the things which he wil doe .] So Daniel saw Goddes wil, and interpreted King Nabuchodonosors dreames, read & interpreted obscure wordes written in the sight of King

† Iob . 24 .
v . 1 . Ch .
28 . v . 39 .
Isa . 44 . v .
28 . Ch . 45 ,
v . 1 .
2 . Par . 36 ,
v . 22 .
1 . Esd . 1 .
v . 1 . 2 .
Esth . 11 . v .
3 . Sap . 4 .
v . 7 . 11 .

Ch. 19. v. Baltassar; by an inuisible writer. Al which, and
17. Dan. † manie the like, doe declare, that as no man kno-
12. v. 42. weth more of supernatural thinges then God reuea-
Osee. 2. v. leth: so God doth absolutly know al thinges, aswel
10. Amos. to come, as alreadie past, being al to him pre-
3. v. 6. sent.
Mich 3. v. 7 And that God also knoweth al thinges that can
6. Nahum. be, or conditionally should be; in certaine supposed
3. v. 5. cases which indeede shal not be; two or three places
Mat. 10. may sufficiently shew. Holie Dauid being in distresse
v. 26. Ch. and iust suspition, how the people of Ceila (where
11. v. 25. he was entered) would deale with him, † consulted
27. Act. 2. our Lord, by way of the high Preist, applying the E-
v. 23. Rom. phod, whether the men of Ceila, would deliuer him
8. v. 30. into the handes of Saul? [And our Lord said; they
Ch. 9. v. 11. wil deliuer thee.] Which answeare was to be vnder-
Ec. Ch. 11. stood conditionally, if he taried there. But parting
v. 33. from thence he was not deliuered to Saul. King Io-
Ephes. 1. v. as being willed by Elizeus the Prophet, to strike the
5. Heb. 4. earth with a fauelin [stroake it three times, and then
v. 13. stood stil: the Prophet was angrie with him & said:
Apoc. 1. v. If thou had striken fiae, or fixe, or seauen times, thou
1. 2. Ec. hadst striken Siria euen to destruction; but now three
 † God also se- times thou shalt strike it] The Prophet Ieremie said
 eth what to King Sedecias [Thus saith the Lord of hostes, *Iere.*
 should be con- the God of Israel: If going forth, thou wilt goe out *v. 1*
 ditionally, to the Princes of the King of Babilon, thy soule shal
 though the ef- liue, and this Citie shal not be burnt with fire, and *v. 1*
 fect follow not. thou shalt be saife, and thy house: But if thou wilt
 not goe out to the Princes of the King of Babilon,
 this Citie shal be deliuered into the handes of the
 Chaldees, and they shal burne it with fire, and thou
 shalt not escape out of their han les.] The same Pro-
 phet vttered the like conditional Prophecie, to the
 people which desired to see into Egypt from the dan-
 ger of the Chaldees saying: [Thus saith our Lord *Iere. 4*
 the God *v. 9.*

CHRISTIAN DOCTRINE. *Art. 9. 115*

the God of Israel; If resting you wil abide in this land, I wil build you, and not destroy you; I wil plant you and not pluck you vp; for now I am pacified vpon the euil that I haue done to you. But if you shal say; we wil not dwel in this land, neither wil we heare the voice of the Lord our God; saying No, not so, but we wil goe forward to the land of Egipt: If you shal set your face to goe into Egipt, and shal enter to inhabite there, the sword which you feare, shal there take you in the land of Egipt: and the famine for which you are careful, shal cleue to you in Egipt, and there you shal dye.] S. Paul in like sort affirmed conditionally, when certaine shipmen ment for feare of drowning, to flee out of the ship, [vnlesse these tarrie in the ship, you can not be saued.]

8 In al which and the like, the assertion is as certainly true, and so kowne to God, which happeneth not, the condition failing, as is the contrarie, which together with the condition, being performed, cometh actually to passe: wherby we learne, and may clearly see that Gods prescience, and our inscience of al thinges, also to come, and possible to come, and howsoeuer, doth no way, nor in anie case, necessitate the thing that is to come, or not to come; but it remaineth free. & in it self indifferent, depending vpon the proper causes, natural, or supernatural: As harvest vpon sowing, with other husbandrie; Saluation, vpon faith and good workes, with perscuerance therein to the end: is in it self, and to vs vncertaine, notwithstanding Gods most certaine foreknowledge of the verie effect, which shal be. For stil he seeth al together the end and the meanes wherby euerie thing cometh to anie end: wherof we may for explication sake propose example in our owne knowledge; when we see a thing present we are certaine

Gods foreknowledge doth not necessitate anie thing that is voluntarie or contingent.

Example in mans knowledge.

that so it is, and that the contrarie cannot be true: yet it is not our sight, nor knowledge, that maketh it true which we see, but the truth of the thing dependeth vpon the proper cause thereof. And if we could as certainly know future thinges, yet that knowledge should not make the thinges necessarie, but they are as their proper causes make them, according to their owne nature, either necessarie, or voluntarie, or contingent.

God is absolute goodnesse: & al his actions are good.

A R T I C L E. 10.

Gods goodnes
appeareth in
his creating al
thinges good.

Gods infinite goodnes, which is a other diuine attribute, appeareth manie wayes: & is made manifest by al his workes, if they be rightly considered. For al creatures in their nature, and essence are good. Euen diuels, and wicked men. There is nothing euil but sinne, and that indede is no creature, nor anie way the worke of God. For it is onlie a deforming priuation, or want of that rectitude, which ought to be in euerie action, deprauing the same, & making it faultie, against reason which requireth that al thinges should be done rightly. So that sinne is an enimie to nature, the corrupter of creatures, odible to reason, contrarie to al that is right, iust, and good. And therefore by punishing sinne, Goddes goodnes is particularly declared; making it manifest, that his goodnes loveth al creatures (in that they are his creatures) & hatteh that euil which defaceth & deformeth them. Wherefore as we have already seene in the former Articles, that Goddes omnipotent power is shewed in creating al thinges, and his diuine wisdom shyneth in disposing al: so his goodnes is no lesse reuealed in

By punishing
sinne.

In ordaining
thinges to
good endes.

Art. 8.

CHRISTIAN DOCTRINE. Art. 10. 117

ordaining al the same to particular good endes, and most especially in designing Angels and Men to serue him in a higher degrie, and so to be made participant of his owne eternal glorie: A benefite so much surmounting their creation, as grace excelleth nature, and more singularly abunding towards men, then Angels, in that al mankind sinning, yet his goodnesse recalleth them by new grace, to repentance, through the infinite merits of Christ our Redemer, repairing the losses of al those which resist not, but accept therof; with increase of more grace, & glorie then other wise anie could haue merited.

2 This immense and vnspeakable goodnesse of God is most cleare to al men of right vnderstanding, and is testified euerie where in the holie Scriptures.

Gods goodnes
is abundantly
testified in ho-
lie Scriptures.

Most frequently in the Psalmes, al the faithful seruantes of God confessing their owne pronnes to euil, and weaknesse to doe good, beseeke his most bountiful goodnesse to powre vpon them abundance of grace with remission of sinnes that they may rightly serue him, and duly render al possible thanks and prayses to his holie name. So the Royal Psalmist mindful of his daylie necessities prayeth thus [Attēd

4. o Lord to the voice of my prayer, my King, and my God. Because I wil pray to thee Lord in the morning, thou wilt heare my voice. In the morning
12. I wil stand by thee: I wil sing to our Lord, who geueth me good thinges, and I wil sing to the name
10. of our Lord most high. Haue mercie on me o God, according to thy great mercy, and according to the multitude of thy commiserations, take away mine iniquitie. I wil expect thy name, because it is good
51. in the sight of thy Sainctes. I wil confesse to thy
11. name, because it is good. Once hath God spoken;
53. these two thinges haue I heard, that power is gods,
and mercie o Lord is to thee.] Sometimes in extases

or trance, admiring Goddes vnspeakable goodnes, *Pf. 6. 12*
 he crieth out [How good is God to Israel, to them *Pf. 7*
 that are of right hart.] And seing how litle able mā
 is to render due thankes, and praises to God : al must
 ioyne in voice and Iubily, yea al creatures are inui-
 ted to yeld praises, testifying that [Our Lord is pi-
 tiful, and merciful, long suffering, and verie merci-
 ful. Blesse our Lord, al ye his Angels : Blesse our Lord *Pf. 10*
 al ye his hoastes; Blesse our Lord al ye his workes, *8. 20.*
 in euerie place of his Dominion, my soule blesse thou *22. Pf*
 our Lord. Confesse ye (with thankes and praise) *v. 1.*
 to our Lord, because he is good : because his mer- *106.*
 cie is for euer. O Lord thou art good, and in thy *Pf. 117*
 goodnes, teach me thy iustifications. Praise ye our *1. &c.*
 Lord, because our Lord is good : sing to his name, *Pf. 118.*
 because he is sweete. Our Lord is sweete to al : & *Pf. 134*
 his commiserations are ouer al his workes.] The *v. 1. 3.*
 seauen last psalmes are wholly composed of Goddes *Pf. 135*
 praises, for his infinite goodnes, excellencie, mer- *1. &c.*
 cie, benignitie. [Let al thy workes o Lord, con- *Pf. 144*
 fesse to thee : and let thy Sainctes blesse thee] with *v 10. 2*
 hart, Iubilic, voice, instrument. [Let euerie spirit *150. v.*
 praise our Lord.] God hath made al thinges good,
 and therfore al must praise him, for his absolute good-
 nes, wherof he hath made them participant. [For *Gen. 1. 1*
 God saw al thinges that he had made, and they were *31.*
 verie good :] only sinners persisting in sinne, are
 excluded from praising God. To such God saith :
 [Why dost thou declare my iustices, and takest my *Pf. 49.*
 Testament in thy mouth ?] *v. 10.*
 2 And for this cause God often expostulated with
 sinners for degenerating from that goodnes wher-
 with he endued them, saving to his peculiar people :
 [I planted thee an elect vineyard, al true seede.] *Iere. 2.*
 That God also punisheth offenders, it is for their a- *v. 21.*
 mendement, But [manie wil not receiue discipline.] *v. 30.*
 Therefore

Al creatures
are good, & al
considered to-
gether are ve-
rie good.

God would
haue al sinners
to be conuer-
sed and saued.

Therefore God disclaming from being the cause, or auctor of their sinne and ruine, againe expostulateth saying: [Why is the death of a sinner my wil, saith our Lord God, & not that he conuert from his waies and liue? . &c Behold I haue wrong my handes vpon thy couetousnes which thou hast done, and vpon the blood which hath bene shed in the midst of thee. Say to them, liue I, saith our Lord God: I wil not the death of the impious, but that the impious conuert from his way and liue.] And so crieth vnto them [Conuert, conuert ye from your most euil waies. And why wil you dye, o house of Israel? Perdition is thine, o Israel: only in me is thy helpe.]

4 Our B. Sauour confirmeth al this goodnes, as pertheyning, not to the Iewes only, but to al mankind, for that God is Creator of al. [Our Father in heauen (saith he) maketh the Sūne to rise vpon the good and the badde; and rayneth vpon the iust and the vniust. Reioyceth with his Angels vpon euerie losse sheepe that is found againe. Euen so it is not the wil of your Father which is in heauen that one perish of these litle ones.] Likewise S. Paul vrgeth al sinners saying: [Be reformed in the newnes of your mind, that you may proue, what the good, and acceptable, and perfect wil of God is. God wil (or of his part would) haue al men to be saued, and to come to the knowlege of the truth. Our Lord slackeneth not his promise, as some doe esteeme it, but he doth patiently for you, not willing that anie perish, but that al returne to penance.] To conclude this point that goddes goodnes is absolute, and infinite, and al his actions good: The two great Apostles, S. Peter, and S. Paul, shew, that euen his delayes, omissions, and expectations are good. [The longanimitie of our Lord, doe you accompt saluation]

saith

Christ and his
Apostles con-
firme the same.

saith S. Peter, which S. Paul had also written before [Dost thou contemne the riches of his goodnes, and patience, and Longanimitie, not knowing that the Benignitie of God, bringeth thee to penance?] Therefore willeth al, to [be reformed in newnes of mind, that you may proue, what the good and acceptable, and perfect wil of God is. *For I say by the grace that is geuen to al that are among you, not to be more wise, then behoueth to be wise: but to be wise vnto sobrietie.*

No place of holie Scripture is contrarie to anie other place. Therefore such as may seme contrarie must be explicated, & so reconciled.

Places allea-
ged by Aduer-
saries.

5 As for certeine places of holie Scriptures, which may seme to contentious people; perhaps also vnto weake mindes, or scrupulous persons, to sound, as if God were rigide, rigorous, or desirous to punish; they are in true sense, conformable to other Scriptures (for al are most true) importing no action of God concurring, nor cooperating to sinne, but his permission only: And that for the good of the same sinners if they wil: As also (and that alwaies infallibly) for the good of al that loue him, & rightly loue their owne soules. As where it is written, that God said to Moyse [I wil indurate Pharaos hart] And to Pharaos him self (by the mouth of Moyse) God saith: [Therefore haue I set thee, that in thee I may shew my might, and my name may be told in al the earth:] which S. Paul thus citeth: To this verie purpose haue I raised thee, that in thee I may shew my power: and that my name may be renowned in the whole earth.] It is written by the Prophet Samuel, that [Ophni and Phinees, the sonnes of Heli the high Priest, heard not the voice of their Father, because our Lord would kil them.] King Dauid being egregiously calumniated, by wicked Sinners, said: [Our Lord hath commanded him to curse Dauid; and who is he that dare say; why hath he so done? Let him alone, that he may

Rom.

4.

v.

v.

Rom.

1.

12

Exo.

21.

v.

9.

16.

v.

27.

Rom.

v.

17.

1.

v.

25.

2.

v.

10.

may curse according to the Precept of our Lord.] * *Iudic. 9.*
 Concerning Dauids sinne, in nūbring of the people: *v. 23.*
 it is writē [The furie of our Lord added to be angrie *3. Reg. 12.*
 against Israel and Iuda.] Micheas a Prophet, said *v. 15. Ch.*
 to King Achab: [Behould our Lord hath geuen the *22. v. 20.*
 spirit of lying in the mouth of al thy prophets.] The *2. Par. 25.*
 Royal Prophet saith [God turned the hartes of the *v. 20. Ch.*
 Egipcians, that they hated his people, and to work *35. v. 22.*
 guile towards his seruantes.] The Prophet Isaias *Iudith. 9.*
 praying for the people, saith to God [Why hast thou *v. 13. Job.*
 made vs erre, o Lord, from thy waies, hast thou hard- *1. v. 12.*
 ned our hartes that we feared not thee?] S. Paul in *Ch. 2. v. 6.*
 his profoūd discourse of gods election, exemplifying *Psf. 103. v.*
 in Iacob, & Esau, saith: that [whē they were not yet *27. Iere.*
 borne, nor had done anie good or euil, that the pur- *35. v. 23.*
 pos: of God, according to election, might stand, *Amos. 4.*
 not of workes, but of the caller, it was said to Rebec- *v. 4. Mat.*
 ca their mother, that the elder shal serue the yonger: *4. v. 12.*
 as it is written; Iacob I loued, but Esau I hated.] *Luc. 2. v.*
 These especial places, and * some others, make at *24. Mat. 6.*
 first sight, apparant shew, for Zuinglius, Caluin, and *v. 12. Io.*
 Beza, teaching that God maketh men transgressors: *12. v. 39.*
 that he moueth them, driueth them on, and enforcēth *Act. 2. v.*
 them to doe that which is sinne (as them selues speak) *23. Rom. 1.*
 which is indeede to commit sinne, and by necessarie *v. 24. Ch.*
 consequence, they teach, that God should be cause *3. v. 5. Ch.*
 and auctor of sinne. *11. v. 8.*

6 † But because most English Protestants, either de- *2. Thes. 2.*
 nie this sequele, endeuoring to excuse their forraine *v. 11. Apoc.*
 Masters, or els disclame from their doctrine: it shal *17. v. 17.*
 not be needful further to explicate the places which
 they alleage for their purpose, then is alreadie done † A breefe
 in the Catholique Edition of the English Bible, e- answer concer-
 specially vpon the seuenth Chapter of Exodus: and ning the places
 the ninth of S. Pauls Epistle to the Romanes: Con- alleaged,
 sidering withal, that the wordes of Zuinglius, Cal- which is more
 uin, largely expli-
 cated in the

uin, and Beza saying, that God * maketh men transgressors, moueth them, driueth them on, enforceth them to doe that which is sinne : are no where to be found in the holie Scriptures. Remember also that both God and men, are some times said to doe those thinges, which they only permitte. And consider likewise aswel the places here cited, which testifie Goddes inexplicable goodnes ; as also other holy Scriptures, which in expresse termes, not only exclude al sinne and iniquitie from God : but also testifie, that his diuine wil is, that no sinne should be committed. For it is not only said by Moyse, that [the workes of God are perfect, and al his waies iudgements ; God is faithful, and without anie iniquitie, iust & right] but also it is said by Dauid speaking to God, [thou art not a God that wilt iniquitie.] S. Paul doth not only confute the imagination of such as should thinke God were vniust or partial, in that he calleth some to his mercie, and leaueth others in their sinne, being alequally in the masse of damnation, lest anie should so misunderstand his discourse, he addeth, demanding of him self [what then, is there iniquitie with God ?] and therto answeareth resolutely [God forbid] but he also teacheth, that God of his part, if men wil them selues [wil haue al men to be saued.] And S. Iames not only presupposeth that God is no way the cause, nor hath a wil that anie be ouercome in tentation ; but also teacheth, that no man is tempted of God [for God is not a tempter of euils ; and he tempteth no man. But euerie man is tempted of his owne concupiscence, abstracted and allured.] Our Saviour saith, that [the enemie which ouersoweth cockle vpo the good seed, is the diuel.]

Deut.
v. 4.

Pf. 5.

Rom. 9.
v. 14.

1. Tim.
v. 4.

Iaco. 1.
v. 13.

Mat. 13.
v. 25.

Gods goodnes
is also declared
in permitting
sinne.

7 In that God suffereth sinne to be committed, he is also good, because he draweth good of it, turneth it to

turneth it to good. Holie Ioseph the Patriarch with this consideration, comforted his brethren, when it repented them, that they had betrayed, & sold him.

5. [Let it not seme to you a hard case (saith he) that you did sel me into these Countries; For God sent me before you into Egypt, for your preservation.]

10. Againe after their Fathers death, [he said vnto them:

Feare not: Can we resist the wil of God? You thought euil against me, but God turned that into good, that he might exalt me, as presently you see, and might saue manie peoples.] This expresse distinction, that they thought euil, and God turned their fact to good, sheweth, that sinne is wholly of the sinner, and that God hath no part therin, but turneth it to good. And so out of euerie euil, draweth good, by his omnipotent *Power*, infinite *Wisdom*, and absolute *Goodnes*.

8 Which three diuine attributes, I haue rather explicated in this place, then the others, because they are more often mentioned in Christian Doctrine, & are commonly appropriated to the three diuine persons: Power, to the Father, Wisdome, to the Sonne, and Goodnes, to the Holie Ghost. Albeit, aswel these three, as al the rest; Goddes Eternitie, Immen-
 sities, Immutabilitie, Iustice, Truth, Mercie, and al vertues in God; being, not qualities, nor accidents, but Goddes proper substance (as was noted before) doe equallie agree to the whole B. Trinitie, and to
 u. 2. euerie person therof. Now we are to speake of his creatures, and of the meanes, wherby man may be saued, and eternally glorified.

Though diuers diuine Attributes be appropriated to the three diuine persons; yet al doe agree to euerie one.

Angels the first creatures which God made, are, the most part in eternal glorie. Manie also are damned diuels.

A R T I C L E . II .

Angels excel
alother crea-
tures in natu-
ral gittes.

AL the workes of God are admirable ; but a boue al others, Angels doe excel in natural gittes, and none but Angels and men, receiued supernatural grace : by right vse wherof, they were al ordeined to enioy eternal glorie. It farre exceedeth mannes natural capacitie, perfectlie to know the nature of Angels, being pure spiritual substances, voide of al corporal mixture, and imperceptible to our external senses. The nearest in likenes to them, are mennes soules, in that they also, are spiritual substances, endued with reason, and free wil, immortal, and capable of eternal felicitie, or miserie, as Angels first were. But this is one great difference, (besides others) that soules haue a natural disposition, inclination, and desire, to their proper bodies, wherof they are the essential formes. In so much, that neither the soule nor the bodie, seperated the one from the other, is perfect in their specifical nature, neither of them is a man, being seperated, but being actually vnited as matter and forme, doe constitute a reasonable or rational person; whereas Angels are naturally perfect, without al composition, for they are not, neither can be, the formes of anie bodie.

Heathen Philosophers haue diuers errors concerning Angels.

2 Of these excellent Spirits, certaine Philosophers conceauing some thing, cal them *Intelligentias seperatas*. Intelligences seperated from bodies, at least from earthly bodies. For most heathen Philosophers by occasion of apparitions in visible shape, and suddenly

denly vanishing out of sight, erroneously supposed that they had aerial bodies. Such Philosophers, had also other grosse errors, that Angels are coeternal with God, yea that they are goddes, some greater, and some lesse. Plato calleth them *Demonies*, not distinguishing betwene holie and wicked Angels; teaching to offer Sacrifice to them, which no good Angels, but only diuels, accepted.

3 Of this heathnish doctrine, it semeth, Simon Magus, and others drew their heresie, that Angels are our Mediators, not Christ; of which, both heathnish and heretical doctrine, S. Paul warneth Christians

An old heresie; that Angels should be mediators, & little goddes.

2. to beware, saying: [let no man seduce you, willing
19. (or self willed) in the humilitie & religion of Angels, not holding the head] Christ our only Mediator and Redemer. For those heretikes contemning Christ, kept conuenticles, in the name of spirits, and Idoles; and taught the Colossians, to keepe the old Law, and to honour Angels, as the geuers of the same, and as lesse goddes, prescribing sacrifices to be offered vnto them, calling such seruice, humilitie, that they might bring them to the great God. So
3. they mixed falshood with truth. For the old Law
19. was indeede the Law of God, and was deliuered by
3. 2. Angels to Moyse, and by Moyse, to the people; &
2. so not only Angels, but also Moyse, was in a true
sense, called, the Arbiter, & Mediator, betwixt God,
ut. 5. and the people. But after that Christ our Lord was
5. crucified, dead, risen from death, and ascended into
heauen; the old Law ceased, and, the new Law came
in place. And of the new Law, Christ is the Media-
los. 1. tor, being our only Redemer. And therefore the A-
15. 16. postle taught these deceiued Colossians, that Christ
is God, the creator of Angels; the head of the Church,
and that by him, we must goe to God. And in other
places also proueth, that Christ so farre excelleth

Angels, as the verie Sonne of God, is greater, then his best and most holie seruantes. And it is Goddes expresse commandement [Let al the Angels of God adore him.]

Angels, and
time it self and
al creatures
had a begin-
ing.

4 The same true faith teacheth vs, that God only, is from al eternitie, without beginning; that al o-
ther thinges, namely Angels, were created by God, in time, or together with time (which is also a creature) & had a beginning. But whether long or short time before man, and the rest of this world, the holie Scriptures doe not expresse, neither hath the Church hitherto declared; neither wil we here discusse it further. Moyse writeth in general thus [In the beginning God created heauen and earth] then in particular describeth, that he made light & other seueral thinges; Lasty man, not there naming Angels: Of whom neuerthelesse, both he, and other sacred writers, doe verie often make mention, as of principal creatures of God. And that they are innumerable, may be gathered in diuers passages of holie Scriptures. When Iacob returning from Mesopotamia, saw the Angels which mette him; he called them [the Campes of God] because they were manie; & doubtles they were a verie smal part of the whol hoast of heauē. The Royal Psalmist calleth them the [Chariot of God] insinuating their inexplicable multitude, by the greatest vsual number of thousandes, saying: [The Chariot of God, is tenne thousand fold, thousandes of them that reioyce.] Which the Prophet Daniel also describeth by the vniuersal numbers of tenne, and hundred, and thousand, multiplied thus, [Thousandes of thousandes, ministred to him, and tenne thousand, hundred thousand, assisted him.] ge-
uing vs to vnderstand, that their number exceedeth our capacitie. Wherto agreeth that of S. Iohn in the Apocailps: [I heard the voice of manie Angels,

round

Pf. 96.
v. 8.
Heb. 1.
5. 6.

Gen. 1.

v. 3.

Angels are in-
numerable.

Gen. 31.
v. 2.
Pf. 67.
v. 18.

Dan. 7.
v. 10.

Apoc. 5.
v. 11.

round about the Throne, and of the liuing creatures, and of the Seniors : & the number of them was thousandes of thousandes.] Likewise that discourse of one of Iobes frendes saying [Power, and terror is with God, that maketh coucord in his high ones.] And [Is there anie number of his souldiers ?] meaning that they passe al nūbers which we can expresse. Yea as Diuines doe probably thinke, they exceede the number of al corporal indiuidual liuing creatures.

5 But this is more certaine, and proued by holie Scriptures, that they are distinguished into certaine *Hierarchies* or sacred subordinations, & into special orders, according to these nine particular Titles, ascribed vnto them [Angels, Archangels, Powers, Potestates, Principalities, Dominations; Thrones, Cherubims, and Seraphims.] The name Angel being common to al, is appropriated to the lowest Order, because ordinarily those are sent, as messengers in particular affaires, and to particular persons.

3. Of which sort holie Dauid saith [God maketh spirites his Angels] that is, his messengers. As to Abraham the Pathiarch; to Lot a iust man, to Agar in
6. her affliction; to holie Tobie and others. These
1. cond Order called Archangels are sent in greater af-
2. faires, perteyning to the whole Church, and concerning more principal mysteries: As S. Gabriel
3. (who was sent to the B. Virgin Marie to declare
5. Gods wil, that the Sonne of God should be incarnate, the Redemer of mankinde) is vniuersally said
1. to be an Archangel. S. Michael is expressely called an
6. Archangel, by S. Iude the Apostle. And S. Paul
9. saith that our Lord wil come to iudgemēt in the voice
16. of an Archangel. The third Order is called *Virtutes*,
8. Powers; of which the same S. Paul maketh mention together with Angels, and Principalities, in his
1. Epistle to the Romanes; and the Ephesians. And in
21.

Angels are distinguished into three Hierarchies: & nine Orders.

Angels.
1. Archangels.
Powers.

Potestates.
2. Principalities.
Dominations.

Thrones.
3. Cherubims.
Seraphims.

his

his Epistle to the Colossians nameth other foure orders, for example, to shew that al were created by Christ [whether Thrones; or Dominations; or Principalities; or Potestates. Of Cherubimes, is oftner mentioned in the bookes of Moyse. And of the Seraphimes, is only mention in the Prophecie of I-saias, which make in al nine Orders.

The greater
part of Angels
being esta-
blished in eter-
nal glorie; cō-
tinually praise
God.

6 An other principal point for vs to obserue is, that al Angels being at their creation indued with grace, most of them vsing it rightly, were confirmed therein, and established in eternal glorie. Others, and those also manie, proudly auerting them selues from God, their Creator, and Lord, are damned to euerlasting torments. For as they haue receiued diuersly according to their workes; so shal men also finally be iudged, and either rewarded, or punished eternally. The B. Angels, haue the fruition of God, and perpetually praise him. As the holy psalmist signifieth, who finding him self, and al mortal men vnable to render due thanks to God for his benefites; imitateth these glorious Citizens of heauen, to assist men herein, saying: [Blesse our Lord al ye his Angels; mightie in power, doing his word. Blesse our Lord al ye his hoastes: you his ministers, that doe his wil. Praise ye our Lord from the heanens: praise ye him in the high places. Praise ye him al his Angels: praise ye him al his hoastes.

Apostata An-
gels wicked di-
uels, cōtinual-
ly blaspheme
God, and are
eternally dam-
ned.

7 Contrariwise, the wicked spirits [not standing in the truth, but struiing [to ascend, and to be like the Highest] being cast into hel, doe continually curse, and blaspheme God, in their tormentes, which they suffer. For as it is written in the book of Iob that [God in his Angels found wickednes:] So S. Peter teacheth that [God spared not Angels sinning, but with the ropes of hel being drawne downe into hel, deliuered them to be tormented, that they should be reserved

Colo
16.

Ex.
v. 11
7. v.
Gen.

34.
6. v.
Is. 6.
6.

Psf. 118
v. 20.
Psf. 148
v. 1.

Io. 8. v.
Is. 14.
1. 2.
Iob. 4.
v. 13.

2. Pet.
v. 4.

CHRISTIAN DOCTRINE. *Art. II. 129*
 reserued vnto Iudgment.] S. Iude also repeating
 the same fal and punishment of the diuel, & his com-
 plices, saith, that [the Angels which kept not their
 Principalitie, but forsooke their owne habitation,
 God hath reserued vnder darknes in eternal bondes,
 vnto the iudgement of the great day] that is, the ge-
 neral day of Iudgement; signifying, that then also
 they shal eternally remaine in the same [execrable
 iudgement against them] as S. Peter speaketh: Yea
 with increase of torment, as those diuels feared whō
 our Sauour cast out of men, and permitted to goe in-
 to hogges, when they cryed saying to him [art thou
 come hither to torment vs before the time ?]

Diuels (at le-
 ast some of
 them) shal suf-
 fer greater tor-
 ments then as
 yet they doe.

*Holie Angels by their ministerie and praiers, pro-
 tect & help men. Diuels seeke there ruine.*

ARTICLE . 12 .

SO doth our heauenly Fathers prouidence, go-
 uerne the vniuersal world, that therein appea-
 reth a most admirable correspondence, by con-
 tinual imparting, and receiuing of benefites amongst
 his creatures; al proceeding from his incomprehensible
 goodnes, the Auctor, and first cause of al that is good.
 The lower elemental bodies, aswel of men, as of o-
 ther thinges, receiue and enioy, more or lesse, natu-
 ral vigour, strength, and perfection, by the influence
 of the celestial planets, and other starres, which is
 found to be true, by diligent obseruations of learned
 men; is approued by experience, and credited by al
 persons of better vnderstāding. The same diuine pro-
 uidence, hath also ordeined, that mennes soules may
 receiue spiritual good by the mediation of celestial
 spirites; and by their ministerie, protection, & prai-
 ers, prosper more in their daily affaires, corporal, &

The inferiour
 world partici-
 pateth of the
 influence of
 the planetes,
 and other
 starres.

So may the
 soules of men
 receiue bene-
 fite by the glo-
 rio is spirites in
 heauen.

R

spi

spiritual: Namely by the helpe and assistance of B. Angels. A point of doctrine wel knowne to the ancient holie Patriarches, Prophets, Apostles, and other seruantes of God; confirmed by frequent examples; beleued by al Catholiques, and clearly proued by holie Scriptures, as wel of the old, as new Testament.

God imparteth
manie benefi-
tes by the mi-
nisterie of An-
gels.

2 For albeit certaine workes, as the creation of al thinges, the Incarnation of Christ, the infusion of grace, Institution of Sacraments, and some others, are immediatly performed by God him selfe; Yet most other Benefites, both natural, and supernatural, proceede from God, by secundarie causes. And amongst the rest, it pleaseth his diuine goodnes, to impart manie thinges, to men by the administratiō of Angels. Al the apparitions made vnto Adam, Noe, Abraham, and others, in the name of God; were accomplished in the persons of Angels sent by him, and speaking as if God himself had spoken, and conuersed with men. Which is certainly proued by the answear made from God to Moyses, when he so frequently desired to see God. [Thou canst not see my face, for man shal not see me and liue.] Whereas therefore it is recorded, that God brought Eue, and other creatures vnto Adam, spake to him. and also to Eue, to Cain, (and verie like also, to Abel, Seth, Enos, Enoch, though it be not expressed) and afterwardes, to Noe, Abraham, Isaac, Iacob, Moyses, and other Patriarches, and Prophets: al the same was done by Angels. So doubtles an Angel by Gods ordinance [shutte the dore of the Arcke on the outside] when Noe with his familie, and other liuing creatures, were entred in. An Angel (representing God) rained fire and brimstone, vpon Sodom: and Gonorha, & the like.

Holie Scrip-
tures expelly

3 But to satisfie al doubtles, we wil recite some special

Exo.
v. 20.
Iudic.
v. 27.
Gen.
v. 15.
Gen.
v. 13.
Gen.
v. 6.
Gen.
v. 16.
Gen.
v. 24.

cial Scriptures, which make expresse mentiō of apparitions, protections, ministeries, and praier of Angels. When Adam had transgressed, and was cast out of Paradise [God placed there Cherubimes with a flaming and burning sword, to kepe the way of the tree of life] lest anie man should eate therof. [Two Angels came to Sodome, and said to Lot; we wil delstroy this place, for their crie is waxen lowde before our Lord, who hath sent vs to destroy them.] [An Angel of our Lord, finding Agar in the wilderness, bade her returne to her mistresse] Againe afterwarde called to her from heauen saying [what dost thou Agar? Feare not, for God hath heard the voice of the boy: Arise, take vp the boy, & hold his hand, for into a great Nation wil I make him.] So the Angel promised; which he could not otherwise say, nor performe, but as the minister of God. When Abraham was readie to kil & sacrifice his Sonne Isaac [an Angel of our Lord from heauen cried saying; Abraham, Abraham; Stretch not forth thy hand vpon the boy, neither doe thou anie thing to him] and by & by, added, as if God him self had spoken saying; [By mine owne self haue I sworne, saith our Lord: becaute thou hast done this thing, and hast not spared thine only begotten sonne for my sake: I wil blesse thee, and I wil multiplie thy seede, as the starres of heauen.] After this, Abraham sending his seru-
 6. uant into Mesopotamia, & assuring him of good suc-
 8. cesse, said, [Our Lord God of heauen, shal send his
 Angel before thee, and with thee, and wil direct thy way, and thou shalt take a wife for my sonne, of mine owne kinred, and of my Fathers house.] Iacob
 in vision [saw Angels ascending, and descending by
 a ladder, that reached frō the earth to heauen.] And
 when he had serued his vnclē Laban twentie yeares,
 and was to returne to his Countrie [an Angel of

witnesse that
 God imploy-
 eth Angels in
 the affaires of
 men.

God appearing to him in sleepe said : I am the God of Bethel, where thou didest annoint the stone, & didest vow the vow vnto me.] And [in the way Angels mette him, whom (because they were many) he called *Mahanaim*, that is Campes.] And he praised that his nephewes, the sonnes of Ioseph, might be blessed of one peculiar Angel, as him self was by him protected, saying : [the Angel that deliuereth me from al euils; blesse these children.] It was an Angel that guided the Israhelites, parting from Egypt, and remaining in the desert, by a pillar of a cloude in the day, and in the night, by a pillar of fire. For so Moyse expressly signifieth saying : [the Angel of God that went before the campe, remouing him self, went behind them.] That the Law was deliuered by Angels, S. Paul affirmeth saying : [It was ordeined by Angels, in the hand of a mediator.]

The ministerie of Angels continued also after the law was receiued.

4 Likewise, after that the Law was geuen, God promised still the protection of an Angel, with admonition to the people, to respect and obey him. [Behold (saith God) I wil send mine Angel, which shall go before thee & kepe thee in thy Iourney, & bring thee into the place that I haue prepared; observe him, & heare his voice; neither do thou thinke him one to be contemned, for he wil not forgiue thee thou hast sinned, & my name is in him. But if thou wilt heare his voice, and doe al that I speake; I wil be anemie to thine enemies, & wil afflict them that afflict thee. &c.] An Angel also appeared to Iosue in shape of a warriour, who auouched him self to be [a Prince of the hoast of our Lord.] After Iosue his death, an Angel appearing to the people assembled together, when they were afflicted, admonished them of their finnes. Whereupon they repented, and were deliuered from their enemies. In like sorte, falling often to sinne, and in affliction repenting : God raised vp
Iuge

Gen

v. 1

Gen

v. 1

Gen

v. 1

Gen

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Gal

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Exo

v. 1

Judges, and warriors, which deliuered them from in-
 uasions. Amongst which, Gedeon was sent by an An-
 gel, confirming his mission to be from God, by two
 miracles [in a fleece of wolle, which was moist with
 dew, when the ground where it lay, was drie; and
 againe was drie, when the ground was wette with
 dew.] To the Mother of Samson [an Angel of our
 Lord appeared and said; thou art barren and without
 children, but thou shalt conceiue and beare a sonne]
 warned her to abstaine from wine, ficer, and vncleane
 thinges, because the child should be a nazarite al his
 life.] Appearing also to Manue her husband, con-
 firmed the same. When [Elizeus was beset in the Ci-
 tie of Dothan, with troupes of men: he not only saw,
 but also obtained by praier, that his seruant likewise
 did see the mountaine ful of horses, and of fire char-
 riots round about] which were Angels; by whose
 protection, he was deliuered. Being also in Samaria
 when it was besieged, and in extreme distresse: he
 saw and prophesied, the fleeing away of their ene-
 mies, which was wrought by [Angels terrifying the
 Assirian Campe, by a sound of chariots, and hor-
 ses, and of a verie great armie; wherupon they fled
 in the darck, and left their tentes, and their horses,
 and asses in the campe, desirous to saue their liues
 only.] When Ierusalem was distressed by Sennache-
 rib, King of the Assirians, after that the Prophet I-
 saias, and King Ezechias had praied, [an Angel of our
 Lord came, and stroke, in the campe of the Assirians,
 an hundred eightie five thousand.] What profit, &
 protection, Tobias, and his Sonne, and daughter in
 law, receiued by the ministerie of S. Raphael, the
 Angel of our Lord, is written at large in the book of
 Tobias, from the third Chapter, to the twelfth. Ho-
 lie Iudith also, was protected and guided, by an An-
 gel of our Lord, in her heroical, and admirable ex-

plote, for the saistie of her cuntrye. As I cite not *Tob*
these bookes for want of others : so I would not here *25.*
omitte them, being also Canonical. It semeth by the *12.*
doctrine of holie Iob, that Angels are the mouers of *21.*
the celestial Spheres, where he saith : that [vnder God *13.*
they stoupe, that carie the world.] *Iob*

It is probable
that the celest-
tial spheres are
moued by An-
gels.

Ministerie of
Angels is often
testified by the
Propeths.

5 The Royall Psalmist clearly saith : [The Angel of *13.*
our Lord shal put in himself about them that feare *Pf.*
(our Lord) and shal deliuer them. Because he hath *8.*
geuen his Angels charge of thee, that they kepe thee *v.*
in al thy waies.] In respect of Angels presence,
Salomon aduiseeth al men, to gouerne wel their speach
saying : [Geue not thy mouth to make thy flesh to *Ecc.*
sinne ; neither say thou before the Angel ; there is no *v.*
prouidence.] Ieremie the Prophet, in his Epistle *Ban.*
to the Iewes, reciteth Goddes admonition saying : *v.*
[Mine Angel is with you : and myself wil aske ac-
count of your soules.] Daniel recordeth, that [the *Dan.*
Angel of our Lord descended with Azarias and his *v.*
felowes into the furnace, and he shooke the flame of *4.*
the fire out of the furnace, and made the middest of
the furnace, as a wind of dew blowing, and the fire
touched the not at al, nor pained them, nor did them
anie greuance] which was so cleare, that King Na-
buchodonosor, hauing put three men into the fur-
nace [saw also a fourth person walking with them] *v.*
and confessed, that [God whom they serued, had sent *9.*
his Angel, and deliuered his seruants that beleued in *v.*
him.] Daniel him self being cast into the Lions den,
and there protected, saith [My God hath sent his *Dan.*
Angel, and hath shut vp the mouthes of the Lions, & *v.*
they haue not hurt me.] An Angel also caried Ha- *v.*
bacuc, from Iurie, into Babilon, with meate for Da- *Zach.*
niel, when he was at an other time, fixe daies in the *v.*
denne of seauen hungrie Lions. And as the Prophet
Zacharie writeth [an Angel said (and praied) in *Zach.*
these *v.*

these wordes. O Lord of hostes, how long wilt thou not haue mercie on Ierusalem, and on the Cities of Iuda, with which thou hast bene angrie.] God also promised, that Angels shal assist the Prelates of the Church saying to them [I wil geue thee walkers of them that now assist here].

Angels assist the Prelates of the Church.

6 That Angels haue protection of Countries, appeareth by the relation of the same Prophet Daniel, whose Angel said to him, that whiles he praied for the deliuerie of the Iewes [the Prince (saith he) of the Kingdome of the Persians, resisted me one and twentie daies. And behold Michael, one of the cheife princes, came to aide me:] And being strengthened and going forth, there appeared the Prince of the Greekes coming. (And Gabriel the Angel said) [But yet I wil tel thee, that which is expressed in the Scripture of truth: and none is my helper in al these, but Michael your Prince.] And againe, foreshewing to Daniel the persecutions of Antiochus, and of Antichrist, signi fyeth plainly, that S. Michael is the special protector of the Church, saying: [But in that time, shal rise vp Michael the great Prince, who standeth for the children of thy people.] In part fulfilled, when Iudas Machabeus, with a smal armie visible encouraged, and invisible assisted by the Angel that appeared, going before them as [an horseman in white cloathing, with armor of gold, shaking a speare] so overthrew Lyfias with his armie of fourscore thousand footemen, and a great band of horsemen, that Lyfias was forced to seeke peace: and Antiochus constrained to graunt it, by his seuerall letters presently sent, both to Lyfias and to the Iewes themselves; with pretence of great good wil towards them.

Angels protectors of countries and kingdomes: And doe pray for them.

S. Michael the protector of the Church in the old Testament: and also of the Christian Church.

7 In the new Testament also it is cleare, that God vseth the ministerie of Angels, and that we receiue manie

God stil vseth the ministerie of Angels,

in this time of
grace.

Euerie one
hath a proper
Angel Guardi-
an.

136 *part. I.* AN ANKER OF
manie gracious benefites, by the same ministerie, &
mediation of the holie Angels. The Archangel [Ga-
briel, was sent from God (to declare his Diuine wil)
to the most B. Virgin] and taking her submissiue
consent therto, the Sonne of God was incarnate and
made Man, our Redemer. [An Angel signified to
Ioseph her spouse, that she had conceiued, not of man
but of the Holie Ghost.] An Angel declared the
ioyful birth of our B. Sauour, to Shepheardes: and
a multitude of Angels, praised God for the same say-
ing: [Glorie in the highest to God: and in earth
peace to men of good wil.] An Angel admoni-
shed Ioseph, to flee with the Childe, and his Mother
into Egipt. An Angel recalled them from thence.
Angels ministred to our Sauour in the desert. Our
Sauour threatneth the scandalizers of litle ones, sub-
necting this reason, why such should feare reuenge,
[Because their Angels in heauen, alwaies see the face
of his Father] which importeth that Angels are Guar-
dians, and protectors of men. He also affirmeth, that
[there shal be ioy before the Angels of God, vpon
one sinner that doth penance] which could not be,
except they knew when sinners repent. [The soule
of poore Lazarus was caried by Angels into Abra-
hams bosome.] The Pond of Probatica [the water
being stirred by an Angel] had vertue to heale anie
corporal infirmitie. [Our B. Sauour vouchsafed to
receiue comforth of an Angel, when he was in ago-
nie.] The night of his Passion [Angels declared his
Resurrection.] Angels appearing at his Ascension,
[warned vs to expect his coming] to iudge. An An-
gel deliuered the Apostles out of prison, when they
were imprisoned: And particularly S. Peter, when
Herode ment to haue slaine him. And when he re-
paired to his faithful frendes, they hearing suddenly
of his being at the doare, thought it had bene [his
Angel

Luc.

v. 2.

Mat.

v. 2.

Luc.

10.

Mat.

13.

Mat.

v. 1.

Mat.

v. 1.

Luc.

v. 10.

Luc.

v. 32.

Ioan.

v. 5.

Luc.

v. 41.

Mat.

v. 5.

20. v.

13.

Act. 1.

10. Act.

v. 19.

12. v. 7.

Angel] so firmly they beleued, that he had an Angel his proper Guardian. An Angel signified to Cornelius, that his praies & almes deedes, were ascended into heauen. An Angel told S. Paul [that he must appeare before Cæsar (at Rome) and that [God had geuen him the liues of al those that failed with him.] S. Paul teacheth that [it is meete for women to be couered, in respect of Angels] which are present in the Church. He affirmeth that [Angels are ministering Spirites, sent to minister for them that shal receiue the inheritance of saluation.] An Angel [reueled to S. Iohn, the high and hard misteries] written by him in the Apocalyps. Finally, in the end of this world, an Archangel shal cal al men to Iudgement, sounding his Trumpet. And then Angels as [the reapers (of Goddes corne) shal gather the good (as his wheate) into the barne (the glorious kingdome of heauen) And shal cast the wicked into the furnace of fire.] In the meane time, Angels, and other Sainctes in heauen, [do present before the Lâbe (Christ) the odoures (that is the praies) of the faithful in earth.]

- 8 Contrariwise, diuels, of mere malice and enuie, tempt men, and seeke their ruine, to bring them by offending God, to be bond-slaues to sinne [For wherewith a man is ouercome, of that he is the slaue also] saith S. Peter. And our Lord said to certaine reprobate Iewes [you are of your father the diuel, & the desires of your father you wil doe. He was a man-killer from the beginning] that is, a destroier of spiritual life in man, when he ouercame our first Parents, tempting them to breake Goddes commandment. So also [the diuel put into the hart of Iudas Iscariote, to betray Christ.] This inueterate aduersarie the diuel [as a roaring Lyon, goeth about, seeking whom he may deuoure.] It is most true & con-

Diuels doe tempt men by suggesting euil motions.

138 part. 1. AN ANKER OF
 fessed by al, that diuels can, and doe, suggest, by se-
 cret internal motions, to mennes hartes, al kindes of
 sinne. And it is no lesse certaine, both in reason, &
 Catholique faith (though the diuel haue bewitched
 some not to beleue it) that holie Angels, can, & doe,
 suggest good motions, to the secret mindes of men :
 not by corporal tongues, eares, nor eyes (for this is
 as friuolous an imagination in respect of diuels, as of
 holie Angels) but by other meanes to vs insensible,
 or at least inexplicable. And it is tooto absurd, to
 denie that power and habilite, to be in the B. An-
 gels ; which can not be denied to be in wicked diuels.
 And how like in this respect, glorious soules are to
 holie Angels, is to be shewed in the Articles of pray-
 ing to Sainctes.

It is verie ab-
 surd to denie,
 that good An-
 gels can sug-
 gest good mo-
 tions.

Part
 Artic
 45.

*Man at first receiued Original Iustice, which he lost
 by transgressing Goddes Commandement, and
 infected al his Progenie, with Original
 sinne.*

ARTICLE. 13.

Man made to
 the image and
 liknes of God.

After Angels, Man is the most principal cre-
 ature, whose bodie being formed of the slime
 of the earth, his soule was created immedi-
 atly by God; not produced of anie thing preexisting.
 For as holie Scripture saith : [Our Lord breathed
 into his face the spirit of life, and man became a li-
 uing soule.] Not as the soule or life of beastes, and
 plantes, but a liuing soule for euer immortal ; indu-
 ed with vnderstanding, and free wil ; a rational cre-
 ature [made to the Image and likenes of God] ca-
 pable of the vision of God, which is eternal glorie.
 His Bodie perfected with health, strength, beawtie,
 agilitie, and other excellent qualities, with admi-
 rable

Gen.
 v. 7.

CHRISTIAN DOCTRINE. *Art. 13. 139*
rable disposition of partes, and members apt for al
humane functions. His soule was adorned further,
not only with al natural knowlege; but also with
supernatural grace. And so man was placed in the
Paradise of pleasures, and had Dominion ouer al the
earthly and corporal creatures of this lower world.
in diuers respectes participant of the natures of al
other creatures. And therefore is aptly called *Mi-*
chrococosmos: *A litle world* within himself. Al which is
testified, and proued by holie Scriptures.

A litle world.

2 When God had made heauen and earth, & other
particular creatures, behooful for mannes vse: then
he said [Let vs make man to our Image & likenes;
and let him haue dominion ouer the fishes of the sea,
and the foules of the aire, and the beastes, and the
whole earth, and al creeping creature, that moneth
vpon the earth.] Such was then mannes natural
knowlege, that when [our Lord brought vnto him
al beastes of the earth, and foules of the aire, that he
might see what to cal them, he called them al by their
names; for as Adam called anie liuing creature, the
same is his name] that is, the same is the Etimologie
or breefe description of their feueral natures. And
when [God had cast a dead sleepe vpon Adam, & had
taken one of his ribbes, and built (or framed) the
same into a woman, and brought her to Adam] he
said [this now is bone of my bones, and flesh of my
flesh. she shal be called woman, because she was ta-
ken out of man] : As the original tongue signifieth
which in latin is interpreted *virago*, that is, *virum*
agere, or *virum representare*, to act or represent a man.
Much greater, were his spiritual graces, original iu-
stice, pure innocencie, from al fault and sinne; ha-
bits of al vertues, theological and moral, in that per-
fect rectitude of mind, that his reason and wil were
readily subiect to Gods wil; the inferiour powers
of his soul subiect to reason; and also al elemental

Mans excellēt
knowlege in
his state of in-
nocencie.

He was more
excellent in su-
pernatural
grace.

tal liuing creatures; euen the terrible Lions, the cruel Tigers, the great Elephantes, wildest birdes, most hidden and huge fishes, were obedient to his commandement.

God gaue man a particular precept, for excercise of obedience. And so to merite more grace.

3 In this so happie state, whiles man knew and enjoyed much good, and neither knew nor felt anie euil; God who is goodnes it self, for mannes more good, for his exercise in vertue, that he might merit and receiue more grace, & perseuering therein should neuer haue died, but haue bene translated to eternal glorie: gaue him a particular precept, not to eate of the frute of a cettaine tree (vpon this occasion afterwards called the tree of knowledge of good and euil) with charge and fore-warning, that if he should transgresse this commandement [what day soeuer he should eate of it, he should dye the death.]

The diuel deceived Eue, by subtilie, and three egregious lies.

4 But the serpent (the diuel in forme of a serpent) malicious against God, and enuious of mannes good, subtly assaulting the woman, said vnto her: [why hath God commanded you that you should not eate of euerie tree in paradise?] added also to his subtle and calumnious demand, three most pernicious lies: that by eating of this frute, they should not incur death; that they should become as goddes; & that God therefore forbade them to eate thereof, lest they should be as goddes. Which she hearing, and not suspecting the diuels craft, normalice, and seing withal the tree, and frute to be good [faire to the eyes, and delectable to behold, toke of the frute thereof, and did eate, and gaue to her husband, who did eate. And by and by, they were ashamed, perceiuing their owne nakednes which before had no deformitie. But by their disobedience to God, al was changed, innocencie, with al vertues, lost; nature corrupted; and they made slaves to the diuel, subiect to sinne and death, with other losses perteyning to al mankind

She allured Adam & so they, and al mankind, lost original iustice; incurred sinne & death.

mankind.

5 Al which holie Dauid amongst other Prophets & godlie persons, considering, and admiring the goodnes of god, who after so great benefites bestowed vpon man, and his ingratitude in so transgressing; yet recalled him to repentance, and promised a Redemer to deliuer him from thraldome; crieth thus vnto God our so merciful Sauour [O Lord our Lord, how meruelous is thy name in the whole earth?] Meruelous in verie deede in al thinges, aswel in heauen, as in earth: but to mankind, aboue al, most bountiful, in first and last benefites, who deseruing nothing, receiuing much good, and rendring euil; is not for al that vtterly reiected, as he iustly deserued, but eftsons recalled to new grace, and to eternal glorie [what is man (saith the same Royal Psalmist to our Lord God) that thou art mindful of him; or the sonne of man that thou visitest him] then describing his first dignitie and happie state, addeth [thou hast ministered him a litle lesse then Angels: with glorie and honour thou hast crowned him, and hast appointed him over the work of thy handes. Thou hast subiected al thinges vnder his feete: al sheepe and oxen; moreover also the beastes of the felde. The birdes of the aire, and fishes of the sea, that walke the pathes of the sea.] In fine, because Goddes loue lasteth to the end, redeming and sauing his seruants perseuering in grace, concludeth the psalme as he beganne [O Lord our Lord, how meruelous is thy name in the whole earth?]

Gods wonder-
ful mercie in
redeming man,
and recalling
him to repen-
tance.

6 The same Prophet in an other psalme affirmeth, that al are become abominable, there is not one that doth good, nor retene. And so bewailing mannes doleful state after sinne, saith in the name of al mankind. [The sorowes of death haue compassed me: & tormentes of iniquitie haue troubled me. The so-

That al man-
kind was infec-
ted with sinne
by Adames fall,
is pictured by
holie Scrip-
tures.

rowes of hel haue compassed me; the snares of death haue preuēted me.] And exhorting penitents to sinne nomore; putteth vs in mind, that lack of consideration, brought our first parents to sinne, who hauing reason and vnderstanding, did not vse it in time of temptation [Man (saith he) when he was in honour, did not (actually) vnderstand (was so negligent, & so allured with vaine and false imagination, as if he had bene without vnderstanding) he was compared to beastes without vnderstanding, and became like to them.] Signifying that not actual vnderstanding and considering, when present vse therof is required, maketh a man like to beastes, which indeede haue no vnderstanding.

Not God, but
man him self,
by the diuels
temptation was
the cause of
sinne, & death.

7 Now that this great alteration of mannes state, & cause therof, proceded from him self, (yelding to temptation) and not of God: Salomon breefly teacheth after a large discourse of mannes present infirmitie, in these few wordes [onlie this (saith he) I haue found, that God made man right, and he hath entangled him self with infinite questions.] Of al questions, that first was most hurtful to mākind, which was propounded by the diuel [why God commanded abstinence from one tree?] wherewith our first parents ought not to haue entangled them selues. for that true obedience performeth whatsoeuer is commanded, without asking, or answearing, but leauing to God the reason, why he hath so commanded. Conformable to Salomon, the Authors of the bookes of Wildome and Ecclesiasticus, speake of the alteration of mannes state, and of the cause therof proceeding from him self, by yelding to temptation, and not from God [For God created man incorruptible (saith the sacred text) and to the Image of his owne liknes he made him. But by the enuie of the diuel, death entered into the world] In the former verse shewing,
that God

Pf

v.

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v.

that God made man according to his owne Image, without corruptiō, that he might haue escaped death, if he had refrained from sinne : in the next verse he ascribeth the cause of death to the diuel, as first auctor of mānes sinne, by which death entred vpon man, who leauing Goddes commandement, folowed the perswasion of the craftie enuious serpent. And so this diuine writer addeth in the last verse; [that they folow him (the diuel) that are of his part] that is, those that embrace the diuels suggestion, and ioyned partie with him, are the folowers and the seruants of the diuel. Which same doctrine, the other holie writer explicateth somewhat more largelie saying: [God from the beginning made man; and left him in the hand of his owne counsel. He added his commandements and precepts. If thou wilt kepe the commandement, and kepe acceptable fidelitie; for euer they shal preferue thee. He hath set before thee water and fire, to which thou wilt, stretch forth thine hand. Before man there is life and death, good and euil, what pleaseth him, shal be geuen him.] And the reason why God left man in his free choice, is here ascribed to his diuine wisdom, power, & goodness [because the wisdom of God is much, and he is strong in might, seing al men without intermission. The eyes of our Lord are towards them that feare him, and he knoweth al the worke of man. He hath commanded no man to doe impiouly, and he hath geuen no man space to sinne. For he desireth not a multitude of faithles and vnprofitable children.] Againe the same is inculcated for better impressiō thereof in our mindes. [God created man of the earth, and after his owne Image he made him. And againe he turned him into it, and conformable to him self, cloathed him with strength.] For man at first receiued original iustice, and strength of grace, wherby he might

Gods wisdom
requireth mā's
cooperation to
merite.

His power
draweth good
of euil. His
Goodnes ha-
teth sinne.

he might if he would, haue resisted al tentations. He receiued also other power and dominion in the earth as foloweth in the text. [God gaue him a number of daies, and time; & gaue him power of those thinges that are vpon the earth. He put his feare ouer al flesh and he had dominion of beastes, and foules. He created of him an helper like to him self; he gaue them counsel, and tongue, and eyes, and eares, and hart to deuise: and he filled them with the discipline of vnderstanding. He created in them the knowlege of the spirit, he filled their hart with vnderstanding, & euil and good he shewed them. He set his eye vpon their hartes, to shew them the great thinges of his workes; that they might praise the name of sanctification; and glorie in his meruelous workes, that they might declare the glorious thinges of his workes. He added discipline vnto them, (geuing them a precept for exercise of their obedience, thereby to merit reward) and made them inherite the Law of life. He made an euerlasting Testamēt with them; and he shewed them Iustice, and his iudgementes.] Thus writeth the wise man concerning the first state and fal of mankind. In al his booke teaching, and exhorting al men, to serue God, and to contemne this world. [Who is proued therin (saith he) and perfect; shal haue eternal glorie.] In summe he defineth who it is that shal be so happie; to witte, [he that could transgresse, and hath not transgressed; & doe euils, and hath not done.]

The merite & glorie of the iust is by reaso of their free choice, not to doe euil when they could doe it.

8 Wherin we may easilie consider, not only the wisdom, power, and goodnes of God; but also the euerlasting ioy of the B. Saintes to be herein declared, that those doe merit and receiue eternal glorie, which could transgresse and did not, whereas if God had made man so, that he could not transgresse; there had not bene this iust cause of merite, nor of reward.

Yea,

Yea albeit man by the abuse of this power, fel from God, and from his first happie state: yet God turneth this euil, both to his ownemore glorie, & to the greater good of al those, that wil receiue and rightly vse his new grace, then if Adam had not fallen.

9 For his sinne had (as is reueled in holie Scripture) two farre different effectes, the one proper and con-natural to his offence, which was the infection of al his progenie, borne (by natural generation) with original sinne; the other effect, was also by occasion of this infection of al mankind; but properly of the inexplicable goodnes of God, ordeining for remedie of this vniuersal euil, the incarnation of our B. Sauiour Christ; by whose superabundant grace, his faithful children are clenfed from al finnes, original, and actual; and made participant of greater grace, and consequently of greater glorie, then otherwise they should haue bene. Both which effectes, S. Paul teacheth: Especially in his Epistle to the Romanes. Of the former writing thus. [As by one man sinne entred into this world, and by sinne death: so vnto al men death did passe, in which al sinned.] Which he confirmeth answering to an obiection, that it might seme, there was no such general sinne in al men, seing before the Law, it did not so appeare in al; therefore he saith, [that also in that former time, euen vnto the Law, sinne was in the world; but sinne was not imputed (or did not appeare) when the Law was not. But death (which is the effect of sinne) reigned from Adam vnto Moyfes; euen on them also, that sinned not, after the similitude of the preuauication of Adam] to witte on those more iust persons also, that did not actually transgresse as Adam had done, yet they died, because they were originale sinners. And so the Apostle concludeth this first point with an appendix that [Adam is a figure of him

Adams sinne had two effectes. One euil of the nature of sinne. The other good, by the goodnes of God.

The first effect: infection of al man with sinne.

T

to come

The other effect; abundance of grace by Christ.

to come] signifying that as by the sinne of Adam we
 al dye ; so by the grace of Christ, al his children liue .
 10 Touching the other effect, he addeth the great
 difference, saying : [But not as the offence, so also
 the gift . For if by the offence of one, manie dyed :
 much more the grace of God, & the gift in the grace
 of one man Iesus Christ, hath abounded vpon manie .
 [And not as by one sinne, so also the gift ; for iudg-
 15 ment indeede is of one to condemnation : but grace
 is of manie offences to iustification . For if in the of-
 17 fence of one, death reigned by one : much more they
 that receiue the abundance of grace, and of the do-
 nation, and of Iustice ; shal reigne in life, by one Ie-
 18 sus Christ . Therefore as by the offence of one vnto al
 men, to condemnation : so also by the iustice of one,
 19 vnto al men to iustification of life . For as by the dis-
 obedience of one man, manie were made sinners : so
 also by the obedience of one, manie shal be made
 iust .] Thus S . Paul in that place . By which doc-
 trine of the Apostle, is verified that which the Church
 so solemnly singeth in the festiuitie of our Redempti-
 on : *O certe necessarium Ade peccatum, quod Christi*
morte deletum est ! O felix culpa, qua talem et tantum
meruit habere Redemptorem . Wherto agree manie o-
 ther passages in the rest of S . Paul his doctrine . And
 the same is breefly comprised, in that which S . Iohn
 Baptist denounced of Our Sauour, saying : [Behold
 20 the Lambe of God ; behold him that taketh away
 the sinne of the world .] That is, Principally Christ
 came to take away that general sinne, which being
 actual in Adam, is original in the whole world ; and
 therof called *The sinne of the world* . And the same is
 the general doctrine of S . Iohn the Apostle and E-
 21 uangelist, saying : [If we walke in the light, as God
 also is in the light ; we haue societie one toward an
 22 other, and the blood of Iesus Christ his Sonne, clean-
 seth vs

CHRISTIAN DOCTRINE. *Art. 13. 147*
[eth vs from al sinne] first from Original, then also
from actual.

*Mannes vnderstanding & Freewil, are weakned by
sinne, but not wholly lost.*

ARTICLE . 14.

A Certaine man (saith our Sauour in a Parable) went downe from Ierusalem into Iericho, and fel among theues, who spoyled him, and geuing him woundes, went away, leauing him half dead.] Of no particular man, can this parable be so properly expounded, as of al mankind in general, contined in Adam our first Parent : who being indued with al necessarie giftes, natural, and supernatural, going from Goddes commandement, yelded to false imagination of bettering his state, as it were descending frō Ierusalem, the vision of peace, to Iericho, signifying the moone (which is vnconstant, and mutable) fel among theues, the diuels, who spoiled and wounded him, & left him half dead. For so Adam by sinning, and al men in him, were spoiled of original Iustice, and supernatural grace, and wounded in natural powers of vnderstanding, and freewil : not wholly depriued of al, but spoiled of the best part, and wounded in the rest : spiritually dead, and subiect, both to temporal & eternal death : yet not actually dead in bodie, nor desperatly in soule, but *seminino relicto*, left half dead, & half alieue, though left without helpe by the Preist, and Leuite, the Sacrifices, and other ministeries of the old Law ; yet re- leued by the merciful Samaritan, our Sauour Christ, by him brought into the Inne the Catholike Church ; whereal spiritual woundes are curable, and losses recouerable, by Goddes grace strengthning, and inha-

Al mankind
was spoiled of
grace, & wound-
ed in natural
faculties by A-
dams fal.

Protestantes
acknowledge
that man was
not wholly de-
prived of vn-
derstanding.
Yet Manichees
and Protestants
denie freewil
to remaine in
man.

bling man to cooperate therewith, by faith and good workes. For as it is impossible for anie man, without grace, either to doe, or to think anie good thing: so by grace, mannes vnderstanding is illuminated, & his wil is inclined, to beleue, and to kepe Goddes Law. And as for the power of vnderstanding, no man is altogether so sottish, but he supposeth & confesseth, that he hath the same in his soule, els he were a mere brute beast, not a man, if he had no reason, nor vnderstanding at al, actually, or potentially, as we speake in schooles. But touching the other connatural power of freewil: some men haue so litle reason left, that they denie it to be in man, since the sinne & fal of Adam. So phantastical were the Maniches, an old infamous sect of heretikes. And so sensles was Luther, the father of al Protestantes, that he could not brooke, the verie name and word *Liberum arbitrium*, but changed it into the contrarie terme *seruum arbitrium*. And so being moued to write against Freewil, intituled his brutish worke; *De seruo arbitrio*, of seruile, or flauish wil. Forso much therefore, as most Protestants hold with Luther in this doctrine: I shal here recite such holie Scriptures, as most plainlie shew, that euerie man, whether he be iust, or wicked, if he haue the vse of reason, hath also fredom of wil to consent, or not to consēt, to those thinges, thoughtes, wordes, and deedes, which his vnderstanding conceiueth. For euen as the concept, is the proper act of the vnderstanding: so is consent the proper act of the wil.

That freewil
remaineth in
sinners is pro-
ued by holie
Scriptures.

2 To begin therefore with the state of wicked men, more enormous sinners, wherof there may seme to be more doubt: it is cleare, that Cain hauing conceived malice and enuie against his brother Abel; when he was exceding angrie, and his countenance abated; [Our Lord said vnto him; why art thou angrie? &

why

Gen.

v. 5

why is thy countenance fallen? If thou dost wel, shal thou not receiue againe? but if thou doest il, shal not thy sin forthwith be present at the dore? But the lust therof shal be vnder thee, and thou shalt haue dominion ouer it.] Which last wordes, doe so inuincible proue freewil to remaine in a wicked sinner (the lust of sinne being vnder him, and he hauing dominion ouer it) that our aduersaries to auoide the force of so manifest conuiction, haue corrupted the holie text in their English translations, making it to say thus. Vnto thee his desire shal be subiect: and thou shalt rule ouer him. Absurdly referring that to Abel (who is not at al named in Goddes exhortation with Cain) which is directlie spoken of the lust or concupiscence of sinne. As if God had said, that the desire of Abel, should be subiect to Cain; and Cain, should haue dominion ouer him. An other example is in the case of Pharao being indurate in hart. In whom yet remained freewil, as plainly appeareth by Goddes admonition, which Moyses declared vnto him saying: [This saith our Lord: Dismiss my people to sacrifice vnto me. And if thou wilt not dismiss them, behold I wil send in vpon thee, and vpon thy seruantes, and vpon thy people, and vpon thy houses, al kind of flees] which conditional threatening of punishment, if pharao would not dismiss the Israelites: sheweth that it was in his choise, whether he would dismiss them or no. Neither could God haue iustly punished him, if it had not bene in his choise & power.

3 Goddes couenants also made with his people, doe proue the same libertie of wil, to be in al men. For vnlesse men haue free wil, to breake, or not to breake Goddes precepts, the covenant were in vaine, and the precepts should not haue bene geue in such forme of wordes as they are, with expresse termes of conditions

That men haue freewil is proued by the covenantes made betwene God and his people.

ditions, to be rewarded or punished, accordidg as they would kepe, or not kepe, Goddes commandement. As when Moyſes praied God to remaine, & goe with the people, and [take away their ſinnes & iniquities, and poſſeſſe them: our Lord anſweared; I wil make a couenant in the ſight of al] which being made by the peoples good liking, and free conſent, that none afterwardeſ ſhould plead ignorance, or pretend obliuion for excuſe: Moyſes repeateth it vnto them, and left it written in theſe wordes. [Thou haſt choſen our Lord this day to be thy God and to walk in his waies, and kepe his ceremonies, and precepts, and iudgements. And our Lord hath choſen thee this day, that thou ſhould be his peculiar people: and he wil make thee higher, then al nations which he created, that thou maiſt be a holie people of our Lord thy God:] But euer with this condition [If after thou haſt heard theſe iudgements, thou kepe and doe them: the Lord alſo thy God wil kepe the couenant vnto thee, and the mercie which he ſware to thy Fathers.] And for that there can be no doubt on Goddes part: that the people ſhould not fail; Moyſes againe and againe warneth them ſaying [Beware leſt perhaps your hart be deceiued, & you depart frō our Lord, and ſerue ſtrange goddes, and adore them.] Yea if they ſal, they haue ſtil, through grace which God wil geue them, power to returne if they wil, and then God wil agane reioyce vpon them [Yet ſo (ſaith he) if thou heare the voice of our Lord thy God, and kepe his precepts. Conſider that I haue ſet before thee this day, life & good; and contrariwiſe, death and euil.] * I cal for wi-
neſſes this day heauen and earth, that I haue propoſed to you, life and death; bleſſing and curſing: Choofe therfore life, that both thou maiſt liue, & thy ſeede.] Iofue in the verie ſame maner, a litle before
his

Exo

v. 1

v. 1

Deu

v. 1

v. 1

v. 1

Deu

v. 1

Deu

v. 1

Deu

v. 9

v. 13

* v. 1

Iofue

v. 14

his death, so iterateth these admonitions, as he must needs suppose, that it is in mannes freewil, to break, or not break, Goddes cōmandements saying: [Now therfore feare our Lord, and serue him with a perfect and verie true hart: and take away the goddes which your fathers serued in Mesopotamia, and in Egipt, and serue our Lord. But if it like you not to serue our Lord, choice is geuen you; choose this day that which pleaseth you &c. And the people answered and said: God forbid we should leaue our Lord, & serue strange goddes.] Wherupon Iosue, to ratifie the couenant, concludeth it, saying to the people: [you are witnesses, that your selues haue chosen vnto you, our Lord for to serue him. And they answered witnesses. Now therfore (quoth he) take away strange goddes out of the middest of you, & incline your hartes to our Lord the God of Israel. And the people said to Iosue, we wil serue our Lord God, & wil be obedient to his precepts. Iosue therfore that day made a couenant, and proposed to the people precepts & Iudgements in Sichem.] After al which good purposes, and solemne promises, this people fel often from God, and were punished: repenting also were releued; as is recorded in the Histories following, of the Iudges & Kinges.

4 In which meane tiime, manie Prophets, with great zeale and diligence admonished sinners, as hauing power of the wil, to sinne, or not to sinne. Dauid cried [Doe not become as horse and mule, which haue no vnderstāding.] Arguing, that seing they haue vnderstanding, wherby they excel horse and mule, and al brute beastes; it behoueth them not to become in life and maners, like to brute beastes, but doing that which reason directeth, shew them selues by right vse of their wil, that they therin also excel beastes. And because wilful obstinacie doth obscure the

Proued by the
admonition of
Prophetes, &
other godlie
men.

Jeremies wor-
des doe not dis-
proue freewil,
but testifie
the weaknes
therof without
Gods grace.

the vnderstanding; he imputeth affected ignorance to the wil saying of such a one [he would not vnderstand that he might doe wel.] And for that no man can without special grace, doe that is right, as the Prophet Ieremie affirmeth saying : [I know Lord, that mannes way is not his owne, neither is it in a man, to walke, and to direct his steppes :] So much the more man is bond, not to resist grace, being often offered by God; which holie Dauid calleth making of the way, wherof he saith : [Make way to him who mounteth vpon the west] that is, resist not, but ioyfully with consent of wil, receive the inspirations of God. Which sense is confirmed by that the same Royal Prophet, shewing the cause why some perish, to be their refusing to approach to God, & fleeing from him [For behold (saith he) they that make them selues farre from thee, shal perish.] Therefore also God him self saith [Heare, o my people, and I wil contest thee (most seriously admonish thee) Israel, if thou wilt heare me.] Againe the same prophet crieth vnto the Israelites [To day if you wil heare his voice, harden not your hartes.] Of the same wilful resistance, wisdom admonisheth, and threatneth ruine for this contempt [Because I called (saith wisdom) and you refused; I strecthed out my hand, and there was none that regarded; You haue despised al my counsel, and haue neglected my reprehension: I also wil laugh in your destruction, and wil scorne, when that shal come to you, which you feared. For they haue hated discipline, and not receiued the feare of our Lord, nor consented to my counsel.] Likewise on the other side, wisdom promisseth al good thinges to those that wil heare & consent to good inspirations. [My sonne, if thou wilt receiue my wordes, and wilt repose my commandments with thee, that thine eare may heare wisdom, incline

incline thine harte to know prudence.] Againe,
 [If wisdom shal enter into thine harte, and know-
 ledge please thy soule : counsel shal kepe thee, & pru-
 dence shal preferue thee.] Yea the whole tenure of
 al the Sapiential bookes is, to teach and perswade
 man, to vse rightly the two powers of his soule, vn-
 derstanding, and free wil, by most wholsome and
 diuine precepts, which may illuminate the vnderstan-
 ding, to see that is right and iust, and inflame the
 wil, and internal affection, to desire, loue, choose, &
 preferre, the right path of Goddes Law, before what-
 soeuer otherwise seemeth pleasant, or profitable.

5 Neuerthelesse, let vs adde some few sentences of
 other Prophets, to the same purpose. Isaias, as in the
 behalfe of God, promiseth the people, both remission
 of sinnes, and relaxation from captiuitie, with this
 perpetual condition, if they be willing, and wil heare
 him : then [If your sinnes (saith he) shal be as scar-
 let, they shal be made white as snow; and if they be
 red as vermilion, they shal be white as wool: If you
 be willing, & wil heare me, you shal eate of the good
 thinges of the earth. But if you wil not, and wil pro-
 uoke me to wrath: the sword shal deuoure you, be-
 cause the mouth of our Lord hath spoken.] Towards
 the end of his prophecie, foreshewing the reprobation
 of the Iewes; he signifyeth the cause thereof to
 be, their wilful refusing, to heare God calling them;
 and wilful choise of thinges which God would not.
 [You shal al fal by slaughter (saith he) because I cal-
 led, and you haue not answered; I spake, & you
 haue not heard; and you did euil in mine eyes; and
 you haue chosen the thinges that I would not.] The
 Prophet Ieremie in the verie same phrase saith [If
 thou wilt returne, o Israel saith our Lord, returne
 to me: if thou wilt take away the stumbling blocks
 from my face, thou shalt not be moued. Because you
 haue

More testimo-
 nies of the
 Prophets.

haue done al these workes, saith our Lord, and I haue spoken to you early rising, & speaking, and you haue not heard, and I haue called you, and you haue not answered: I wil doe to this house (the Temple) as I did to Silo. And they heard not, nor inclined their eare, but haue gone in their pleasures, and in the peruerfitie of their wicked hart.] In an other place, he reciteth and vrgeth the Law, where our Lord saith. [Behold I geue before you the way of life, and the way of death.] Not God, but them selues, hardned their owne neckes, as is written by Esdras [And they would not heare, and they remembred not thy meruelous workes which thou hast done to them. And they hardned their neckes, and gaue their head to returne to their seruitude, as it were by contention.] So al the Prophets in their admonitions, and comminations, stil ascribe the calamities, inuasions of enemies, and the captiuities of Goddes people, to their wilful reuolting from God. As hauing freewil and power, through Goddes grace, which is neuer wanting to doe wel, and also power to doe euil notwithstanding Goddes grace which forceth not with necessitie, but draweth sweetlie, as God him self speaketh by Osee his Prophet saying : [In the cordes of Adā I wil draw them, in the bandes of Charitie. And I wil be to them as listing vp the yoke vpon their cheekes, and I declined to him that he might eate.]

Freewil with
Gods grace
can merite :
and can doe il,
notwithstand -
ing Gods
grace offered.

The same doc -
trine is confir -
med by testi -
monies of the
new Testamēt.

6 This is the sweete yoke of Christ, by which Gods grace, and mannes freewil, draw together. And this is the light burden of Goddes commandements, & sweete meanes to obtaine remission of sinnes. For what can be sweeter, lighter, or more reasonable, then the condition proposed by our B. Sauour [If you wil forgeue men their offences : your heauenly Father wil forgeue you also your offences. But if you wil not forgeue : neither wil your heauenly Fa-
ther

14.

v.

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v.

1er

v.

Cb

3.

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v.

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4.

I.

v.

Osee

v.

4.

Mat.

v.

30.

Mat.

v.

14.

ther forgeue you your offences.] Shewing that it is in our wil, to forgeue, or to desire reuenge. And to Ierusalem he said : [How often would I gather together thy children, and thou wouldest not ?] Plainly signifying, that their wil resisted his wil. Yea though [the housholder bade his seruant goe forth into the waies, and compel them, whom he should find to enter, that his house might be filled] it was not properly by compulsion, but by earnest and frendly inuitation to his feast. As when [the two Disciples going to Emaus forced (or constrained) our Sauiour, to tarie there with them.] S. Iohn saith : [As manie as receiued Christ : he gaue them power to be made the Sonnes of God.] S. Peter said to Ananias that [it was in his power] to haue offered, or not offered his goodes to be in common, signifying that his sinne proceded merely from his free-wil.

God doth not otherwise compel, but by good motions : as a frend effectually perswaded by earnest inuitation,

7 In al good workes it is most certaine, that Goddes grace, is the first and principal cause, and freewil the secundarie cause, according to that which S. Paul saith of him self [By the grace of God, I am that which I am, and his grace in me hath not bene void, but I haue labored more abundantly then al they : yet not I, but the grace of God with me :] Neither the Grace of God alone, but the grace of God with me. Both together doe effectually inhable men, to make them selues vessels of saluation, as the same Apostle likewise writeth to Timothie [if anie man therefore shal cleanse him self from the vessels of contumelie : he shal be a vessel vnto honour, sanctified and profitable to our Lord ; prepared to euerie good worke] Because he would that Philemon should haue occasion to merite, by geuing his free consent to a good worke, he saith to him [Without thy counsel I would doe nothing (touching Onesimus) that

In al good workes Gods grace being the principal cause : Yet freewil is the secundarie cause of merite.

thy good might be, not as it were of necessitie, but voluntarie.] He exhorteth the Hebrewes to [follow peace and holines; looking diligently lest anie man be wanting to the grace of God.] S Iames wil-
 leth al to [be subiect to God, and to resist the di-
 uel, and he wil flee from you; approach to God &
 he wil approache to you. Cleanse your handes
 you sinners, and purifie your hartes.] S. Iohn saith
 [Euerie one that hath hope to see God; sanctifieth
 him self] euen [Iezabel (or the most wicked) hath
 time geuen her, that she might doe penance, & she
 wil not repent. To al without exception God saith.
 [Behold I stand at the doare and knock : If anie man
 shal heare my voice, and open the gate, I wil enter
 into him; and I wil suppe with him, and he with me.]
 Thus much, yea anie one of these so cleare textes of
 holie Scripture, may suffice al men that haue anie con-
 sideration, to shew, that as they haue reason, they
 haue also freewil, to open, or not to open the doare
 of their hart, when God knocketh by good inspira-
 tions.

God offereth
 grace to al,
 somtimes
 knocking at
 the doore of
 their hartes.

*After the fal of man, God promised a Redemer :
 who was also foreshewed by manie figures,
 and by al the Prophets.*

ARTICLE : 15.

God of his
 mere mercie
 decreed to
 send a Rede-
 mer of man-
 kind.

WHen man had forsaken God by yelding
 to the suggestion of the diuel, who by fal-
 sed and subtiltie, seduced our mother Eue;
 and by her alurement ouerthrew Adam : yet God
 forsooke not man, but by new grace, recalled him to
 repentance, and for his Redemption, promised a ran-
 some, in rigour of iustice superabundant. For wher-
 as no men nor Angels, nor anie other creatures were
 able

able, in this case, to satisfie Goddes iustice : God him self ordeined to send his onlie Sonne, to be made man, and by dying temporally for al mankind, to pay mannes debt of eternal death, and so to reconcile man to his eternal Father, that al, which wil cooperate with his grace, may bereduced to eternal life; conquering death, sinne, hel, and the diuel. Al which we shal, God willing, clearly shew by holie Scriptures, in the Articles folowing.

2 First therfore that God decreed to send a Redemer of mankind, is proued by his promise made to certaine Patriarches; also by sundrie figures, and by al the Prophets of the old Testament. But first of al, this veritie is manifest by that which God denounced to the old serpent the diuel (when he called our first parentes to account for their sinne which they committed, being deceiued by the diuel) saying : [I wil put enmities betwene thee and the woman; & thy seede, and her seede : She shal bruse thy head in peeces.] Signifying that notwithstanding the diuel had preuailed by deceiuing Eue, yet he should not stil triumph for that victorie, but enmities now vnhappy begunne, should continue betwene them; and betwene his complices, and her progenie : and that she should ouerthrow him, with al his power, & so man should be set free from his thraldome, by the seede of the woman, that is by a Redemer of mankind.

This Redemer, God more expressly promised to Abraham, that he shoud be borne of his seede saying to him : [In thee shal al the kindredes of the earth be blessed.] God also reuealing to him his determination to destroy Sodom, geueth this reason of that familiar dealing, for that [in him are to be blessed al the nations of the earth.] Againe to him after his prompt obedience (being readie to haue sacrificed his sonne Isaac) God said : [In thy seede,

God promised this Redemer to diuers Patriarches.

First denounced to the diuel, that the seede of a woman should ouercome him.

Pormised it expressly to Abraham.

shal be blessed, al the Nations of the earth; because thou hast obeyed my voice.] God renued and confirmed the same promise to Isaac saying: [In thy

To Isaac.

seede shal be blessed al the Nations of the earth.]

To Iacob.

Likewise the verie same to Iacob [In thee, and thy seede, al the Tribes of the earth shal be blessed.]

To Dauid.

The same promise was also iterated and confirmed to King Dauid, as him self witnesseth saying: [Our Lord hath sworne truth to Dauid, and he wil not disapoint it: of the frute of thy wombe, I wil set vpon thy seate.] These special promises, are accounted verie authentical by the Iewes, wherupon they also expect a Redemer, of the seede of Abraham, Isaac, and Iacob: and the same to be the sonne of Dauid, but grossly erred, and stil erre, in not receiuing him being now come, as in the next Article is to be proved against them.

Our Redemer was prefigured by diuers persons, & things.

3 He was also prefigured by diuers persons, and other thinges, according to his manifold power and qualities; which can not be sufficiently signified by few, no nor by many similitudes, which as they are like in some respectes, so they are al vnlike in manie other pointes. And therefore we must alwaies esteeme the thing prefigured, farre to excel the figure; euen as a bodie is more perfect, then the shadow therof. So Abel being vniustly murdered by his brother Cain, was a figure of our Redemer, who was persecuted, condemned as worthie to die, and deliuered by his owne nation the Iewes, to be crucified: though actually they did not kil him, as Cain did kil Abel, for they denie to haue so done; and so Cain being demanded where his brother Abel was, answered, [I know not] yea expostulating with God, demanded againe saying: [Am I my brothers keeper?] Noe in that he was iust and perfect according to the perfection of this life, was an other figure of our Sauiour

By Abel.

By Noe.

our, who is absolutely perfect, of whose fulnes of grace, al other iust receiue. Also in that Noe prepared the Arck, in which, and no where els, was saiftie from the flood : So our Sauour hath prepared his Church, out of which is no saluation. Melchizedec was a notable figure of our Redemer; both a King and a Preist. Abraham the Father of manie Nations; Isaac, ouercoming his aduersaries with patience; Iacob clothed with Esaus Garments, & kiddes skinnnes, were figures of Christ, redeming al Nations by his Passion, in his assumed humanitie : Ioseph being enuied, betraied, and sold by his brethren; But advanced, & called the Sauour of the world; prefigured him who by his humiliatio, ouercame al injuries, and saueh his people from spiritual famine. So Moyses, Iosue, Samuel Dauid, Salomon, and other Prophets, Iudges, and Kinges, were in diuers respectes, figures of the singular Prophet, Iudge of the world, and King of kinges; the promised Messias; who was also prefigured by the Paschal Lambe; by Manna from heauen; by the Arck of the Testament; brassen Serpent, and manie other thinges. Breefly the whole Law of Moyses, yea and the former state of Goddes people, from the beginning of the world, did obscurely conteine & signifie Christ, and his Church, hidden in the old Testament, and reuealed in the new.

By Melchizedech

By Abraham, Isaac: & Iacob.

By Ioseph.

By Moyses, Iosue, Sampso, Samuel, Dauid, Salomon.

By the Paschal Lambe: Manna, the Arke: Brassen serpent.

4 Prophecies are yet more abundant, and more direct testimonies of the same coming of our Redemer, not only in the bookes properly called propheticall, but also in the other partes of the old Testament. But because we shal haue occasion to produce more in diuers misteries of Christian Religion; here it may suffice to recire a few. Iacob blessing his sonnes, prophesied much of Christ our Sauour. Amongst the rest, speaking of Iudas, of whom Christ should be borne

Al the Prophets foretould of our Redemer.

Iacob prophesied of him.

In the figures
were included
prophecies.

Prophecied by
Balaam.

By Moyſes
more directly.

Iofue and al
the Iudges
were prophe-
tical figures of
our Redemer.

borne, ſaith thus : [The Scepter ſhal not be taken from Iudas ; and a Duke out of his thigh, til he doe come that is to be ſent ; and the ſame ſhal be the expectation of the Gentiles.] That which was literally ſaid of the Paſchal Lambe [You ſhal not break a bone of him] was propheticallie foretold of Chriſt, & fulfilled, whē the ſouldiers breaking the legs of the other two, crucified with him ; broke no bone of him, but pearced his ſide with a ſpeare, fulfilling alſo an other prophecie which ſaid [they ſhal looke on him whō they pearced.] The ſacrificing of Goates, oxen, & other thinges, and the killing of hoaſtes for ſinne, with the carrying of their bodies without the Campe ; did prefigure and prophecie the crucifying of Chriſt without the gate. It is a cleare prophecie which Balaam vttered (though him ſelf was wicked) ſaying : [I ſhal ſee him, but not now ; I ſhal behold him, but not nere. A ſtarre ſhal riſe out of Iacob, and a rodde ſhal ariſe from Iſrael ; and ſhal ſtrike the Dukes of Moab, and ſhal waſt the children of Seth.] Moyſes ſaith expreſly : [A Prophet of thy Nation, and of thy brethren, like vnto me, wil our Lord thy God, raiſe vp to thee, him thou ſhalt heare.] Of the ſame Prophet he ſaith : [Our Lord came from Sinai, and from Seir, is he riſen to vs. He hath appeared frō mount Pharaan, and with him thouſandes of Sainctes : in his right hand a fire Law.] Iofue, in name and office, was a figure foreſhewing our Sauour Ieſus Chriſt, who bringeth his people from the deſert of this world, into the land of promiſe, the Kingdome of Heauen. Al the valiant Iudges were prophetical figures of our Sauour, in that they deliuered & ſaued the Iſraelites from their enemies. And namely Samſon a profeſſed Nazarite, killing his aduerſaries by his owne death. Holie Anne, the Mother of Samuel, in her Canticle of thankſgeuing,
pro

prophecied of Christ our Redemer saying : [Our Lord
shal iudge the endes of the earth, and shal geue em-
pire to his King, & shal exalt the horne of his Christ.]

Anna prophe-
cied of him.

In al the historical bookes, are not only inserted di-
uers prophecies of Christ, but also the Histories them-
selues are propheticall, foreshewing Christ, and mi-
steries of the new Testament. So likewise the Sa-
piential bookes, conteine some prophecies of Christ,
the eternal increated wisdome, the Sonne of God,
who by wisdome founded the earth, established the
heauens by prudence] who taking flesh of man [built
in house, cut out seauen pillers] teacheth to con-
temne al transitorie thinges of this world, and to seke
the kingdom of heauen, which our Sauour teacheth;
Especially the Canticle of canticles, is a most diuine
bridal song, shewing the eternal mariage of Christ
and his Church. As for the whole diuine Palter of
Dauid, verie manie psalmes, are properly of Christ
our Redemer, Sauour, Iudge, and remunetator; the
rest are ful of other misteries, incomparably more
perteyning to the new Testament, then to the old.

The Sacred
Histories are
propheticall.
Also the Sapi-
ential Bookes.

5 And albeit the other Prophets doe treat of par-
ticular thinges belonging to the Iewes, and their
state in the old law, somtimes also of other nations,
yet most especially they foreshew what should come
to passe, aswel touching the Gentiles of al nations,
as the Iewes, by Christ the promised, and expec-
ted Redemer. 4 Al that they say of Christ, if it should
be gathered into a compendium would make a com-
petent volume by it self. And therefore we wil only
here take out as it were of euerie one some one spe-
cial Prophecie of Christ, for breuitie sake, because
our Sauour him self testifieth that al the *Prophets*
spake of him. First then out of Isaias who is by some
called the Euangelical Prophet, because his booke
in some places semeth rather to be a Gospel then

Especially the
Canticle of
Canticles.

Manie Psalmes
describe our
Sauours In-
carnation, Pas-
sion, Resurrecti-
on &c.

Al the Pro-
phets
foreshew our
Redemer. See
the inner Mar-
gen. And if a-
nie desire to
haue more tes-
timonies of the
Prophetes may
see.

4 *Isa. 8. v.*
13. &c.
Ch. 9. v.
1. 6. Ch.
10. 23. Ch.

W

a pro

11. v. 2. a Prophecie, let this sentence stand for manie, where
Ch. 12. v. he saith [Behold a Virgin shal conceiue, & beare
 6. *Ch. 16.* a sonne: & his name shal be called Emanuel] which
 v. 1. *Ch.* signifieth [God with vs.] The like sentence hath
 19. v. 1. Iremie saying [Our Lord hath created a new thing
Ch. 32. v. vpon the earth: A woman shal compasse a Man,]
 1. *Ch. 40.* most mature in vertue, & iudgement, though an In-
 v. 3. 9. *Ch.* fant. The Prophet Baruch, after the acknowlege-
 42. v. 1. 2. ment of Gods benefites, in the old Testament, saith
 3. *Ch. 45.* [After these things, he was sene vpon the earth, &
 v. 8. *Ch.* was conuersant with men.] So Prophets often
 46. v. 10. speake of thinges to come, as if they were alreadie
 11. *Ch. 50.* come. Ezechiel denounceth that our Lord saith
 v. 4. *Ch.* [Behold I my self wil seeke my sheepe, and wil visite
 61. v. 1. them: And I wil raise vp ouer them one Pastor, who
Ch. 64. v. shal feede them, my seruant Dauid] to witte Christ
 1. *Ch. 65.* the Beloued, for this Prophecie mas vttered aboue
 v. 1. *Ch.* foure hundred yeares after king Dauids reigne. Da-
 66. v. 5. niel describeth the time when our Redemer should
Iere. 11. v. come as the Angel had declared to him, saying
 18. *Ch. 23.* [Seuentie weekes are abridged vpon thy people, &
 v. 5. *Ch.* vpon thy holie citie, that preuarication may be con-
 33. v. 14. summate, and sinne take an end, and iniquitie be a-
Ezech. 34. bolished, and euerlasting iustice be brought, and the
 v. 26. *Ch.* vision be accomplished, and prophecie, & the Ho-
 37. v. 25. lie one of holies be annointed.] Osee reporteth
Ch. 41. v. Gods promise saying, [out of the handes of death
 19. *Ch. 43.* I wil deliuer them, from death I wil redeime them, I
 v. 2. 5. wil be thy death o death, thy bitte wil I be o hel.]
Ch. 44. v. Ioel biddeth the children of Sion [reioyce and be
 2. *Dan. 7.* ioyful in the Lord your God, because he hath ge-
 v. 13. *Ch.* uen you a Doctor of iustice.] Amos warneth the
 9. v. 26. Iewes [to be prepared to mete their God. Because
 27. *Osee. 1.* he that for neth the mountaines, & creatch the winde,
 v. 11. *Ch.* declareth his word to man: our Lord the God of
 11. v. 2. 9. hoastes is his name.] Adias saith that [in mount
 Sion

Sion shal be saluation, and it shal be holie: and the house of Iacob shal possesse those that had possessed them.] Jonas not only in word but also in act, or rather in passion, prophesied our Redemer in that he [was in the bellie of the fish three daies and three nights.] Micheas sheweth the place of our Sauours natiuitie, saying [Thou Bethlehem Ephrata, art a little one, in the thousandes of Iuda, out of thee shal come forth vnto me, he that shal be the dominator in Israel: and his coming forth from the begining, from the daies of eternitie.] Nahum foresheweth the destruction of Idolatrie, by our Sauour saying; Behold vpon the mountaines, the secte of him that Euangelizeth, and preacheth peace: celebrate o Iuda thy festiuitie, and render thy vowes; because Belial shal no more adde to passe through thee, he is wholly perished.] Habacuc in his Canticle describeth Christs Incarnation, Natiuitie, Doctrine, Miracles, Passion, and Resurrection, & other mysteries [God (saith he) wil come from the South; and the holie one from mount Pharon.] Sophonias telling the Iewes of their reprobation for their wickednes, prophesieth the vocation of the Gentils by Christ saying: [Wherefore expect me saith our Lord in the day of my resurrection, til hereafter, because my iudgment to assemble the Gentiles, and to gather kingdomes, & to powre vpon them myne indignation, al the wrath of my furie. Because then wil I restore to the peoples a chosen lippe, that al may inuocate in the name of the Lord, and may serue him with one shoulder] that is with Christian fortitude. Aggæus perswading the people to prosecute the building againe of the Temple, after their relaxation from captiuitie, encourageth them with hope of their much desired, and long expected Messias saying: [The desired of al Nations shal come, and I wil fil

Ion. 1. v.

15. Mich. 2.

v. 12. 13.

Ch. 4. v.

13. Ch. 7.

v. 20.

Habacuc. 2.

v. 3. Zach.

4. v. 2. Ch.

12. v. 10.

Mal. 4. v.

1. 2.

2. Mach.

14. v. 41.

this house with glorie, saith the Lord of hoastes.]
 Zacharias admonisheth the high Preist (called Iesus)
 of his negligence, in not vrging forwardes to build
 againe the Temple saying : [Thus saith the Lord of
 hoastes . Heare o Iesus thou grand Preist, thou and
 thy frendes that dwel before thee ; because they are
 portending men . For behold I wil bring my seruant
 the Orient (Christ in his manhood) the Orient of al
 grace and saluation, who from on high visiteth vs .]
 And so the same Prophet describeth [the rising king-
 dome] and Priestly power of Christ in his Church .
 [Thus saith the Lord of hoastes . Behold a man Ori-
 ent is his name ; and vnder him shal spring vp and shal
 build a Temple to our Lord . And he shal build a Tem-
 ple to our Lord ; and shal bear glorie, and shal sitte
 and rule vpon his Throne, and he shal be a Preist vpon
 his Throne, and the counsel of peace shal be betwene
 them two .] In al which power, he foresheiweth that
 the same Redemer is also most meeke saying : [Re-
 ioice greatly, o daughter of Sion, make iubilation
 o daughter of Ierusalem ; behold thy King wil come
 to thee, the iust and Sauour him self, poore and ri-
 ding vpon an asse, and vpon a colt the fole of an asse .]
 Malachie, the last that writte prophecie in the old
 Testament, ioyning together, the precursor, and the
 Maister, first telleth of S . Iohn Baptist (who was
 more then a prophet, in that he did not only foretel
 of our Redemer to come, but also with voice & fin-
 ger shewed him present) and then immediatly ad-
 deth of our Messias, relating what God said of them
 both [Behold I send mine Angel (messenger & pre-
 cursor) and he shal prepare the way before my face,
 and forthwith shal come to his Temple the Domina-
 tor, whom you seeke, and the Angel of the Testament
 whom you desire (He that reconcileth man to God,
 making couenant of peace) Behold he cometh saith
 the

Ma

v. 1

Luc

v. 1

CHRISTIAN DOCTRINE. *Art. 16. 165*
the Lord of hostes.] And this may suffice for declaration that [God by the mouth of al the Prophets] foreshewed that he would send a Redemer of mankind into the world.

Our Lord Iesus of Nazareth, is Christ our Redemer.

ARTICLE . 16.

HAuing now declared by holie Scriptures of the old Testament, that God decreed & promised a Redemer of mankind, as also both Jewes and Turkes acknowledge : we are consequentlie to proue, which they denie, that this diuine promise, is longe since performed, in I E S V S of Nazareth, the Sonne of the most Blessed Virgin Marie. Which most important point of Religion, & ground of al Christianitie, is principallie testified by the New Testament. But for somuch as the Jewes vtterly reject it, as they did the Auctor therof, persecuting him to death; and albeit the Turkes acknowledge him to be an excellent Prophet, sent, and approued of God : yet for somuch as they preferre their false prophet Mahomet aboue him, and esteeme their Alchuron before al holie Scriptures, we must in this, and in most other diuine misteries against these aduersaries, necessarily recurre to Traditions; to confessed Histories; to Miracles, and other proofes of the Catholique euervisible Church. By which meanes, the whole sacred Bible, aswel the old, as the New Testament, being first proued to be the assured true writtē word of God, at least, being vndoubtedly accepted by al Christians, (for whom this smal work is specially intended:) we shal here against these, and al other aduersaries, breefelie shew by a competent

Presupposing that the holie Bible is the true written word of God; it is proued therby that our Iesus of Nazareth is the promised Messias.

166 *part. 1. AN ANKER OF*
number of correspondent places of both Testaments,
that (as al Christians profess) the promised Rede-
mer is indeede come into the world, the verie same
in whom we beleue, and by whom we hope to be
saued.

This truth is
proued by con-
sideration of
the time of
coming.

2 First therfore concerning the time of his coming,
the prophecies of Iacob and of Daniel, doe clearly
agree with the Euangelists narration. For wheras
Iacob said [The scepter shal not be taken from Iu-
das, and a Duke out of his thigh, til he doe come that
is to be sent.] And wheras Daniel wrote the An-
gels declaratiō that [seuentie weekes (that is to say,
seuentie times seuen yeares, counting asal vnderstand
it, yeares for daies) are abridged, that preuaricati-
on may be consummate &c. and the holie one of
holies may be annointed] Agreeable to both it came
to passe, when Herod (Ascalonita) a stranger, his
father an Idumean, his mother an Arabicke, was made
king of Iudea, and so al Royal title of King or Duke
whollie taken from the Iewes. And when these se-
uentie weekes mentioned by Daniel, were neare ex-
pired; euen then we see it came to passe, as S. Ma-
thew writeth, that [I E S V S was borne in Berhelhem
of Iuda, in the daies of Herod the king.] And not
only borne, but also confidently proclaimed by the
[Sages, and feared by king Herod, to be the true king
of the Iewes.] S. Luke also writeth, that [S. Iohn
Baptist was conceiued, and borne in the daies of the
same Herode king of Iurie. and our Sauour fixe mo-
nethes after.] Moreouer addeth, that [In the fif-
teenth yeare of the Empyre of Tiberius Cæsar (king
Herod being dead) and the kingdome of Iurie more
alienated from royal state, for it was thē diuided into
Tetrarchies, of four gouerners : Pilate, an other He-
rod, Philip, and Lysanias. [S. Iohn was sent to
preach and baptize] which concurring with the se-
uentie

Gen.

v. 1.

Dan.

v. 1.

Mat.

12. v.

16. v.

3. v.

Luc.

v. 1.

Mat.

v. 1.

v. 2.

Luc.

1.

2.

3.

4.

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7.

8.

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10.

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14.

15.

16.

17.

18.

19.

20.

uentie weekes nere about complete, al men so assuredly then expected the promised Messias, that [they sent from Ierusalem Preistes and Leuits to him, to aske him, not only if he were Elias, but also if he were the Prophet] that is the especial Prophet Messias shewing them selues most willing and readie so to accept, if he would haue agreed therunto : yea this circumstance of time, with other thinges agreeable, was so pregnant a prooffe of the Messias, that the former Herode wanted not sicophantes which held opinion, that he was the Messias ; wherof arose the sect called Herodians ; those that ioyned with the pharases to haue entrapped our B. Sauour in his speeches. Al which manifestlie detecteth, the wonderful blind follie of the Iewes, expecting their Messias as yet to come they know not when, after their long deprivation of king or Duke, more then three other such seuentie weekes, as were declared to the Prophet Daniel.

3 To this purpose we may also obserue, the like concordance of Genealogies, in both Testaments. Moyse after his narration of the worldes beginning, and mannes fall, as one wel vnderstanding, and rightlie considering, of Goddes ordinance to restore man ; amongst other passages of his Historie, inserteth the Genealogies of certaine first Patriarches, from Adam to Noe ; and againe from Noe, to Abraham ; and from Abraham, by his Sonne Isaac, and Nephew Iacob ; to Iacobs twelue sonnes, who were, the heades of the twelue Tribes, the selected peculiar people of God, to whom, and of whom, he promised that a Redemer should come. Likewise he recordeth the particular birth of Phares, and Zara, sonnes of Iuda, one of Iacobs sonnes : the lineal progenie of which Phares, is afterwardes set downe in the Historie of Ruth, til it come to King Dauid. As in like sorte

The summe is
proued by the
exact noting of
the Genealogies
of Patriarches
to Dauid,
& so forwards.

for

for an other mystical purpose, the Genealogie of Leui (an other of Iacobs sonnes) is expressed so far, as to Aaron, & Moyſes & to Aarons ſon Eleazar, & Eleazars ſonne Phinees. Which two Genealogies, are most eſpecially among manie others, repeated, & prosecuted in Paralipomenon, and ſo forwardes partly by the written holie ſcriptures, the reſt by Tradition, euen to Ieſus Chriſt, the omnipotent King, and eternal Preiſt. Al which diligence was doubtles imployed by the prouidence of God, to the verie ſame end and purpoſe, to which the Euangelists doe vſe it: to ſhew that our Lord Ieſus, the Sonne of the B. Virgin Marie, is that ſonne of Daud, and of Abraham, which was ſo ſingularly promiſed to them, that Sone in whom al Nations ſhould be bleſſed. And therefore S. Mathew not only reciteth the generations from Abraham, to King Daud, and ſo to Ioseph, the ſpouſe of the B. Virgin Marie, of the ſame houſe and familie of Daud, and ſo by his pedegree ſheweth alſo the pedegree of the B. Virgin his Spouſe, of whom was borne Ieſus; but alſo therupon inferreth this neceſſarie conſequence, that [this Ieſus is he who is called Chriſt] In Greke, *ho Chriſtos*; In Hebrew, *Meffias*, In Latin, *Vnctus*, or rather, *Ille ſingulariter vnctus*, In Engliſh, *The annointed*. As elſwhere may be more fullie explained, as alſo the B. name Ieſus.

His ſingular
maner of gene-
ration of a Vir-
gin, not by
man, but by
the Holie
Ghoſt, ſhew-
eth him to be
the Meſſias.

4 Further touching his Genealogie, S. Luke alſo though in other maner, aſcending by his legal parentage, from Ioseph to Danid and Abraham, and ſo vpwardes to [Adam, who was of God] declareth him to be come into the world, whoſe generation, reduceth vs againe to God. Wherefore both the ſame Euangelistes, exactly declare withal, that his generation being of man, yet was not by man; after the ordinarie natural maner of al others from Adam & Eue: but that he was ſupernaturally both conceiued and borne

borne of a Virgin by the Holie Ghost] agreeable to the Prophecie of Isaias saying : [A Virgin shal conceive and beare a Sonne, and his name shal be called *Emanuel*, that is, God with vs.] Againe he saith :

[A litle child is borne to vs, & a Sône is geuen to vs.]

The verie same agreement is also in al other pointes of this Misterie betwixt the Prophets, & Evangelists. Concerning the place, the Prophet Micah said : [This Duke or Dominator, which should gouerne Israel, should come out of *Bethlehem*.] His name *IESVS*, was prefigured, by the changing of Osee, into Iosue, or Iesus, which in the original tōgue

It is further
proued by the
place of his
Natiuitie.

is the same, & was prophecied in the Canticles where the Spouse saith : [Oile powred out, is thy name] signifying his superabundant mercie, in spending himself, to saue others. His adoration by the Sages,

By his Name :

(commonly called the three Kings) was foretold in the booke of Numeri, by strang instinct, against the mind of him that vttered it, which was Balaam saying : [A Starre shal rise from Iacob] More plainlie by King Dauid, and by Isaias the Prophet [The Dromedaries of Madian & Ephraim of Saba shal come, bringing gold and Frankencense, and shewing forth

His Adoration.

praise to our Lord.] His presentation in the Temple was prophecied by Malachias saying to the Iewes, [Forthwith (after the birth of his precursor) shal come to his Temple the Dominator whom you seeke, and the Angel of the Testament, whom you desire.]

His presenta-
tion.

His fleeing into Egypt was prophecied by Isaias saying : [Our Lord wil ascend vpon a swift cloude, & wil enter into Egypt.] The slaughtre of the Innocent children Martyrs, in and neare Bethlehem, was

His flying into
Aegypt.

prophecied by Ieremie saying : [A voice of lamentation is heard on high, of the mourning and weping of Rachel weping for her children, and refusing to be comforted for them, because they are not.] Al-

The murther
of the Inno-
centes.

His returne frō
Aegipt.

His dwelling in
Nazareth.

Though some
of these proo-
fes may seme
not to con-
uince: Yet al
together doe
confirm the
faithful in be-
leeve of this
truth.

Faith helpeth
the vnderstan-
ding in thinges
which to Infi-
dels seme verie
hard.

So our Sauours returning from Egypt after the death of King Herode, was prophecied by Osee, comprising his prophecie in his recital of a former benefite of al Israels deliuerie from Egypt saying of them both (the one being a figure of the other) [Out of Egypt I called my Sonne.] His dwelling thenceforth in Nazareth, wherof he was called, *Iesus Nazarenus*; was prophecied by the vniforme descriptions of al the Prophets, that he should be [a Nazarite] which signifieth *a keeper, a yong spring and a floure*, most eminently verified in our Sauour, the faithful sure keeper of his Citie the Church, and of al that relie on him: the frutful yong spring, whence al grace procedeth, and floure of glorie, wherto al the godlie tend. He that geueth grace and glorie. He that farre passeth al other professed Religious Nazarites in excellent puritie, and holines of life. Of other particulars in the residue of our Sauours actes and passions, we shal haue more occasion to speake, in the Misteries folowing.

6 These now reherſed, perteyning to his first entrance into this world, may serue for prooſe, that the Euangelistes reportes are al conformable to the prophecies, figures, and promises of the old Testament. If perhaps some textes be more obscure, or not so manifest as may conuince the contradicting spirites of Iewes, or others; yet manie other sentences are more cleare, and may suffice, aswel to explaine the rest; as to satisfie the wel disposed mindes, of al that sincerely loue and seeke the truth.

7 For howsoeuer we are able, or not able, to vnderstand diuine misteries: we Christians must hold fast our faith, which [is the substance and ground, of al spiritual hopes (not of thinges seene by corporal eyes, or perceiued by outward sense, but) of thinges not appearing.] We must hold fast our faith which exacteth

CHRISTIAN DOCTRINE, *Art. 16. 171*
acteth not sensible demonstrations, but is content
with conuenient Argumentes, proofes, and declara-
tions, of credible documentes : we must hold fast our
faith which telleth vs, that the new Testament is the
assured true word of God. Then shal we be infalli-
bly warranted, that al pointes of doctrine, and ma-
ters, particular, and general, expresse, and necessa-
rily implied therein, are most true, and most cer-
taine.

Namelie touching this present particular, we shal
hold fast our faith, that as S. Paul affirmeth [I E S U S
of Nazareth, who was crucified, whom he had perse-
cuted, is Christ] the Messias, the annointed of God,
the Redemer of man. And as S. Peter teacheth,
that [to this Iesus, al the prophets geue testimonie]
he be the Sauour [by whose name, al receiue remis-
sion of sinnes, which beleue in him.] For neither
there (saith he at an other time) anie other name
vnder heauen geue to men, wherein we must be saued]
then may we securely beleue, as S. Paul againe pre-
ached at Antioch, to the Iewes and Gentiles, that [of
the seede of Dauid, God according to his promise,
hath brought forth to Israel, a Sauour Iesus. whom
God raised from death the third day; whose bodie
saw no corruption, according as Dauid had written
in the psalmes, thou shalt not geue thy holie one to
see corruption] And as the same Apostle [with vehe-
mency conuincd the Iewes, openly shewing by the
Scriptures, that Iesus is Christ :] we wil therefore,
omitting other testimonies, conclude with S. Iohn,
that he erreth damnable, and is a pernicious [liar,
that denieth Iesus to be Christ : In this (saith he a-
gain) is the Spirit of God knowne. Euerie spirit,
that confesseth Iesus Christ to haue come in flesh, is
of God; and euerie spirit that dissolueth Iesus (sepe-
rating Iesus from Christ, or from being God, or from

That our Lord
Iesus, is Messias,
as, is clearly
auouched by
holie Scrip-
tures and bele-
ued by Chris-
tians.

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being man) is not of God.] This was then a note,
& one special marke, to discerne the spirites of truth,
and of heresie, as it is stil the principal difference be-
twene Christians, & Iewes.

*Our Lord Iesus Christ, is God, the second person
of the Blessed Trinitie.*

ARTICLE. 17.

Diuers old he-
resies touching
Christ.

BEsides the Iewes infidelitie, denying that
Christ our Redemer is come into the world:
there be other impieties no lesse damnable of
old Heretikes, dissoluing Iesus Christ (as the Apo-
stle speaketh in the place before alleaged) that is
losing a sunder things vnited in our Sauionr, as are his
deitie, humanitie, soule, & Bodie, al subsisting in his
diuine Person, the true natural Sonne of God, the
second Person of the B. Trinitie: Contrarie to
which Catholique faith and doctrine, Cerinthius,
Ebion, and their folowers, denied Christ to be God:
the Manichies denied him to be man, imagining that
he tooke not a real humane soule, and bodie,
but phantastical. Nestorius denied, that humane na-
ture, is assumed into the diuine person, by Hiposta-
tical, or Personal vnitie, but as by way of an instru-
ment, and so denied Christ to be the verie Sonne of
God, but his instrument. Fotinus denied Christ to
be God, by nature, but by grace, and adoption, on-
ly by more abundant grace, then other Sainctes. Eu-
tiches, Appolinatis, and others, coyned an other he-
resie, that there be two persons in Christ. Arrius de-
nied the Sonne of God, to be equal and consubstan-
tial to the Father. Al which, and the like heretikes,
our holie mother the Catholique Church, hath iustly
condemned: And manie ancient Fathers, and lear-
ned D

CHRISTIAN DOCTRINE. *Art. 17. 173*
ned doctors, haue confuted their erroures by these especial sacred Scriptures, which here we shal recite, vnderstanding and expounding them, not by priuate, but by the common spirit, of the same vniuersal Church.

2 To this purpose it is especially requisite to proue two principal pointes of faith, in which diuers other particulars are comprised, and therby al the aboue mentioned heresies are refuted. The first is, that Iesus Christ is verie God. The other, that he is also perfectly and truly man. And albeit most places that proue the one, doe also proue the other: yet for more explication of both, we shal distribute them into two Articles. Gods first promises, to send one of womans seede, that shoulde [bruse the serpents head] and that [in the seede of Abraham, (and of other Patriarches) al Nations should be blessed] doe shew, that he must nedes be a man, being the Issue of man, and also must be God, because only man could not performe those promises which were to be accomplished. More clearly the Royal Prophet in plaine termes, speaking in spirit to the Messias, calleth him God saying: [Thy seat o God for euer & euer: a rodde of direction, the rodde of thy Kingdom.] And speaking to the Church his Spouse saith [The King wil couet thy bewtie, because he is the Lord thy God, and they
1. shal adore him] Which wordes S. Paul applieth to our Sauour Christ, prouing therby his excellencie aboue the Angels, so farre also preferring him before
5. al Patriarches, Prophets, and Angels, as the Sonne of God excelleth his creatures. Againe the Psalmist
6. saith of Christ [He haith chosen his inheritance in vs, the bewtie of Iacob which he loued. God is ascended in Iubilation, and our Lord in the voice of Trumpet.] In commendation of the Church, firmly founded by Christ, he saith [The Highest him self founded her]
X 3 ded her]

ded her.] If Christ were not God, he could not truly be called the highest. Inuiting al to praise Christ, he saith [Exalt ye the Lord our God : and adore his foote- stoole because it is holie.] Of the same Christ our Redemer, and of God the Father, with distinction of diuine persons, which are one God, he saith [Our Lord said to my Lord : sitte on my right hand, til I make thine enemies the foote-stoole of thy feete.] Of which speach, when our Sauour proposed a question to the Pharisies, demanding; How he is both Lord, and sonne of Dauid? they could not, or els would not answere; because they would neither confesse him to be Christ, nor Christ to be God. Of both which he conuincd them, and put them to silence. What can be more manifest, then that which the same Psalmist, in the person of the Church of Christ, saith vnto him : [Thou art my God, and I wil confesse to thee : thou art my God, and I wil exalt thee. I wil confesse to thee, because thou hast heard me : and art become my saluation] Euen he whom the Iewes reiectd [the stone which the builders reiectd, the same is made into the head of the corner.] The same is our Sauour, the same is God [Blessed is he, whose helper is the God of Iacob. Our Lord wil reigne for euer; thy God o Sion in generation and generation.] To this second Person of the B. Trinitie, by the title of wisdome, his proper attribute; the Auctor of the Booke of wisdome, ascribeth the Redemption of Adam our first parent saying [Wisdome kept him that was first made of God, father of the world, when he was created alone, and she brought him (Adam) out of his sinne.] The Prophet Isaias describeth our Redemer, to be [a child borne, and a Sonne geuen to vs] with diuers excellent names, or rather one name framed of manie titles, al aboue the dignitie of al creatures. Amongst

By the booke
of wisdome.

By other Pro-
phets.

mongst the rest, expressly called him God [A litle Child (saith he) is borne to vs, a sonne is geuen to vs : and principalitie is made vpon his shoulder, and his name shal be called, Meruelous, Counseler, God, strong, Father of the world to come, Prince of peace.] In another place he geueth vs to know, that albeit our Redemer be a Sonne, yet he is of inexplicable generation. Wherefore he saith, or rather negatiuely demandeth [Who shal declare his generation ?] Signifying that none shal, yea that none can declare it. Especially his eternal generation of God the Father. No nor perfectlie explicate his temporal generation, of his Virgin Mother, without Father in earth : and that he speaketh of one only person, who both is of eternal, and ineffable generation, and who also by his Passion, should Redeeme mankind; is manifest by his next wordes adioyned saying [Because he is cut out of the land of the liuing (which the seauentie interpreters translate; From the earth shal his life be taken) for the wickednes of my people, haue I striken him.] From this Scripture, S. Philip the Deacon beginning to instruct the Enoch of Ethiopia [Euangelized vnto him Iesus.] Ieremie prophecying the Iewes relaxation from their captiuitie in Babilon; and withal of the Redemption of man from the captiuitie of sinne by Christ; sheweth the restauration of the Citie, and Temple of Ierusalem; and of the prosperous fundation of the Church of Christ; then addeth, that [the Duke and Prince (Christ the founder therof) shal be of him self] that is of Iacob, and of their owne kindred; and also shal be neuerthelesse nere to God. [For thus saith our Lord : Behold I wil conuert the conuersion of the Tabernacles of Iacob &c. And his Duke shal be of him self, & the Prince shal be brought forth from the middest of him] which is necessarily

ly vnderstoode of Christs humanitie. And touching his Diuinitie, God the Father saith in the next wordes [And I wil bring him nere, and he shal come to me] which our Sauour explaneth saying [that he is in the Father, and the Father in him.] The Prophet Baruch declaring that al mānes true wisdome, procedeth from wisdom increated; affirmeth the same to be God saying [This is our God; and there shal none other be esteemed against him] And likewise teacheth, that the same person is also man saying [After these thinges he was seene vpon the earth; and was conuersant with mē.] Micheas foreshewing, that Christ [should come forth of Bethlehem] according to his humanitie, addeth [And his coming forth, is from the beginning, from the daies of eternitie.] signifying his Deitie. So other Prophets which we here omitte, al doe teach against the Iewes, that Christ is God.

Proued by
textes of the
new Testamēt,
as the Church
vnderstandeth
them.

3 As for the heretikes, albeit the same conuince them, we haue yet more manifest testimonies in the new Testament. We wil only recite the wordes, of which together with the explanation of the Church, euerie faithful Christian, may readily inferre, the Catholique conclusion. First, the Archangel Gabriel in his diuine Messagē from God, to the B. Virgin, declared both these pointes of faith; that she should haue a sonne, the Sauour of mankind, who should therefore be called Iesus: And that the same her Sōne is also God. And therefore (said the Angel) [that which of thee shal be borne Holie; shal be called the Sonne of God.] The same was shortly after, testified againe, in the seueral Prophecies of our B. Ladie, of Zacharie, and of Simeon. Yet more plainly by others. Our Sauour himself, to establish this fundamental doctrine, demanded of his Apostles; first what ordinarie men, the vulgar sort, thought him to be, and diuers iudgeing diuersly, but not rightly: secondly,

secondly he asked what them selues his chosen Apostles thought therof. And Peter answering said : Thou art Christ the Sonne of the liuing God] which most solide answer, he not only approued, but also highly commended : and presently promised, vpon his confession, and vpon this confessor (as vpon the principal point, and cheif visible pastor of Christiani-
ty) he would build his Church. For here is confessed, that [Iesus is Christ the expected Redemer, & that he the same, is also the very true & natural Sonne of God.] The self same doctrine was againe confirmed in his Transfiguration, by the voice of God the Father saying : [This is my welbeloued Sonne (which sheweth him to be God the Sonne) in whom I am well pleased] which sheweth him to be the Redemer, by whom man is reconciled to God ; who only, and none other was able to please God, and appease his just wrath against mankind. Thus much may well suffice against al miscreantes, that denie Christ Iesus to be God.

Yet for our more consolation against al aduersaries of Christ, we wil adde more. S. Iohn writing his Gospel more amply then the other Euangelistes, touching this point of Christes Deitie, to confute certaine heritikes risen in his time, beginneth with the eternal generation of the Sonne of God, who is called the *Word* (that is, the mental conception of God, vnderstanding him self. For as God so produceth him self, he is God the Father, and as he is so produced, he is God the Sonne; therefore called the eternal word.) And therefore the same Euangelist saith [In the beginning was the word, and the word was with God, and the word was God. this was in the beginning with God] signifying that this diuine word, the Sonne of God, was in eternitie before any time, or anie creature was [Al thinges, euen
Y time

S. Iohn of purpose writeth much in proof of Christs Godhead, against heretikes which denied it.

time it self, Angels, and whatsoeuer created thing) were made by him, & without him nothing was made] And so testifying Christles Godhead, applyeth his narration to his purpose saying [the word was made flesh] al one as if he should say, God the Sonne was made man [and dwelt in vs (a man among men) the only begotten of the Father, the only begotten, which is in the bosome of the Father.] Wherunto perteyneth also the testimonie of the Precursor S. Iohn Babtist saying [This (Iesus) is the Sonne of God] which veritie moreouer the same Iesus Christ God and man, vpon fundrie occasions, affirmed, and confirmed. In his discourse made to Nicodemus, teaching him, that Baptisme is necessarie to saluation, which, whiles he vnderstoodenot, our Lord telleth him further, that he must beleue it, as being taught, and testified by him that is come from heauen, and is in heauen saying [No man hath ascended into heauen (and so no man can by terrestrial meanes know heauenly Misteries) but he that descended from heauen (knoweth and teacheth them) the Sonne of man which is in heauen] geuing hereby to vnderstand, that he him self the same person Iesus Christ, is both in earth, & in heauen, being the Son of man, & the Son of God. To the Iewes that persecuted him, he said, [My Father worketh vntil now, and I doe worke] which they vnderstoode to signifie, that he said [God was his Father, making him equal to God] Neither did he forbear to vtter this truth for their malignitie, but manteyned the same saying [What thinges soeuer my Father doth, those also the Sonne doth in like maner] Yea exemplifyeth in particular [As the Father doth raise the dead & quikneth : so the Sonne also quikneth whom he wil.] And when they demanded of him, who art thou ? he answered [I am the beginning, who also speake to you] that is the efficient

CHRISTIAN DOCTRINE. Art. 17. 179

efficient cause of all creatures, even I who also
 speake now to you. And they preferring Abraham
 before him, he answered saying [Amen, Amen I
 say to you, that before Abraham was made, I am .
 They tooke stones therefore and cast at him .] In an
 other conflict with this obstinate people, he said in
 plaine termes [I and the Father are one] *unum su-*
mus, we are one in substance, one and the same God.
 Neuerthelesse in respect of his humanitie (for in that
 respect, he is our Mediator) he declared to his A-
 postles, comforting them for his departure, and that
 they should be gladde that he went to the Father, &
 that he would intercede for them, [because (saith he)
 the Father is greater then I] vpon which wordes,
 the Arrianes stand very peremptorily, not admit-
 ting the true sense, which is, that God is greater then
 man, necessarily deduced, by conference of so many
 other places, as shew that Christ is God : and that
 there is but one God, and there Diuine persons, co-
 eternal, and consubstantial; and yet as man, is infe-
 rior to God .

4 If anie desire yet more prooffe, let him repaire to
 S. Paul, who sometime impugned Christ, as if he had
 bene neither God nor good man : but being once
 conuerted, he preached with great zeale, & diligence,
 that [this Iesus is the Sonne of God .] Writing
 to the Philippians, he auerreth, that [Christ Iesus
 thought it no robberie, him self to be equal to God .]
 And to the Colossians affirmeth, that [in him were
 created all things in heauen and in earth, visible and
 inuisible ; And that in him dwelleth all the fulnes of the
 Godhead corporally .] In his Epistle to Titus, pre-
 supposing it to be a knowne doctrine of faith, he ioy-
 neth, as in appositue termes belonging to the same
 person, [our Sauour God . Christ Iesus our Sauour .]
 Likewise to the Hebrewes he saith that wheras [God

The same is
 further proued
 by S. Pauls
 doctrine .

in former times, spake to their fathers in the Prophets; *Tit. 1.*
 last of al in these daies hath spoken to vs in his Sonne, *v. 3. 4.*
 whom he hath appointed heyre of al (according to *Ch. 3.*
 his humanitie) by whom he made also the worldes] *v. 4.*
 which must needes be vnderstoode of his Deitie. *Heb. 1.*
 And consequently the Apostle proueth his incom- *v. 1. 2.*
 parable excellencie, aboue Angels, Moyse, Iosue, *Ch. 1.*
 and al other Prophets, by the expresse word of God *3. et 4.*
 the Father, saying to him [Thou art my Sonne, to *Psf. 2.*
 day haue I begotten thee.] And againe saying: [Let
 al the Angels of God adore him.] And so let vs
 acknowledge, and adore him, omitting more proofes
 of S. Peter, S. Iohn, and other holie Scriptures.

2. *Pet. 1.**v. 17. 18.*1. *Ioan. 1.**v. 1. 2. 3.**Ch. 5. v. 1.*

6. 13.

*Apoc. 1. v.*4. 8. *Ch.*21. *v. 6.**Ch. 22. v.*

13.

Our Lord Iesus Christ, is trulie Man.

ARTICLE. 18.

BEcause manie of the sacred textes, recited in
 the former Article, which shew that our Sau-
 our Christ is God, doe also Proue that he is
 Man; not repeating the same, I wil also adde a
 few more, which especially declare the same truth
 against the Manichees, phantastically imagining that
 Christ tooke a phantastical, not a true and real soul
 or bodie. And against Eutiches, Dioscorus, and o-
 ther old heritikes, denying that there be two na-
 tures (diuine, and humane) in Christ, falsly suppo-
 sing, that as there is but one person, so there should
 be but one nature, and consequently seing Christ
 is God, he should not be man. Thus heritikes dis-
 cussing high Misteries by their owne imaginations,
 runne into manie absurdities, for one being grann-
 ted a thousand doe folow. But whosoever wil auoid
 al errors in faith, aswel concerning the B. Trinitie,
 and this of the Incarnation of Christ, as al others
 which

Relying vpon
 priuate spirite,
 is cause of er-
 rors, and here-
 lies.

which exceede the capacitie of our vnderstanding, must confidently relie vpon the Church, which hath that [spirit of truth to interpret the holie Scriptures, by which the same were written †. And with this resignation of our priuate opinions, and resolution to folow the Churches interpretation, we may with more spiritual profit and comfort, search the true sense of such places, as are comonly, or may be probablie alleaged, for confirmation of anie truth.

2 As to this present purpose, amongst other more euident proofes, the figure of the Paschal Lambe, being indeede a verie Lambe trulie and really sacrificed by the Iewes; importeth that Christ therby prefigured, is in verie deede, that he appeared to be, a verie man, consisting of soule and bodie, and was reallie sacrificed, and that to greater effect infinitely, then was that lambe, and al other figures. he being the Sonne of God, and in vnitie of the same Person, being [the Lambe of God, which taketh away the sin of the world.] And bresly al the other old Sacrifices, bloudie, & vnbloudie, of Abel, Noe, Melchizedech, Abraham, Isaac, Israel, and al Sacrifices prescribed by Moyse Law, in catle, birdes, frutes, and whatsoeuer, with their libaments, doe vndoubtedly shew, that Christ our Sauour by them prefigured, is absolutly a real, and not an imaginarie man, really sacrificed, really accomplishing, al that which they foresignified.

3 In like sort al the Prophets doe plainly describe a real man, as Moyse said to the people [A Prophet of thy Nation, and of thy brethren, like vnto me, wil our Lord God raise vp to thee] which S. Peter teacheth to be performed in Christ. King Dauid, amongst manie particular thinges done to our B. Sauour in his Passion, sheweth that his persecuters

Christs true
humanitie is
proued, by the
Paschal Lābe,
and other
thinges.

By manie Pro-
phesies.

would abuse him so cruelly, and contemptibly, as if he were [a worne, and not a man, a reproache of men, and an outcast of the people] Neuerthelesse, whiles [manie dogges compassed him, and the counsel of the malignant besieged him] yet his wisdom ouer-reached and ouerthrew their counsel, as the same Psalmist also prophecied saying [Man shal come to a deepe hart] euen then fulfilled, when the wicked bragged most against him, when his most depe wisdom suffered himself to be apprehended bound, ledde away, beaten, derided, , spitte vpon, whipped, and crucified in his humane flesh and bodie. Al which had bene no real suffering, no real satisfaction for sinne, no real Redemption of mankind, no real victorie, if he were not really a man. Neither were Christ our Lord true [raised vp to the house of Israel (as God promised by his Prophet Ieremie) and to the house of Iuda : the spring of Iustice had not trulie budded forth vnto Dauid] if he were not indeede, and really of the seede of Israel, Iuda, and Dauid, a verie man. Neither should he more pertaine to them, then to others in kindred of blood, if he were no man at al.

Pf. 21.
v. 7.

Pf. 63.
v. 8.

Iere. 33.
v. 14. 15.

Mal. 1.
Ch. 22.

Rom. 1.
v. 3.

Heb. 2.
v. 16.

Act. 7.
v. 56.

Gal. 4.
v. 3.

By his frequent
title of the
Sonne of man.

4 It may therefore suffice, for confirmation of this truth, against al heretical phantasies, that holie Scriptures euerie where cal Christ [the Sonne of Dauid, the Sonne of Abraham] and that most frequently he calleth him self [the Sonne of man.] S. Stephen also after Christes Ascension, in his owne last conflict at the point of death, called him the Sonne of man saying, that [he saw the heauens opened, and the Sonne of man standing on the right hand of God.

By S. Paules
doctrine.

5 S. Paul expresly teacheth, that God sent his Sonne, made of a Woman] and calleth Christ as absolutly a man, as he calleth Adam a man saying, [By the offence of one (man Adam) manie dyed :

much

5. much more the grace of God, and the gift in the
5. grace of one man Iesus Christ, hath abounded vpon
manie.] Againe he saith [By a man death : & by
15. a man, the Resurrection of the dead. As in Adam al
22. die ; so also in Christ, shal al be made aliue . The first
man of earth earthly, the second man from heauen
heauenly] stil shewing, that Christ our Lord, in sub-
stance of humane nature, differeth not from Adam &
other men : but in manie qualities, he infinitely ex-
celleth al others, and in manie, is also like vnto other
men ; as we shal declare in the next Articles.

*Christ our Lord, from the instant of his Incarna-
tion, had fulnes of grace, knowlege, & power.*

ARTICLE 19.

TOgether with humane nature, Christ the
Sonne of God, assumed such qualities in
soule and bodie, as were most requisite and
withal agreeable, both to his diuine person, and to the
worke of our Redemption, for which he came into
this world. For so his sacred soul at the verie first
instant, was indued with al sortes of grace, al ma-
ner of knowlege, and al kind of power. Concerning
grace, none can be greater then to be vnited in per-
son to God, wherby this singular man Iesus Christ
is God, in that his humane nature is vnited to di-
uine nature, in diuine person, in that very act and
instant, when the word was made flesh. Also ha-
bitual grace, that superexcellent spiritual qualitie,
which maketh the subiect grateful to God ; was e-
uē then, & euer after, most eminētly in the same most
holie soule, as more then al others participating di-
uine influence ; by how much it is nearer ioyned in
personal vnion, which none other is, nor euer shal be,
by how

Our Lord as-
sumed such
qualities as
were agreeable
to his perfecti-
on, and mans
redemption.

by how much it is more noble, then anie other is, or can be; and by how much the springing fountaine excelleth the pound therehence dinerly replenished. So that he is the endles and indeficient Thresurie of al vertues, and of al other graces, and of al giftes for the assistance and enriching of al.

He had al spiritual graces incomparably aboue al other men.

2 For wheras al vertues, which doe perfect and adorne soules, consist in two special pointes, in declining, and hating of sinne, and in louing and doing iustice: the Royal Psalmist contemplating the perfection of al the same in our Sauour, saith vnto him in prophetical spirit [Thou hast loued iustice, and hast hated iniquitie: therefore God (from whom euerie good and perfect gift descendeth) thy God (peculiarly thy God by personal vnion) hath annointed thee with the oile of gladnes, aboue thy felowes] aboute al other participantes, which are more or lesse indued with like diuine inspiration, but he farre aboue al, as also Isaias denounceth saying [The Spirit of our Lord shal rest vpon him: the Spirit of wisdom and vnderstanding, the Spirit of counsel and strength, the Spirit of knowlege and pietie, and the Spirit of the feare of our Lord shal replenish him.] And so describing other streames of grace, in his Kingdome the Church, sheweth that al are deriued from him, saying to al the faithfull [You shal draw waters in ioy, from the Sauours fountaines.] And accordingly the Euangelistes write, that [he is ful of grace and veritie, ful of the Holie Ghost, that God did not geue him the Spirit by measure] signifying that some others are ful of grace, receiuing answerable measure therof to their capacitie. But our Sauour receiued superabundance for al, wherupon S. Iohn Baptist said [Of his fulnes, al we haue receiued] S. Paul saith, that [to euerie one of vs, is geuen grace according to the measure of the gift of Christ.]

Pf. 44.

v. 8.

Iac. 1.

v. 16.

Isa. 11.

v. 2. 3.

Isa. 12.

v. 3.

Ioan. 1.

v. 14.

Luc. 4.

v. 1.

Ioan. 3.

v. 3. 4.

Ioan. 1.

v. 16.

In like

3 In like sort euen from his incarnation, Christ our Lord had al knowlege, not only by his personal vnion, but also his glorious soule, by fruition of God perfectly seing al thinges, that euer were, are, or shal be. A figure hereof was [the wisdome of Salomon, which passed the wisdome of al them in the east, & of the Egyptians. And he was wiser then al men: wiser then Ethan the Ezralite, and Heman, & Chalcol, and Dorda, the sonnes of Mahol. And he was renomed in al nations round about. And there came from al people to heare the wisdome of Salomon, & from al the Kinges of the earth which heard his wisdome. The Queene of Saba came and proued his wisdome: and seing and hearing him, she had no longer breath: And she said to him. The report is true which I heard in my Countrie, concerning thy wisdome, and I did not beleue them that told me, til my self came, and saw with mine eyes and haue proued, that the half hath not bene told me; greter is thy wisdome, and thy workes, then the rumor which I haue heard.] This and much more is recorded of King Salomon; and al is but a dark shadow of our Sauiorus wisdome. Him self auoucheth plainly to the proud Scribes and Pharisees, that [this Queene shal rise in the Iudgement, and shal coudemne them, because she came from the endes of the world, to hear the wisdome of Salomon, & behold (saith he) more then Salomon here.]

4 Moyfes, and manie other Prophets by inspiration, saw this wisdome of Christ, and were therby illuminated. For [he is the light that lightneth al other lightes that come into this world.] Ieremie saw this perfection of al grace, vertues, and knowlege, to be in our B. Sauour, whilest he was yet in the B. Virgins wombe, when he said [Behold our Lord hath created a new thing, a woman shal compasse a

Christ as man
had al know-
lege euen from
his Incarnat. 6.

Proued by the
Prophets.

man] *circundabit virum*, not only *hominem*, which might be a child aswel in sence and vnderstanding, as in bodilie stature, but *virum*, a mature man, of virile iudgement, in the state of an infant newly conceiued, not borne into the world. Wherto holie Simeon agreeth, singing in his Canticle, when he ioyfullie held the same infant in his armes, at his presentation in the Temple, being the fourtith day from his birth, pronouncing him to be [the light to the reuelation of the Gentiles : and the glorie of the people of Israel .] *Luc. 2. v. 32.*

The first manifestation of his wisdom was at the age of twelue yeares .

From the age of thirtie yeares, he shewed more and more wisdom .

5 His first manifest reuelation recorded in the holie Scriptures, was at the age of twelue yeares, when he was found in the Temple of Ierusalem, sitting in the middest of the Doctors hearing them, & asking them questions. Shewing so profound knowlege, that as the Euangelist writeth [al were astonied that heard him, vpon his wisdom and answaers .] What more he did, is not written; til he was about thirtie yeares old, when he came to S. Iohn Baptist, causing S. Iohn otherwise vnwilling, to baptize him [for so it becometh vs (said he) to fulfil al iustice] to participate and performe al good worke, though to them not needeful, for edification to others. Thence he passed into the desert, fasted fourtie daies and nightes, was tempted, and ouerthrew the tempter. Then called disciples, preached the kingdome of heauen. Al with such manifestation of knowlege, and wisdom, that the Iewes stroken with admiration, said ech to other wondring [How doth this man know letters wheras he hath not learned anie] For al the neighbours and Countrie knew that he had not gone to schole : That he had stil liued with his parentes, Ioseph (whom they supposed to be his father) and Marie his Mother, and was subiect to them. And so accounting him the sonne of a Carpenter, vnlearned and

Luc. 2. v. 42.

v. 46. 47.

Luc. 3. v. 23.

Mat. 3. v. 15.

Mat. 4. v. 1. 2.

v. 17.

Ioan. 7. v. 15.

Mar. 6. ned, and of the same trade of life. [How came this
. 3. man (say they) by this wisdom and vertues, as are
Mat. 13. wrought by his handes? Is not this the carpenters
. 54. sonne? (a carpenter as Sainct. Marke relateth)
5. 56. Is not his Mother called Marie? (perhaps Ioseph
 was now departed this life) and his brethren Iames
 and Ioseph, and Simon, and Iude, and his sisters are
 they not with vs (for such indeede were his cosins
 by blood) whence therefore haith he al these thinges?
. 57. And they were scandalized in him. But wisdom
Mat. 11. is iustified of her children.] Further he shewed his
. 19. wisdom and inscrutable knowlege, by detecting
 the secret cogitatioⁿs of his aduersaries, & answering
Mat. 9. therunto [Iesus seeing their thoughtes, said: wher-
. 4. fore think you euil in your hartes?] Againe, to
 proue his forgeuing of sinnes, to be no blasphemie
 as they thought [he said to the sicke of the palsie, a-
. 6. rise, take vp thy bedde, and goe into thy house.]
 And when manie beleued in his name, seeing the
 miracles which he did, yet he did not commit him
Ioan. 2. self vnto them [For he knew al (saith the Euange-
. 24. list) and because it was not nedeful for him, that
25. anie should geue testimonie of man, for he knew
Mat. 16. what was in man.]
. 8. 6 Of which his vniuersal knowlege, the Apostles
Luc. 9. hauing good experience, both in themselves and o-
. 47. thers [asked him when Ierusalem should be destroy-
Mat. 24. ed, and when the general Iudgment should be?] of
. 26. both which he gaue them certaine signes, but the
Mar. 13. very time and day, he would not tel them saying,
. 31. [that no bodie knoweth it, neither the Angels in hea-
 uen, but the Father alone, nor the Sonne, but the Fa-
 ther] which last wordes, the Arrians alleage, for
 their heresie, to proue that the Sonne of God is in-
 ferior and inequal to the Father. And other here-
 tikes called Agnoites, vrge the same, against the v-

He knew the
 secrete
 thoughtes of
 mens hartes.

He knew the
 day of Iudge-
 ment but
 would not re-
 ucale it.

uiuersal knowlege of Chrift as he is man. But one
 answear of the Catholique Church serueth to both
 the errors, that our Sauour, whose office is to re-
 ueale al thinges that are nedeful, and conuenient to
 be knowne, hath not in commission to reueale the
 last day of general Iudgement, and so he knoweth it
 not to tel it to others; But that himself knoweth it
 no man of vnderstanding can doubt, seing he is the
 Iudge of al, and therefore knoweth al thinges pertey-
 ning therto: Els he were not a competent Iudge, if
 he knew not, aswel the time, as al other pointes be-
 longing to that office. Neither can that prophecie
 of Zacharie be wel vnderstoode of anie other day,
 then the day of general Iudgement, where he saith:
 [There shal be one day, *which is knowne to our Lord*, *Zach. 14.*
 not day nor night, and in the time of the euening, *v. 7.*
 there shal be light]: Much lesse as he is the Sonne
 of God can he be ignoraut (as the Arrians said) of
 this or anie other thing, that either shal be or can
 be. As for other obiections made by the same Ag-
 noites vpon the wordes of S. Luke [Iesus proce- *Luc. 2.*
 ded in wisdom, and age, and grace, with God, and *v. 52.*
 men:] And that he merueled at the great faith of *Mat. 8.*
 the Centurion, which (say they) importeth that he *v. 10.*
 was ignorant of the cause of the Centurions great
 faith; is as clearly answered. For those wordes of
 S. Luke import only experimental knowlege, & in
 this our Sauour proceeded, hauing before habitual
 knowlege of the same thinges. And wheras he mer-
 ueled at the Centurions faith; he therby gaue al to
 vnderstand, that the Iewes faith was defectiue, and
 this Gentiles faith admirable, and worthie to be ad-
 mired, and imitated by the Iewes. And so by this,
 and by other continual occasions, he more and more
 made knowne, that he euer from his Incarnation,
 had al knowlege. And so S. Peter professed saying,
 Lord

He proceeded
 in experimen-
 tal knowlege.

He would seme
 to maruel
 though he
 knew the same
 thing before.

Joel. 21. [Lord thou knowest al thinges : thou knowest that
v. 17. I loue thee.] Neither did he learne anie thing of
men, nor of Angels, but is the absolute Maister and
Doctōr of al, as the Prophet Joel calleth him : wil-
ling [the children of Sion to reioice in our Lord,
Joel. 2. because he hath geuen you a Doctōr of Iustice.] So
v. 23. also his Apostles rightly called him Maister, which
Joel. 13. title him self approued and ratified, saying to them
v. 13. [You cal me Maister, and Lord, and you say wel, for
I am so] As also before this he had taught them
Mat. 23. saying [One is your Maister Christ] Not that there
v. 8. 10. may not be other maisters vnder him (for S. Paul
2. Tim. was appointed a maister of the Gentiles) but because
1. v. 11. Christ is the eminent and principal Maister of al : He
is only absolute Maister, independent of others ; He
Ephs. 1. [whom God hath set on his right hand in celestials,
v. 20. aboue al Principalitie and Potestate, and Power, &
21. Domination, and euerie name that is named in this
world, or in the world to come.]

7 Finally Christes incomparable power, which is
an other principal excellencie, is also proved by ma-
nie holie Scriptures. For first his holie name IE-
SVS, that is Sauour, importeth his singular power,
that by him and by no other there is saluation, as
S. Peter auouched to Caiphas, and other rulers a-
mong the Iewes, saying : [Be it knowne to al you,
v. 10. and to al the people of Israel, that in the name of
Iesus Christ of Nazareth this man (who hath bene
lame from his mothers wombe) standerh before you
v. 12. whole. For neither (saith he) is there anie name
vnder heauen, geuen to men, wherein we must be sa-
ued.] And S. Paul teacheth that [in the name of Je-
sus euerie knee bowe, of the celestials, terrestrials,
v. 10. and infernals.]

8 Also the name CHRIST, that is the Anointed
sheweth to vs his three singular offices ; that he is

Christes omni-
potent power
is signified by
the name
IESVS.

Also by the
name
CHRIST.

the Prophete, of whom al the other Prophets did foretel: *the Preist* for euer according to the order of Melchisedech, and *the King* of kinges, whose kingdom shal haue no end. Of him therfore al true Prophets, Preistes, and Kinges, haue both their title, & power of persons annointed. This his power he expressly signified to his Apostles as his Patentes of commission saying: [Al power is geuen to me in heauen, and in earth: going therefore teach ye al nations. As my Father sent me, I also doe send you, whose sinnes you shal forgeue they are forgeuen them, & whose you shal reteine, they are reteined] signifying as wel that he had receiued power as man, from God, as that his power extendeth it self, to geue and conferre power to other men, his Ministers: wherof is more frequent mention then I shal nede here to recite.

He had also
temporal power.

And practised
the same in
correcting
faulces.

Which power is
vniuersal ouer
al persons, and
al thinges.

9 In way also of correction our Sauour temporally punished offenders: as [when he found in the Temple some that sold oxen, and sheepe, & doues, and the bankers sitting, he made as it were a whippe of smal cordes, and droue them al out of the Temple with their sheepe and oxen, and the money of the bankers, he powred out, and overthrew the tables] which was one of the first thinges he did, in manifesting him self to be Christ our Redemer. Againe in the same kind, not long before his Passion, on Palme Snnday [when he was receiued with ioyful acclamations into Ierusalem, he entred into the Temple of God, and cast out al that sold and bought in the Temple, and the tables of the bankers, and the chaires of them that sold pigions, he ouerthrew.] So without limitation of thinges or persons [God hath geuen al thinges in his handes] as the Euangelist testifieth, and as S. Paul also writeth [God hath subdued al thinges vnder his feete, and hath made him head

Ioan. 1.

v. 22.

P[er]. 109.

v. 4.

Luc. 1.

v. 33.

Mat. 28.

v. 18. 19

Ioan. 20.

v. 22. 23

Ioan. 2.

v. 14. 15

Mat. 21.

v. 12.

Ioan. 3.

v. 35.

Ephes. 1.

v. 22.

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head ouer al the Church, which is his bodie] not of part, but of al the Church : Angels and men, Clergie and Laitie, Princes and Peoples : not only a Maister to teach, and to instruct, but also a Lord to command, and to correct [He onlie the Sauour of al men, especially of the faithful] to witte of the faithful, as of members actually vnited to the head, and of al others liuing in this world, as of those that haue it in their power, through his grace, which is wanting to none, that they may be vnited if they wil, and be saued. Which vniuersal power, of Chrift, the same Apostle againe auoucheth and proueth by Dauids Prophecie, that Christes dominion is ouer al. [For in that (saith the Apostle) God subiected al thinges vnto him, he left nothing not subiect to him.]

Christ our Lord tooke also mans infirmities, not opposite to perfection.

ARTICLE. 20.

AS our Lord in humane nature, had euen fro his incarnation, al qualities of perfection : so he also tooke al mannes infirmities not contrarie therunto. subiecting him self to death and other penalties as the debtes of mannes finnes, for the which he came to satisfie. But to sinne it self, he was in no wise subiect. As al the Prophets and Apostles teach vs, he euer most perfectly [loued Iustice, and hated iniquitie. He did no sinne, neither was there guile found in his mouth.] Wherefore him self most worthilie chalenged his aduersaries, to charge him therwith if they could [Which of you (saith he) shal argue me of sinne?] Neither had he, nor could haue anie inclination to sinne (called *fomes peccati*,

Christ subiect-
ed him self to
death and pe-
nalties of this
life, but not
to sinne.

foode

foode or norishment of sinne) being the holie one, cōceiued by the Holie Ghost, vnited in person to God the Sonne, and hauing fruition of God in his euer blessed soule. He was euer so whollie free from al spiritual defectes, that [the Prince of this world had not in him anie thing at al.] Neither could he be ignorant of anie thing, who is [the light of the world sent to illuminate al that sitte in darcknes. Neither in bodie was he subiect to anie deformitie, monstruositie, or vnacustomed natural diseases, as lamen- nes, blindnes, deafnes, palsey, leprosie, or the like. For of him is verified also, according to his corpo- ral constitution, that saying of the Psalmist [Good- lie of bewtie aboue the sonnes of men; grace is pow- red out in thy lippes.]

Mat. 1.
18. Luc.
v. 35.
14. v.
10. 8. v.
Luc. 1.
v. 79.

Pf. 44.
v. 3.

Nor to igno-
rance.

Nor to anie
deformitie.

He tooke also
ther infirmi-
ties.

2 Other general infirmities common to al mankind, for the sinne of Adam; our celestial Adam Christ, voluntarily admitted, and vndertooke in him self. He would be passible and mortal; that he might suffer and dye for al men: [he was wounded (saith I- saias the Prophet) for our iniquities; he was brokē for our sinnes. the discipline of onr peace vpon him, and with the waile of his stripe, we are healed. And he was offered, because him self would] Yea his Pas- sion exceded al others, wherupon he saith in the La- mentations [O al ye that passe by the way, attend and see, if there be sorrow like vnto my sorrow] Be- cause he suffered for al, he would suffer most of al. [Because the children (saith S. Paul) haue commu- nicated with flesh and bloud, him self also (that is Christ) in like maner hath bene partaker of the same] hath also taken flesh like to the flesh of sinners, pas- sible and of the same kind that sinners haue, which in an other place, he calleth [the similitude of the flesh of sinne] For others having flesh of sinne, he had the like flesh, but without sinne [that by death he might

Isa. 53.
v. 5. 7.

Lamen. 1.
v. 12.

Heb. 2.
v. 14.

Rom. 8.
v. 3.

he might destroy him that had the Empyre of death] that is to say the diuel. For seing he hath taken the seede of man [he would in al thinges be like vnto his brethren, that he might become a merciful and faithful *High Priest* before God, that he might reprop-
riate the finnes, (or make a reconciliation for the finnes) of the people.]

3 Neither did he only take this mortalitie, and pas-
sibilitie in flesh that he might therby dye, but also
that he might therein suffer other penalties for our
finnes, and to make our suffering acceptable & fruct-
ful [yet if we suffer with him, that we may also be
glorified with him.] For our benefite therfore, &
for our example, he would be hungrie after fourtie
daies fast in the desert. He would then also be temp-
ted, to teach vs to resist tentation. He would be wea-
ried of his iourney and sitte downe to rest him by a
fountaine in the Countrie of Samaria. He would be
thirstie on the Crosse; and innumerable the like.
[For in that wherin him self suffered, and was proued,
he is able to helpe them that are tempted & pro-
ued.]

4 Likewise in his soule, to witte, in the inferiour
sensitiue part or power therof, our Sauour assumed
our infirmities. For albeit his B. Soul was euer glo-
rious, seing God most perfectly of al the blessed, yet
the influence of his soule, which should otherwise re-
dound euen to the bodie, was by Goddes dispositi-
on, for more merite, and our greater benefite, sus-
pended, that not only our Sauours bodie, but also
the sensitiue power of his blessed soule, was sub-
iect in this life to ordinarie afflictions of other soules.
Hence it was that by the Prophet Dauid our Sau-
our said [My soul is replenished with euils] with
great tribulations. For so was his soul afflicted in
the garden of Gethsemanie, the first night of his

He suffered to
make our suffe-
ring accep-
table.

He also suffe-
red in the sen-
sitiue power of
his soule.

passion when [he began to waxe sorowful, & to be sadde;] when he also said to his Disciples [My soul is sorrowful euen vnto death] And as S. Mark relateth [began to feare, and to be heauie] which motions in Christ our Lord, were real afflictions, infirmities of humane nature, and called in him *Propassions*; whereas the like in vs are real passions preuenting the order of reason, but in him following the order of reason, for that his reason so directed, & his wil subiecting it self to Goddes wil, so ordeyned, that the sensitiue power of his soule, should be subiect to feare, sadnes, and sorrow: but withal, stil subiect to reason, and his wil submitted to Goddes wil: As in the same Agonie he absolutly prayed [Father not as I wil, but as thou wilt, not my wil, but thy wil be done.] Al which infirmities voluntarily assumed, with the vnspeakable dolours therby euen as willingly susteined, did not depriue his soule of glorie. For he was stil, aswel in the time of his Passion, as al the rest of his temporal life, both *Comprehensor*, & *Viator*, to witte, he was both in possession of eternal glorie, and also in the way to eternal glorie: both in heauen, as him self said [the Sonne of Man which is in heauen] and also traueling in the way to heauen, as Ieremie the Prophet signifieth, admiring therat, and demanding of him [Why wilt thou be as a soiourner (or stranger) in the lande, & as a wayfaring man, turning into lodge] or tending towards lodging place?

Our Lord had
not passions,
but *propassions*.

He was both
viator, & com-
prehensor.

Mat. 26.
v. 37.
Mar. 14.
v. 33.

Mat. 26.
v. 39.
Luc. 22.
v. 42.

Ioan. 3.
v. 13.
Iere. 14.
v. 8.

*The blessed Virgin Marie, is the Mother of God:
and most excellent of al created persons.*

ARTICLE, 21.

BEfore we procede further to speake of particular thinges which our B. Sauour did, and suffered in this transitorie life: it resteth for cōplement of the third Article of the Apostles Crede, to declare brefely, a special point of the Christian doctrine, that the B. Virgin, Mother of Iesus, is thereby also MOTHER OF GOD. And consequently, by the same exaltation and pearles dignitie, is the most excellent of al created persons. I say of al persons created, because Christ our Sauour, is a Diuine Person Incrated. Concerning therfore the former point, that she is trulie the Mother of God, although it be not expresly said in the holie Scripture, that the B. Virgin is the Mother of God, as the heritike Nestorius obiected: yet is it necessarily deduced from holie Scriptures; and the denial therof is condemned to be heritical, by the holie Ephesine Councel. Which yet we vrge not in this present trial, but according to our purpose, proue it by the confessed written word of God.

It pertaineth to al Christians to beleue, that the B. Virgin Marie, is the Mother of God.

Mat. 1. 2 The Euangelist S. Mathew writeth, that [of this
v. 16. B. Virgin Marie, was borne IESVS, who is called
v. 23. CHRIST: who is also called EMANVEL, (which being interpreted, is) God with vs] Alleaging against the Iewes, that Isayas so prophecied, and so called the child her sonne. S. Luke writeth, that
Isa. 7. [S. Elizabeth, being replenished with the Holie
v. 14. Ghost, (admiring the B. Virgins humilitie) cried
Luc. 1. out with a lowde voice and said, [Whence is this to
v. 41. me, that the Mother of my Lord doth come to me.]
42. 43.

It is proued by necessarie consequence of holie Scriptures.

It is true, that Christ, not only as God, but also as man, is our Lord: yet here the title of Lord, importeth the greater cause of admiration, rather then the lesser, and she speaking by the inspiration of the Holie Ghost, rather meant our Lord God, then Lord as he is man. Which is also confirmed by her next wordes explicating such an effect, as importeth diuine power in the Virgins Sonne saying [For behold as the voice of thy salutation sounded in mine eares, the infant in my wombe did leape for ioy .] And therefore she might wel cal her, the Mother of our *Lord God*, from whose Sonne, her owne sonne receiued such grace, as could not procede from anie other, then from God. S. Paul also testifieth, that God was borne of the Issue of Dauid, saying [Christ, who is aboue al thinges GOD, blessed for euer, was borne of the Iewes, according to the flesh; & of the seede of Dauid] which was by his Mother the B. Virgin. And therefore she, of whom God was borne, is as properly called the MOTHER OF GOD, as is said, [God is borne of the Iewes.] Likewise S. Iohn saith expressly [Iesus is the Sonne of God : This is the true God] which is alreadie declared by manie other sacred textes. Vpon al which premisses, is necessarily inferred, that the B. Virgin, being the Mother of Iesus, who is God : is the Mother of God; euen as certainly and demonstratiuely, as it is inferred that she is the Mother of Christ. For neither had Iesus his annointing, or offices, of Prophet, King, and Preist, wherof he is called Christ, from his Mother.

v . 44 .

Rom . 9 .

v . 5 . Ch .

v . 3 .

1 . Ioan . 5 .

v . 5 . 20 .

Article 17

Proued by a
cleare example
and proper
speech of al
men .

3 As likewise neither had he his soule from his Mother, nor anie other men haue their soules from their parents : and yet is not she, nor anie other mother, called the Mother of the flesh of her child, but of the child consisting of soule and bodie, and subsisting
in

in humane person (speaking of al other mothers and children) so our B. Ladie the Virgin , Mother of Iesus her Sonne, consisting of distinct natures, diuine and humane; and his humanitie consisting of soule and bodie, and al the three natures, Deitie , Soule, & Bodie, subsisting in diuine person ; most trulie & is most properly called the Mother of God . Another example, though it doth not proue our purpose, yet to illustrate this truth, is in a Queene, the wife of an absolute King, bearing a Sonne, is trulie the mother of a Prince. And when this Prince her Sonne cometh to be King, she is trulie the mother of the King . And it were too nice, too precise, yea, an vnproper and false speech, to say, she is not mother of the king , but onlie of that man who is king, though he had not his kingdome by his mother . So the B. Virgin, bearing her Sonne Iesus, who is Christ, & who is also God : is no lesse trulie the Mother of God, then she is the Mother of Christ, and the Mother of Iesus . Because God, the most B. Trinitie, vouchsafed to make her the Mother of Iesus, who is Chist & God .

An other example ; illurating this point of faith .

4 In that therefore this most blessed Virgin is so exalted as none can be higher to be the Mother of God, it necessarily foloweth that she excelleth al other humane , and Angelical persons in grace and glorie : and after the most sacred humanitie of Christ her sonne , is most excellent of al other creatures . For further declaration wherof we haue abundance of figures, prophecies, testimonies , & other proffes in the holie Scriptures . First of al that decree of God to send a redemer of mankind reueiled straight after our fal, includeth this B. Virgin as principally cooperating with our B. Sauour, in the combate against the diuel . For wheras the diuel first assaulted our mother Eue, and then by her meanes ouercame

The B. Virgin mother of God is most excellent of al creatures, except only the humanitie of Christ .

Proued by Gods promise that the diuel should be ouercome by the seede of a woman .

Gen. 3 .
v. 1 . 6 .

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 our father Adam; our merciful God in examining this *v. 9.*
 transgression, began with Adam, whose sinne, and
 not Eues, infected and ouerthrew vs al. But vpon *12.*
 his answere, alleaging Eues allurements, wherunto *13.*
 he consented; God also hearing her excuse, and ac-
 cusation of the serpent (the diuel) that had decei- *15.*
 ued her; premonishing them, and in them vs al, that
 this enmitie begunne betwene the serpent and the
 woman [should continue betwene them, and be-
 twene the serpents seede (followers or adherentes)
 and the womans seede, and that she and her seede,
 should bruse the serpents head in peeces] Signify-
 ing, that as the diuel by the cooperation of a wo-
 man, ouercame man: so by cooperation of a woman
 he should be ouercome, his head brused in peeces.
 Neither can the Iewes denie, but that this predicti-
 on perteyneth to the Mother of Messias, who in-
 dede is the B. Virgin Mother of God.

The same was
 prefigured by
 the name of
 Eua.

5 To whom also perteyned, that Adam called the
 name of his wife Eue [because (saith the holie text) *20.*
 she was the mother of al the liuing] for so Eue sig-
 nifieth. And most properly agreeth to the Mother
 of God, truly called the mother of al the liuing;
 being Mother of life it self, Iesus Christ, God, and
 Man: [who is the way, the veritie, and the life] *Ioan. 14.*
 wheras the other Eue was to be mother of vs al, as *v. 6.*
 we are mortal and continually dying. But was cal-
 led mother of the liuing, in figure of her that most
 especially and most nearly, should cooperate to the
 incarnation of our Redemer Christ, by whom al men
 should recouer life.

Other figures
 of the old Tes-
 tament of the
 most blessed
 Virgin were
 these.

6 As wil also more euidently appeare if we consider
 the special graces of certaine other renowned holie
 women, & compare them with the Mother of God.
 For so we shal easily see, that they were indede,
 some in one respect, some in an other, significant
 figures

figures, or shadowes foreshewing this supereminent Virgin, who by manie degrees excelleth them al.

Sara the wife of Abraham when by special grace she had bene long barren, & nature was deficient; conceiued &

bare a sonne in her old age of nintie yeares. Rebecca the wife of Isaac, and mother of Esau & Iacob, twin-

nes. Lia, and Rachel wiues of Iacob, mothers of the more principal heades, of the Tribes of Israel.

Marie the sister of Moyse and Aaron. a virgin Prophetesse. Debora the wife of Lapidoth, a Prophetesse, that directed Barach the Iudge, or Capitane

general of the Israelites armie. Iahel that killed Sisara their inuadingemie. Anna, the wife of El-

cana, and mother of Samuel the Prophet, and she also a Prophetesse. Iudith a widow: And Esther, a

Queene, who vpon seuerall occasions, and by diuers meanes, deliuered the whole people of Israel, from

great distresses, and imminent dangers of ruine. Lastly, S. Anne, our B. Ladies owne mother; and S.

Elizabeth, the mother of S. Iohn Baptist: and another holie Anne, a Prophetesse, the daughter of Phanuel, a religious old widow; were al indued with

manifest graces, most of them more by miracle, then by the ordinarie power of nature, became mothers

of most renowned children; one of them a Virgin, and two widowes, and the rest wiues: by their manie noble vertues, and sundrie heroical actes, did well

fore-signe, but none of them, nor al together, if they had bene ioyned in one person, could match this

singular spouse of God, the Tabernacle of the Holie Ghost, some time a wife, and afterwarde a widow,

but stil a perpetual Virgin, and the chosen Mother of God: which is the greatest preeminence that

could be geuen her.

7 An other verie great preeminent grace, was her singular priuilege, to be both a Virgin, and a Mother

Sara.

Rebecca.

Lia.

Rachel.

Marie.

Debora.

Iahel.

Anna.

Iudith.

Esther.

Anna, her own mother.

Elizabeth & another Anna, a Prophetesse.

Her singular priuilege to be
ther

both a perpetual Virgin, & a Mother, was prefigured by the bush burning, and not consuming.

Aarons rodde.

Gedeons fleece.

The same privilege foretold by the Prophets:
Dauid,
Isaias.

Ezechiel.

ther; which besides the examples of barren women, by Goddes power made fruteful, was further signified by other miraculous operations, verie aptly resembling this particular misterie. As when our Lord appeared to Moyse in a flame of fire, out of the midst of a bush: he saw that the bush was on fyre, and was not burnt. which as a figure, did wel represent the most B. Virgin, who being ouershadowed with the flaming fire of the holy Ghost, did conceiue and beare a sonne, her most pure Virginitie stil conserued. Also Aarons drie rodde, bringing forth floures and frute, was a like figure of the same immaculate Virgin, made fertile aboue al course of nature. So likewise Gedeons wool fleece, at one time found ful of dew, al the ground being drie about it; an other time found drie, al the ground being wette, prefigured the self same fertile Mother of God, stil remaning a pure and perpetual Virgin.

8 To al which and the like propheticall figures rightly agree the predictions of prophets. For the Royal Psalmist said, that Christ by his incarnation should [descend as raine vpon a fleece, & as droppes of raine falling vpon the earth] Isaias the prophet affirmed that [a rodde should come forth out of the roote of Iesse (who was otherwise called Isai the father of Dauid) and that a floure should rise vp out of this rodde.] Which rodde none but Iewes denie, to be the B. Virgin; & that the floure is the Messias the same Iewes willingly confesse. And more expresly Isaias saith: [A virgin shal conceiue & beare a sonne] whom also Ezechiel semeth to prophecie, though vnder the shadow of the Temple, saying [the earth shined at his Maiestie, and the house was filled with the glorie of our Lord.] For so was the B. Virgin more and more replenished with grace, by conceiuing Christ the fountaine of grace and glorie.

And

Exo. 3. v. 2.

Luc. 1. v. 35.

Num. 17. v. 8.

Indic. 6. v. 38. 40

Psf. 71. v. 6.

Isa. 11. 1. Ruth. 4. v. 22.

Isa. 7. v. 14.

Ezech. 43. v. 2. 5.

Ezech. 44. v.

Cant. v. 2. 4. v. Ch. v. 6.

Ch. v.

And concerning her perpetual Virginitie, the same Ezechiel saith more plainly (if by the east part of the Temple, we vnderstand, as al Christian wrirers doe, the Mother of Christ) that [this Gate shal be shutte, & it shal not be opened .]

Ezech.

44. v. 3.

9 Of her singular spiritual perfection, aboue al others, King Salomon haith manie goodly sentences in his Canticles, by which God him self testifieth al

Her singular
perfection in al
vertues.

Cant. 2.

v. 2. Ch.

her vertues in general, saying [as the Lillie among the thornes : so my loue among the daughters .

4. v. 1.

How bewtiful art thou o my loue, & how bewtiful art thou . How comlie my dearest in delights ?]

Ch. 7.

v. 6.

and innumerable the like . Which albe it they are spoken also of the whole Church, the general spouse of God, and of euerie faithful soule his particular spouse : yet singularly pertaine to the most excellent, and most eminent of al . Especially that praise which comprehendeth al sanctitie, together with al puritie : [Thou art al faire my loue, and there is not a spotte in thee .] More figures and prophecies might be recited, of the old Testament, but these may suffice .

Ch. 4.

v. 7.

10 Now let vs more particularly touch, the sacred historie of her most blessed life, wherof be manie worthie workes extant, and therefore I wil here only name the especial heades . Whether this chosen Vessel of God, being ordeyned before al worldes, and in the fulnes of time, prepared to be the Mother of God, was euer subiect to original sinne, or rather preuented by sanctifying grace, is a question disputable, which I wil not discusse . Only this we may say as certaine, that Christ her Sonne, is also her Sauiour, for so he is of al mankind, which he performed to her in such maner, as was most to his owne honour, as he was both God and Man ; which should also be to her most merite, and most glorie . But

It is most probable that our B. Ladie was preferued from original sinne .

B b

That she was
that sanctified be .

fore her birth
is a point of
faith.

The prophet
Ieremie, & S.
Iohn Baptist
were sanctified
before their
birthes.

And that she
neuer comit-
ted anie sinne is
also a point of
faith.

She was es-
poused to Io-
seph, by Gods
ordinance for
diuers reasons.

202 *part. 1.* AN ANKER OF

that she was sanctified before her birth, is a point of faith, beleued and defined by the Church, though it be not expressed in the holie Scriptures. As neither is there anie mention at al of her Parentes nor of the time nor place of her birth, nor education: which yet are knowne by Tradition. And to al persons of reasonable vnderstanding, & discourse, it is sufficiently credible, that the Mother of God had, not lesse, but greater Priuileges in her maner of sanctification, then anie other setuant of Christ: and namely greater prerogatiue therin, then the Prophet Ieremie, or her Sonnes Precursor S. Iohn Baptist, both which were sanctified before they were borne, in their mothers wombe; as holie Scriptures testifie. Of Ieremie thus [before I formed thee (saith God) in the wombe, I knew thee, and before thou camest forth of the matrice, I sanctified thee.] Of S. Iohn Baptist, the Angel said to Zacharie his father [He shal be replenished with the Holie Ghost, euen from his mothers wombe.] Much more the elected Mother of God was sanctified, and replenished with the Holie Ghost, either in the same instant, or presently after, that her B. soule informed her natural bodie. And so the Church celebrateth her immaculate coming into the world, with two solemne feastes; the one of her Conception, or first sanctification; the other of her holie Natiuitie. By which sanctification she was so confirmed, and established in grace (as the pillar of truth beleueth) that in al her life she neuer committed anie actual sinne at al, neither mortal, nor venial: but made continual progresse in al vertues.

II At the age of three yeares, as constant Tradition teacheth, she was presented by her parentes, to be instructed amongst virgins in the Temple: and there remained, til she was espoused to holie Ioseph by Goddes

*Iere. 1.
v. 5.*

*Luc. 1.
v. 15.*

*1. Tim. 3.
v. 15.*

*Mat. 1.
v. 18. 20.*

by Goddes especial ordinance, for diuers great reasons; aswel in respect of our B. Sauour, whom she should conceiue and beare, lest he might haue bene reputed of illegitimate birth; and that some besides his Mother, might take a fatherly care of him in his infancie; as in respect of the holie Virgin, lest she might haue bene defamed, or punished as a fornicatrix; and that she might haue comfort and helpe of her spouse in al difficulties, fleeing into Egypt, remayning there, destitute of other frendes, returning thence, and in other necessities. As also her mariage was requisite, in respect of others, that they might haue the confident and irrefragable testimonie of Ioseph, that Christ was borne of a Virgin, because in this case, his only Mothers assertion, might seme suspected & insufficient.

12 That her Virginitie, was confirmed & consecrated to God by vow, is inuincible proued by her prudent replie to the Angel, demanding of him by what meanes she must conceiue, as he had told her that she should, not expressing the maner how. And therefore she said not; How can this be done, as doubting, but [how shal this be done?] and withal yelding her reason, why she inquired [because (saith she) I know not man] which necessarily implieth her vowed state of life neuer to know man. Els this reason should haue had no ground, if she had bene in state to haue knowne man afterwardes. But because she had by Goddes wil, & her spouses consent, vowed perpetual Virginitie, the Angel made not answer that she might know man, and so conceiue & beare a Sonne; but he answered [the Holie Ghost shal come vpon thee, and the power of the most high shal ouersadow thee. And therefore also that which of thee shal be borne Holie, shal be called the Sonne of God; because there shal not be anie thing

She vowed
perpetual vir-
ginitie.

impossible with God.] By whose omnipotent power, perpetual virginity could not hinder his wil, & decree, to be borne of a Virgin.

As her dignitie
excellerh al o-
thers: so her
fulnes of grace
excellerh, by
which God
made her wor-
thie to be his
Mother.

13 Wherefore being by the wil of God, both a wife, and a vowed Virgin, and in al other respectes, made a fitte Habitable for the Sonne of God: the most B. Trinitie addrest vnto her a Legate from heauen, the Archangel Gabriel, who accordingly saluted her [Haile ful of grace, our Lord is with thee: blessed art thou among women.] Ful indeede, euen so ful, of grace, as made her most worthie before al other women, that euer were, or shal be, to be Goddes Mother. For it is a general and infallible rule, that to what purpose, office, or function soeuer God calleth anie person, he withal geueth answerable grace to performe the same, if the partie so called, hinder it not. So saith S. Paul of him self and other Apostles, [God hath made vs meete Ministers of the new Testament.] Euen so she being chosen to the highest dignitie that can be in anie degree of Motherhood, was replenished with correspondent grace to the purposed effect. By vertue wherof, her vertues stil increased. No sooner did she vnderstand, that she was chosen to be the Mother of God, but she professed her self his-meaneſt ſeruant [Behold (saith she) the handmaide of our Lord] and with most prompt obedience to Goddes wil, addeth [Be it done to me according to thy word.] No ſoner doth she heare of her old Coſin Elizabeths eſtate, being ſixe monethes gone with child, but [with ſpeede riſing vp, she went into the hil Countrie] from Nazareth in Gallilie, into Iuda, to viſit and ſerue her aged Coſin, abiding with her the other three monethes, with much and mutual congratulation of each to other, for ſo vnſpeakable workes of God performed in them both. Where alſo at the very fiſt ſalutation of the

Blessed

Luc. 1.
v. 28.

2. v. 6.

Luc. 1.
v. 38.

v. 39.

Wherby ſhe
ſtil proceeded in
al vertues.

B. Virgin imparted to S. Elizabeth [the child (S. John) in his mothers wombe, did leape] for ioy. [Elizabeth also replenished with the Holie Ghost, cried out with a lowde voice] with the same wordes vttered before by the Angel [Blessed art thou among al women] adding therto the ground & cause of al blessednes [and blessed (saith she) is the fructe of thy wombe] which is Iesus Christ. Againe, expressing her hartie ioy [And blessed is she that beleued : because those thinges be accomplished, that were spoken to her by our Lord. Where we also may obserue, that our B. Ladies beleefe & consent cooperated to the accomplishing of our B. Sauours Incarnation. In this most holie Visitation also, the B. Virgin Mother, vttered the Diuine Canticle, MAGNIFICAT, conteyning no fewer *M*isteries then wordes.

She was also an especial Prophetesse.

14 After her returning from her Cofin, diuers afflictions hapened to the same most B. Virgin, for exercise of her prudence, patience, humilitie, and al her vertues. Iust Ioseph her deare Spouse, now perceiuing her to be with child, not yet knowing the *M*isterie, which God had wrought in her, is so troubled, that to auoide perplexitie in this case to him as yet doubtful, he resolved to depart from her. But the God of al comfort is at hand [An Angel of our Lord appeared vnto him in sleepe saying : Ioseph sonne of Dauid, feare not to take Marie thy wife, for that which is borne in her, is of the Holie Ghost.] Againe, shortly after this, they vndertake no smal iourney, from Galilee into Iuda, to be enrolled there in Bethlehem, according to the Emperours Edict, in the place of their proper Lincage [being of the house & familie of Dauid.] There our B. Sauour is borne in pouertie [wrapped in clothes, and laid in a manger] for want of a cradle. But Angels sing praises,

Diuers tribulations happened vnto her for increase of merite, mixed with comfortes, and continual spiritual ioyes.

Glorie in the Highest to God, and in earth peace to
 men of good wil.] Shepherdes visit the Infant, glo-
 rifie and praise God. Ere long, there came also from
 farre Countries [Sages (or Kinges) ledde by a starre]
 the first fruietes of Gentiles, with their riche & Mis-
 tical offeringes [of Gold, Mirh, and Frankencense.]
 In the meane season (so were afflictions stil mixed
 with ioyes) [the child was circumcised the eight day]
 from his birth, sheeding his first precious blood for
 our sakes [and was called I E S V S] that is to say, SA-
 V I O V R. The fourtith day also from his birth, he
 was by his parentes [Presented in the Temple] &
 the most immaculate Virgin Mother, although ex-
 empted from the bonde of the Law, because she con-
 ceiued not by seede of man, yet for humilitie and e-
 dification [offered, as the Law (of others) required,
 a paire of Turtles, or two yong pigcons] where she
 was admonished by old holie Simeon, of future great
 tribulations : wherof some presently ensued, being
 forced to flee into Egypt. Neither at their returne
 fro thence, could they dwel in anie part of Iuda [fea-
 ring Archelaus] the Sonne and successor of that He-
 rod which killed al the male infantes of two yeares
 old and vnder, in and neare to Bethlehem, and ther-
 fore retired againe to Nazareth. In the residue also
 of her cohabitation with her B. Sonne, we may con-
 sider, that enterchanges of sorowes and gladnes,
 continually occurred, though one only is recorded,
 from their returne out of Egypt, til the thirtith yeare
 of our Sauour his age. That one was, when she &
 Ioseph vnwitting, left the child [Iesus of the age of
 twelue yeares in Ierusalem, and not finding him (as
 they thought they should) amongst their kinsfolke,
 and acquaintance; with great greife returned seeking,
 and the third day (with ioy) found him in the Tem-
 ple, sitting amongst the Doctocs.] Al which, as-
 wel

By our B. La-
 dies example

v. 14.

v. 15.

Mat. 2.

v. 1. 2.

v. 11.

Luc. 2.

v. 21.

v. 22.

Exo. 13.

v. 2.

Leuit. 12.

v. 2. 8.

Luc. 2.

v. 24.

v. 34. 35

Luc. 2.

v. 43.

v. 46.

wel written as not written, she stil kept in minde, we are admonished, to meditate holie Mysteries.
 [conceruing them in her hart] as the Euangelist twice recordeth vpon occasions of the Angels and shepherdes, first reioycing at her Sonnes Natiuitie, and of this absence and conference of the childe Iesus with the said Doctores in the Temple : which may suffice to admonish vs by so deuout example, to consider & meditate these and the rest. For of the rest of her most pious life, after the coming of the Holie Ghost vpon her with the Apostles; and others and of her death, happie and glorious assumption, nothing is written in holie Scriptures, but verie much in authenticall Histories, to which we remitte you.

15 And so with the zealous deuout woman described in the Gospel, we may say, as she did with hart and voice [Blessed is the wombe that bare this Sonne of God, and blessed are the breastes that gaue him sucke : yea, and most blessed is she aboue al other women] and men, and Angels, next after her Sonne, because she aboue al the other [heard his word, and kept it.] She the Mother of grace, the Mother of mercie, the Mother of life, the Mother of Christ Iesus, God and Man, who [on the Crosse, commending her to the prouident care of S. Iohn the Euangelist peculiarly beloued, commended him also reciprocally to her, and in him, al the faithful to her potent intercession. She whom [al generations (that is al true seruants of God worthilie) cal blessed : because (saith she) he that is Mightie, hath done great thinges to me, & holie is his name. Amen.

For her nearnes in nature to our B. Sauiour, and for her manie most emminent graces, al faithful generations account the glorious virgin mother, most blessed.

*Christ our Sauour, after thirtie yeares primate
life (when S. Iohn Baptist had first begūne)
preached his Gospel : confirming it di-
uers wayes .*

ARTICLE . 22 .

S . Iohn Bap-
tist indued
with manie spi-
ritual graces,
prepared the
way to our Sa-
uiours mani-
festation .

WE may not wel otherwise begin, to re-
cite the actes and sufferinges of our B .
Sauour, then by touching first breifly
the principal thinges which his precursor S . Iohn
Baptist, did and suffered; who prepared the way to
his manifestation, and so procede by way of an Epi-
tome, according to the larger narrations of the E-
uangelistes . When therfore S . Iohn was concei-
ued, more by miracle, then by course of nature, of
a mother both [long barren, and become old ; he
was replenished with the Holie Ghost (and sancti-
fied) in his mothers wombe] as the Gospel expres-
ly testifieth . And it is most probable, that the same
was done, when the B . Virgin hauing conceiued,
and then bearing our B . Sauour in her wombe, vi-
sited and saluted Elizabeth her Cousin his mother .
For [then the same childe (as is before said) did leape
for ioy, in Elizabethes wombe ; and she also was re-
plenished with the Holie Ghost .] Whether this vse
of reason was accelerated, that he could then vnder-
stand Christ to be present ; is not certaine to vs, nor
necessarie to be discussed . For it sufficeth that his
soule was sanctified , whether it actually vnderstood
or no, as infantes are sanctified in baptisme, and re-
ceiue faith in habite, but not in act, til they come
to the vse of reason . In his yong age being a child,
both very vertuous and wise, as may be clearly vn-
stoode, by the sequele of his life, related by the E-
uangelists .

He liued from
his childhoode
in the desert an
austere life .

Luc . I .
7 . 15 .

v . 41 . 44

uangelistes, he retired into the desert, there, as the sacred Historie expressly reporteth, he liued so austerly, that [he had his garment (not manie, but one garment) of Camels naire, and a girdle of a skinnie about his loynes : and his meate was Locustes, and wilde honie.] He came [neither eating bread, nor drinking wine] so abstineous, that the caueling calumniators, neither liking of his hard life, nor of our Sauours familiar conuersation, said [the one had a diuel, and the other was a gurmander, a drinker of wine, & a frend of publicans & sinners.]

At the age of neare thirtie yeares, coming by direction of the Holie Ghost, from the inner desert, to the desert of Iurie, neare to Iordan [he preached the Baptisme of Penance vnto remission of sinnes, to doe penance, and to yeald fruites worthie of penance] and baptised in waver saying [there cometh a stronger then I, after me, whose lachet of his shooes, I am not worthie, stouping downe, to loose. I baptise you in water, but he shal baptise you with the Holie Ghost.] Yet would our Sauour, amongst others, receiue the baptisme of Iohn, who otherwise thought it not meete. And by voice of God from heauen saying [this is my welbeloued Sonne, in whom I am wel pleased] S. Iohns testimonie was confirmed; geuen by him, alwel to the Legates of the Iewes, sent of purpose; as to the people, and also to his owne Disciples : he stilaouching, that not he, but Iesus, is the Messias. For [his disciples hauing emulation for him] when manie resorted to our Sauour, they came to him and said [Rabbi, he that was with thee beyond Iordane, to whom thou didest geue testimonie, behold he baptiseth, and al come to him. S. Iohn answered and said : A man can not receiue anie thing, vnlesse it be geuen him from heauen. your selues doe beare me witnes that I said, I am not Christ,

He afterwarde
preached penance, baptised, and gaue testimonie, that by Christ, is remission of sinne, and saluation.

Our Saujour
also gaue testi-
monie, and
great commé-
dation of S.
Iohn.

† An Epitome
of Christs Acti-
ons from his
Baptisme to his
passion: the
space of three
yeares.

*Which being
almost al in
the wordes of
the sacred
text, we here
omitte to in-
clude the in
the forme of*

but that I am sent before him. He that hath the 29.
Bride (to witte the Church) is the Bride-grome:
but the friend of the Bride-grome, that standeth and
heareth reioyceth with ioy, for the voice of the bride-
grome: this my ioy therfore is filled. He must in- 30.
crease, and I must diminish.] Thus did S. Iohn most
faithfully discharge, the high office of precursor, com-
mitted vnto him from heauen, in no wise arrogating
more to himself, then trulie belonged vnto him. And
so our B. Saujour mutually gaue him testimonie with
singular commendations and praises, that [he was in-
deede a Prophet, and more then a Prophet] a most
constant witnesse of the truth [not cloathed in soft
garmentes] like to courtiers; for [there hath not
risen among the borne of women (Christ borne of a
Virgin, excelleth al) a greater then Iohn the Baptist]
As an Angel in puritie, and office of his mission, in
spirit Elias. He failed not to tel the Pharisees, and
Saduces, that they were vipers broode. He spared
not to rebuke Herod the Tetrarch of Galilee, for in-
cestuous adulterie: keeping the wife of his brother
Philippe, another Tetrarch of Iturea, and Tracho-
nit is. For which his iust admonitiō, Herode incen-
sed also by the harlot whom he kept, picking an oc-
casiō by the fruelous pretence of a sacrilegious oath,
beheaded S. Iohn.

† 3 In the meane season, whiles S. Iohn did preach,
and baptise, our B, Saujour immediatly after his
owne Baptisme, going into the desert, fasted there
fourtie daies, and fourtie nightes; in the end wher-
of, suffering the diel to tempt him, ouercame the
tempter. Then calling, or rather admitting some
Disciples, and him self with them being inuited to a
marriage in Cana of Galilee; wrought his first pu-
lique miracle, by turning water into wine. A figure,
and an example of transubstantiating bread into his
owne bodie, and of wine into his blood. [At the

*Mat. 11.
v. 7.*

*v. 8. 9.
11.*

*Mat. 3.
v. 7.*

*Mat. 14.
v. 3. Mat.
6. v. 14.
18. 27.*

*Mar. 1.
v. 12. 13.*

*Mat. 4.
v. 1. 2. 3.*

*Ioan. 2.
v. 2. 8. 9.*

feast of Pasch, going to Ierusalem, and finding in the

an. 2. Temple some that sold oxen, and sheepe, & doves, &
13. the bankers sitting, he droue them al out with a whip

4. 15. & the money of the bankers he powred out, and o-
8. uerthrew their tables.] And some expostulating,

by what auctoritie he did these thinges] requiring a
signe or miracle, he not vouchsaifing to doe anie o-
ther miracle at that time, (the effect indeede decla-
ring his power) he obscurly insinuated his death and

Resurrection : which some not vnderstanding, ca-
lumniated his speech. Neuerthelesse [manie beleued

3. v. in his name, seing the signes which he did. Then

3. 5. came Nicodemus, a Pharesee and Prince of the Iewes

2. 26. to him by night, whom he instructed of the ne-
cessitie of Baptisme, and in other pointes of faith.

And as he taught, he also practised, baptizing manie

Ioan. 4. by the ministerie of his Disciples ; S. Iohn, as yet

2. baptizing in the same Countrie of Iurie, in Enon,
beside Salmi.

* Ioan. 4. 4 But when S. Iohn was cast into prison by Herod,

v. 3. and the Pharisees vnderstoode that our Sauour made

v. 4. ad manie Disciples, or had manie folowers, he left Iurie

43. and went againe into Galilee. * In which iourney,

Mat. 4. passing through the Countrie of Samaria, he made a

v. 13. large and diuine speech, to a Samaritane woman,

Io. 4. v. which came to draw water at Iacobs fountaine where

46. Isa. he fate. Henceforth, leauing Nazereth, he made his

9. v. 1. special aboade in Capharnaum, a sea-towne of Ga-

Ioan. 4. lilee, bordering vpon the Tribes of Zabulon & Nep-

v. 50. thali. There he first healed a Lordes sonne of an a-

53. gue by his word, absent, not going to him as the no-

Mat. 4. ble man requested. Whereupon he, and his whole

v. 13. house beleued. So he preached publikly in Galilee,

Mat. 4. and became famous. Then he called Disciples to re-

v. 18. maine with him, as of his retinew and familie, which

Mar. 1. hitherto had not left their former trades, and states

v. 16. of life

Our Sauour
being baptized
of S. Iohn wēt
into the desert,
fasted fourtie
daies, & suffe-
red him self to
be tempted.
In presence of
manie turned
water into
wine.

More publique-
ly he corrected
disorders in the
Temple.

Then he prea-
ched much.

Wrought ma-
nie miracles &
became fa-
mons.

His discourse
with Samari-
tanes.

His habitation
in Capharna-
um, & Actes
in other partes
of Galilee.

of life. The first was Simon (whom he had alreadie purposed to cal *Peter*, as afterwardes he did) and Andrew his brother; James and Iohn also brethren; al foure fishers. When he called the other Apostles, excepting S. Mathew, whom he called frō the banke of money or custome house, is not recorded in holie Scripture. Neither as yet did he make anie of them Apostles, til about a yeare after: But procedeth in worke and doctrine. In the Sinagogue at Capharnaum, he expelled a diuel out of a man; and taught the people as hauing power (working in their hartes) not as the Scribes, only filling their eares with vaine sound of wordes. Going into Peters house, he cured his mother in law of a feuer, by touching her hand, so presently, that she arose and ministred vnto him. In like maner he cast out diuels, and cured al diseases, euen of al that came, or were commended vnto him. He refused two that offered to folow him; and aduised an other to stay with him, that offered to goe burie his father, for reasons to him self olny knowne: for he knew what was in euerie man. On the sea he appeased a great tempest by his only word, commanding the windes and the sea, and they obeyed him. He expelled moe diuels out of two men, in the Countrie of Gerasens, and permitting them to enter into swine, the whole heard ranne with violence headlong into the sea, and so were drowned; that al might know the malice of diuels against men, if they were permitted: And withal see Christs dominion ouer al wicked spirits and power ouer mennes temporal possessions, for their spiritual good, though these worldly Gerasens did not make that fruit of it; but contrariwise came and besought our Saviour Christ, that he would passe from their quarters.

5 Taking therfore a boate and returning to Capharnaum, whiles he preached in a house, there came

so manie

Christs power
ouer mens
temporal
goods, for
their spiritual
good.

Luc. 5.
v. 10.

Mat. 9.
v. 9.

Mar. 1.
v. 25.

Luc. 4.
v. 35.

Mat. 8.
v. 14.

Mat. 8.
v. 19.

Ioan. 2.
v. 25.

Mat. 8.
v. 26.

Ec.

v. 34.

Mat. 9.
v. 1.

Mar. 2. so manie together to heare the word, that there was
 v. 1. no place, no not to enter in at the dore, and foure
 men crying one sicke of the palsie in his bed, when
 they could not enter by the dore for the multitude,
 they vncouering the rooffe did let downe the couche
 wherin the sick man lay. And our Lord Iesus seing
 their faith, said to the sick of the palsey; Have a good
 hart sonne, thy sinnes are forgeuen thee. Which whē
 certaine Scribes and Pharisees there present heard,
 they thought in their hartes, that he spake blasphemie.
 But he seing their secret thoughtes, detected
 them saying: wherfore think you euil in your hartes?
 And to make them know, that the Sonne of man
 hath power in earth to forgeue sinnes; he said to the
 sick man: arise, take vp thy bedde, and goe into thy
 house. And forthwith ryling before them, he tooke
 vp his bedde and went into his house, magnifying
 Mat. 9. God. And al the multitude seing it, glorified God,
 v. 8. that gaue such power to men. After this, he instructed
 Mat. 9. S. Iohnes Disciples concerning fasting, which
 v. 14. they and the Pharisees practised, more then his Disciples,
 15. yelding them a reason, why his Disciples as
 Mar. 2. yet fasted not, but should doe afterwarde. He also
 v. 18. raised the Archisynagogues daughter from death, cured
 Luc. 5. a woman of a bloudie fluxe; healed two blinde
 v. 33. men; and dispossessed an other of a diuel which had
 Mat. 9. made him blind, and dūme, and so was restored both
 v. 23. to sight and speach. Al which, the Euangelists relate
 Mat. 9. of his actions, the first yeare of his preaching, adding
 v. 35. in general, that he went about al the Cities & townes,
 teaching in their Synagogues, preaching the Gospel
 of the Kingdome of Heauen, and curing euerie disease,
 & euerie infirmitie,
 Ioan. 5. 6 At the Feast of Pasch, in the beginning of the second
 v. 8. yeare, coming to Ierusalem, he healed a man
 by his only word, that had bene thirtie eight yeares
 sick

Christ declared his power to remitte sinnes by a visible miracle.

Though manie of our Souiours miracles be recorded, yet not al in particular.

Christs Actes in the second yeare.

Vertue of mi-
racles is some-
times geuen to
creatures, es-
pecially to
such as belong
to sacred vses.
The Scribes &
Pharisees were
very supersti-
cious in keping
the Sabbath
day, which is
now abrogated
by Christ.

sick, and was come to the pond of Probatica, to get health, but others stil preuenting him, could not enter first into the water, after the motion therof by an Angel. Wherupō the Iewes picking a quarel, because it was the Sabbath day, persecuted our Sauour, & the more, because in iustifying his fact, he insinuateth, that God is his Father. He also confuted the Pharisees, which blamed his Disciples, for brusing the eares of the corne on the Sabbath day, and told them plainly, that the Sonne of man, to witte himself, is Lord of the Sabbath also: foreshewing (which by his Resurrection is effected) that the Sabbath day should cease to be the holie day. And as for such necessarie workes, to draw a sheepe or other cattel out of a ditch; much more to cure a man in bodie or soule, is good and lawfull anie day. And on another Sabbath day, preaching in the Synagogue, where was a man with a withered hand, looking round about vpon them with anger, being sorowful for the blindnes of their hart, he said to the man that had the withered hand, arise and stand forth into the midst: Stretch forth thy hand. And he stretched his hand forth and it was restored to health, euen as the other. Wherupon the Pharisees replenished with madnes, commoned one with another, what they might doe to Iesus: And going forth, made consultation against him, not only amongst them selues but also with the Herodians, how they might destroy him.

7 But our Lord Iesus ascending into a mountaine, passed the whole night in praier, and when the day was come, he called his Disciples, and chose & made twelue of them Apostles. Their names be these: The first Simon (to whom, saith S. Mark, he gaue the name Peter) and Andrew his brother: Iames of Zebedee, and Iohn his brother: Philippe, and Bartholomew: Thomas, and Mathew: Iames of Alphe-

us &

Our Sauour
out of al his
disciples made
twelue A-
postles.

Io. 5. v.
17. 18.
Mat. 12.
v. 3.

8.
11.

Mar. 3.
v. 5. Luc.
v. 8. 10.
Mat. 12.
v. 12.

Mat. 12.
v. 14. Mat.
3. v. 6.
Luc. 6. v.
12. 13.
Mat. 10.
v. 5. Mar.
6. v. 7.
Luc. 9.
v. 1.

CHRISTIAN DOCTRINE. *Art. 22. 215*
 us, and Thaddeus : Simon Chananeus, and Iudas Iscariot, who betrayed him. These twelue our Sauour sent to the Iewes only (the time being not yet come to cal the Gentiles) to preach, that the Kingdome of Heauen is at hand. Also to cure the sick, raise the dead, clense the Leepers, and to cast out diuels, al free-coft, saying to them, gratis you haue receiued, gratis geue ye.

Mat. 5. 8 In the same mountaine before that his Apostles
v. 1. 2. went with their great commission, he made that di-
&c. uine Sermon, called the Sermon of our Lord in the
Luc. 6. mount, conteining the perfect paterne of a Chistians
v. 20. life, as wel of the Clergie as Laitie, shewing that
21. the Scribes and Pharisees iustice (which was then
Mar. 4. cousted most perfect) was vnsufficient : namely touch-
v. 21. 24. ing the precepts against Murder, Adulterie, Aua-
 rice, Swearing, Reuenging, Vsurie, & Hatred, of
 Enemies. Teaching likewise that the Pharisaical
Mat. 6. pretended iustice was also vnsufficient in other workes
v. 1. 2. of iustice concerning Almes, Prayer, Fasting, and
&c. care of temporal neccssaries : warning to beware of
Mat. 7. rashly iudgeing other mens intentions, and smale im-
v. 1. 2. perfections. Neuertheles to take notorious wicked
&c. persons (whom he called dogges, and swine) for
 such as they plainly appeare.

v. 7. 8. 9 Finally he exorteth to frequent & feruent pray-
&c. er, for Gods grace; to doe to al as we would they
 should doe to vs : laboring to enter in by the narrow
 gate, and strait way that leadeth to life. Because
 only hearing and saying wel, without doing the wil
 of God, sufficeth not to saluation. which Sermon
 S. Mathew compriseth in the fifth sixth and seuenth
 chapters of his Gospel. S. Marke & S. Luke touch
 some pointes of it more breifly. After these so ful
 instructions the Apostles proceeded in there mission.

10 Our Lord so prosecuting his workes, & mul-
 titudes

Our Lords
 Sermon in the
 mount con-
 teyneth a per-
 fect forme of
 good life.

Not only faith,
 but also other
 good workes
 not in outward
 shew, but sin-
 cere from the
 hart, are ne-
 cessarie to sal-
 uation.

Christs most
 excellent

zeale was cou-
ted madnes by
worldlie men.

titudes so resorted vnto him, that they could not haue leasure to eate, insomuch that some of his kinsfolke thought he was become madde. But the Scribes more maliciously said: that in Beelzebub prince of diuels, he cast out diuels. In particular so soone as he was descended from the monntaine he clenfed a Leper that professed belefe in his onlie word, and touch, saying: Be thou cleane; and he was cleane. With like expedition, yea absent from the sicke partie, he healed a centurions seruant of the palsie: And raised a widowes sonne of Naim, only saying, yong man, I say to thee, arise. And he that was dead, fate vp and began to speake; and he gaue him to his mother. S. Iohn in prison, seing his Disciples not yet satisfied, that our Lord Iesus is Christ, sent two of them vnto him; and they see, and heare, that he made the blind to see, the lame to walke, the lepers cleane, the deafe to heare, the dead rise againe. And when they were departed, our Sauour highly praised S. Iohn as is before related. Then a Pharisee inuiting Christ to dinner, the renowned penitent Marie Magdalene, watered his feete with teares, wiped them with the haire of her head, kissed them often, and annointed them with ointment. which the Pharisee disliking, despised her. But our Sauour preferred her much before him: And inuited al to true repentance, with promise to remitte their sinnes saying: Come ye to me al that labour and are burdened, and I wil refresh you. take vp my yoke vpō you, and learne of me, because I am meeke and humble of hart, and you shal find rest to your soules: For my yoke is sweete, and my burden light. Neither did he only releue their soules, but also their bodies from sicknes and vexations of diuels, as hath bene said, and yet more folow. For euen in the presence
of calum

The renowned
penitence
of S. Marie
Magdalene.

Mar. 3.

v. 20.

Mat. 8.

v. 3.

Mar. 1.

Luc. 5.

Mat. 8.

13. Luc.

v. 14. 15.

Ec.

Mat. 11.

v. 2. 4.

v. 7. Ec.

Parag. 2.

Luc. 7.

v. 36. Ec.

Mat. 11.

v. 28. 29.

Mat. 12.

v. 28.

of calumniators, he cast out a diuel which made a man

blind and dumme, that he forthwith spake, & saw.

And taught expressely, that the hearing and keping of

Goddess word, farre excelled kinred of mother, bro-

thers, and sisters; and that those kindsfolke were

more blessed for doing the same, then for their ner-

nes to him in bloud. † But in regard of manie vnto-

ward and reprobate hearers, he spake manie thinges

in parables, as the Prophets had foretold, comparing

the Kingdome of heauen, that is the militant Church

and the meanes of ateyning erernal saluation, vn-

to visible knowne thinges. So he proposed a parable

of one that sowed seede, which fel on sundrie sortes

of ground; of one that sowed good seede, and of his

emie sowing coele vpon it: others, of mustarde

seede, of leauen, of threasure hid in the feild, of the

precious stone, and of the nette. Returning to Na-

zareth, he preached in the Sinagogue, and did some

miracles; but few beleuing, not esteeming him, as

knowing his parents and priuate education; there he

blamed their incredulitie, and parted from thence.

Hearing then that Herode had beheaded S. Iohn,

to geue example of conuenient mourning for the de-

parted, and to shew horror of so execrable murther,

he retired by boate with his Apostles, into a desert,

place of Tiberias.

¶ Whither notwithstanding great multitudes fo-

lowed him on foote out of the Cities, who, besides

spiritual foode, he fed also corporally; fise thousand

men, besides women and children, with only fise bar-

lie loaues, and two fishes; who hauing eaten so much

as they would, the twelue Apostles filled twelue ba-

skets of the fragments that remained. The night fo-

lowing, he spent in praier in the mountaine, whilest

his Disciples were tossed on the sea, sayling with a

contrarie winde til the fourth watch of the night.

Our B. Ladie
more happie
for hearing &
keping Gods
word, then for
nerenes in
bloud to Christ
our Lord.

† The Church
is compared to
diuers thinges.

S. Iohn Bap-
tists martyrdō
in the second
yeare of our
Saiours
preaching.

Actes of the
third yeare.
Our Saiour
fedde fise
thousand men,
with fise
loaues.

He walked on the water: and gaue S. Peter power to walke on the water.

Manna being a figure of the B. Sacrament, Christ promised to geue the thing prefigured farre more excellent then Manna.

Christ reprobued friuolous traditions which were contrarie to the Law.

Did manie miracles, & continued his diuine doctrine.

For then he came to them walking on the water, & gaue Peter alio power, to walk vpon the waters. Much people againe flocking to him at Capharna-um, some required of him a further signe, alleaging that their fathers did eate *Manna*, in the desert (a bread from heauen.) Wherupon our Sauour said to them : Moyles gaue you not the bread from heauen, but my Father geueth you the true bread from heauen. And auouched to them that he would geue, (not the figuratiue, but) the true bread, his owne flesh to eat, which farre excelleth Manna. And the more they replied, and murmured, the more he affirmed, and confirmed his speach saying : My flesh is meate indeede, and my bloud is drinke indeede. With the like assertions in plaine termes, without parable; which discourse hapened about Pasch, in the beginning of the third yeare of his preaching.

12 Then came to him from Ierusalem, Scribes and Pharisees, saying : Why doe thy Disciples transgresse the traditions of the Ancientes ? For they doe not wash their handes when they eate braed. To which cauil our Sauour answered, not by reiecting lawful Tradition, but by shewing this which they alleaged, to be a friuolous tradition; and withal convinced them of transgressing Goddes commandement for their owne tradition, and temporal lucre. Which manifest difference, betwene Authentical, & Pharisaical Traditions, is declared before. Art. 3. Breifly we here recite his actions only, and so remitte you to the sacred text. In this third yeare he healed the daughter of the Cananite, womā most earnestly crauing the same. Cured a man deafe & dūme, vsing ceremonial Rites of *spite*, putting his fingers into the mannes eares, touching his tongue, looking vp vnto heauen, groning, and saying *Epheta*. Fedde foure thousand men, besides manie cures in the de-

10. 6. v
30.

32.

51.

55.

Mat. 15
v. 1. 2.

Mat. 15
v. 21. 2.

Mar. 7.
v. 32. 3.

Mat. 15
v. 29. 3.
32. 6.

fert mountaine neare to the sea of Galilee, with seauen loues, and a few litle fishes, after three daies aboade there, al other victuales being spent; & there

Mat. 16. remained seauen baskets full of fragmentes. Denied

. 4. to geue anie other signe to the tempting Pharisees,

and Saduces, but the signe of Ionas the Prophet, who was three daies and nightes in the whales be-

. 12. lie. But willed his Disciples, to beware of their lea-

Mar. 8. uen, that is their corrupt doctrine. Healed an other

. 23. blind man in Bethsaida, by spittle, and imposition of

5. handes, and that by degrees, making him first to see

Mat. 16. a litle, and then perfectly. Demanding of his A-

. 13. postles first, what other men said of the Sonne of Man,

5. 16. him self; then what they his Apostles said of him;

Ec. and Simon Peter answering: thou art Christ, the

Sonne of the liuing God; he said: Blessed art thou

Simon Bariona. And I say to thee, thou art Peter,

Mat. 16. and vpon this Rock, I wil build my Church. He

. 21. told them also that he should be slaine in Ierusalem,

24. 25. and rise againe the third day: and admonished them

Mat. 17. that al must be readie, in preparation of mind, and

v. 2. resignation of them selues to suffer, and to dye if

Mar. 9. neede shal require for him, then, for theirs, & al o-

v. 24. thers encoragement, to suffer with patience, in hope

Luc. 9. of glorious reward. He was transfigured in mount

v. 28. Thabor, called by S. Peter, the holie mount; but

2. Pet. 1. would not haue it knowne til after his death & Re-

v. 18. surrection. In the meane time, he prosecuted his ac-

Mat. 17. customed workes, cast out a diuel which his Disciples

v. 21. could not doe, for which were required Praier and

27. Fastings. Paied Tribute for him self, and for Peter

Mat. 18. though they were free. Taught Humilitie against

v. 1. 6. ambition: Threatned the scandalizers of litle ones,

10. admonishing that their Angels guard them. That

21. 34. it is necessarie to forgeue each other from the hatt.

13 At the Feast of Scenopegia, or Tabernacles (in

D d 2

He declared S. Peter to be a Rocke, promising thereon to build his Church.

The time of the his passion

drawing neare,
our Lord re-
paired to Ieru-
salem, where
he would suffer
death.

Stil teaching
and working
miracles.

Sent other se-
uentie two dis-
ciples with
power to
preach, and to
worke mi-
racles.

Encoraged his
Disciples not
to feare perfe-
cution nor
death.

the seuenth Moneth) he leauing Galilee, went into Iewrie toward his Passion. In this Iourney, the Samaritanes, not affording him lodging, yet he taught mildnes to be vsed towards them. In the way, he healed tenne lepers, of which, one only shewed him self grateful, and the same was a Samaritane. Coming to Ierusalem, he taught openly in the Temple: And great dispute arose amongst the people, some defending, others impugning him. He absolued a woman taken in adulterie, not fauoring sinne, but ioyning mercie with iustice. After much diuine doctrine, some endeouoring to kil him, he hid him self, & went out of the Temple. Presently after he gaue sight to a man that was borne blind, by annointing his eyes with clay and spittle, and by the mannes washing in Siloe: and charged the Pharisees with wilful blindness. Continuing his speech to them, taught the true office of good Pastors, and dutie of good sheepe. Then he sent also seauentie two Disciples, to preach saying: the haruest trulie is much, but the workmen few. And they returned with ioy, shewing that the diuels were subiect vnto them in his name. By a parable of a wounded man releued by a Samaritane, he taught that al men are neighbours, and to be holpen in their necessities. Martha enterteyning him, he preferred Maries contemplatiue life, before her actiue: And taught the force of praier: Reprehended the preposterous cleanes of the Pharisees, denouncing woe to them, & to the Scribes, for manie faultes. He taught his Disciples, not to feare the killers of the bodie: To cast away care of riches: And watche as faithful seruantes, the coming of our Maister. By occasion of Pilates crueltie, killing certeine in Galilee, and of the fal of the Towre of Siloe: he admonished al to haue repentance, lest they also perished suddenly: Declared Goddes patience by the Parable

of a

Io. 7. v.

10.

Luc. 9.

53.

Luc. 17.

v. 11. 1.

Ioan. 7.

v. 14.

Ioan. 8.

4. 11.

31. 40.

59.

Ioan. 9. v.

1. 6. 7.

40. 41.

Ioan. 10.

1. 2. 6.

2.

Luc. 10.

v. 1. 17.

Luc. 10.

v. 30.

38.

42.

Luc. 11.

v. 1. 2. 3.

Luc. 12.

4. 15. 38.

36.

Luc. 13.

v. 1. 4.

5. 6. 7.

of a fructles figge tree, suffered to stand one yeare more. Healed a woman that had bene crooked eightene yeares, iustifying the doing therof on the Sabbath against a calumniator, & cōtemned the threatens that Herode would kil him. Againe on the Sabbath day, he healed one sicke of the dropsie. And againe taught al the faithful, to renounce al they had euen their life, to folow him. In the feast of Dedication, some attempting againe to apprehend him, he went forth of the Temple, and passed ouer Iordan. Against the Scribes and Pharisees, he iustified the admission of publicans and sinners, by the parables of a lost sheepe, the lost groate, and of the prodigal sonne. Aduised to doe almes and good deedes, for gayning euerlasting life, hy the parable of a prudent, though vnjust balife. To the tempting Pharisees, seeking to draw somthing from his Doctrīne against Moyse, he answered, that Mariage is indissoluble. And thereupon commended single life, for the better atteyning of heauen. Against vnmmerciful rich men, he proposed an example, of a rich glutton, and poore Lazarus. Foretelling that scandals wil be, pronouncēd woe to the scandalizers. Shewed the force of Faith, euen to remoue trees with a word, and mountaines if neede be. Taught humilitie by example of a publicane, and a Pharisee, praying with diuers dispositions of mindes and opinions of them selues. He receiued and blessed litle children. And exhorted a rich yong man, to forsake al, and become perfect. By a parable of a housholder, hyring workmen into his vine-yerd, he shewed, that God neuer ceaseth, from the beginning of the world, vnto the end therof, to cal men into his Church, to worke there, and to haue eternal life for their wages.

In Bethania (not fultwo miles from Ierusalem) he raised Lazarus from death, when he had bene

Proposed Evangelical counsels without precept.

The raising of Lazarus from

death, with al
other actions
and doctrine,
so vexed the
malignant that
they ceased not
til they had
procured our
Saviours death
vpon the
Crosse.

222 *part. I. AN ANKER OF*

four daies buried. Wherupon the cheif Preistes & Pharisees gathered a Councel against him : and Cai-phas being high Preist, prophesied, that Iesus should die for the Nation. Our Sauour also him self more plainly foretold to his Apostles, that he should very shortly be deliuered to the cheif Preistes, & Scribes, and by them to the Gentiles, and be mocked, scourged, and crucified. And the third day should rise againe. After this, going to Iericho, he healed a blind man, before he entered into the towne. In the towne he lodged with Zacheus a publicane : and against murmurers, iustified his fact. Going out of the towne, healed other two blind men. Being returned to Bethania, and sitting at supper in the house of Simon the Leper : Marie Magdalene powred a boxe ful of precious ointment vpon our Saviours head, wherat some murmured, counting it wast; pretending that it might hane beue sold, and geuen to the poore; but our Lord commended her act, as a good work, and done in good season, anointing his bodie, for his future burial, the which he knew to be neare at hand.

Mat. 20.

v. 18.

Luc. 18.

v. 42.

Luc. 19.

v. 1. 10.

Mat. 20.

v. 29.

Mat. 26.

v. 6. 7. 12.

Mar. 14.

v. 3. 8.

Christ entred
into Ierusalem
with great so-
lemnitie, a
litle before his
death.

15 In the meane time, he conuersed as publikly as before, yea with more solemnitie then hitherto, he came ryding on an Asse into Ierusalem, his Disciples spreading their garmentes, and the people with Palmes in their handes, going forth to meete him; strowing bowes in the way saying : O Sanna, Blessed is he that cometh in the name of our Lord. Blessed is the Kingome of our father Dauid, O Sanna in the highest, the King of Israel. When he was Gloriously entred, the whole Citie was moued. And coming into the Temple, he cast out al that bought and sold in the Temple, and ouerthrew the tables of the bankers, and chaires of them that sold pigeons, as he had three yeares before corrected the

Mat. 21.

v. 7. 8. 9.

Mar. 11.

v. 1. 7. 10.

Luc. 19.

v. 35.

Io. 12.

v. 13.

Mat. 21.

v. 12.

Luc. 19.

v. 45.

same

He not only
continued his
doctrine, but
also practised
his power in
correcting a-
buses.

same abuse. He also healed al the blind and lame. Gentiles sought also to see him. He cursing a figge tree, it presentlie withered. To his enemies he auouched, his power to be of God. Foreshewed by parables, their reprobation, and vocation of the Gentiles. As of the husbandman that killed both the seruants, and the sonne of the Landlord. Of the king that inuited ghestes, to the mariage feast of his sonne. He defeated their malice, answearing the question of paying tribute to Cæsar. Stopped also their mouths, by answearing the Sadduces question, concerning the Resurrection. And the Pharisees, touching the greatest Comniandement. And by demanding of them, how Christ is both the sonne, and the Lord of Dauid? He taught his Disciples and the multitudes, to doe as they teach which fitte in Moyse chaire, but not as they doe. He preferred a poore widowes offering of two mites, before the offering of the rich. He foretold to some of his Disciples, the destruction of the Temple, and of Ierusalem. And by that occasion, of the coming of Antichrist in the end of the world; and of his destruction, and consummation of the world. And by parables of tenne virgins, & of talentes deliuered to seruantes, shewed how it shal be with the faithfull at the day of Iudgement; but without parables, that they which doe not good workes, shal be damned. Iudas bargained with the high Preistes, to betray our B. Sauour.

16 And our Sauour eating the Paschal Lambe with his twelue Apostles, washed their feete, instituted the B. Sacrifice, and Sacrament, of his Bodie and Bloud in formes of bread & wine; made them Preistes to consecrate and offer the same. Iudas went forth; and our B. Sauour, made a long Sermon to the rest, and his Praier to God for them, and for al the electe.

Our Lord instituted his euerlasting testament in the Sacrifice & Sacrament of his owne bodie & bloud: concluding with exhortation & prayer.

Christ

*Christ our Lord suffered most greuous tormentes :
Death on the Crosse : and was buried .*

ARTICLE . 23 .

That God
would be
made man, &
dye on the
Crosse for
man, was to
the Iewes a
scandal : and
semeth to the
Gentils foo-
lishnes .

AL Christians know, that Christ our Sauour, besides his manifold laboures, suffered great persecutions ; & finally death on the Crosse . But manie either doe not know , or doe not duly consider, the cause why God would not only be made man , but also dye on a Crosse for man : which misterie, is so strange to mannes conceipte, that [to the Iewes (expecting a Redemer worldlie potent) it was a scandal : to the Gentiles (seeking humane wisdom) it semed foolishnes .] Neuertheles [God haith chosen the foolish thinges of the world, to confound the (worldlie) wise : and the weake thinges of the world hath God chosen, that he may confound the strong] For this is the true wisdom, and mightie power of God , as S . Paul teacheth [Because (saith he) in the wisdom of God , the world did not by wisdom (by consideration of Goddes workes) know God : it pleased God by the foolishnes (as it semeth to worldlie men) of preaching Christ crucified, to saue them that beleue in him] Because the world would not , by consideration of Goddes so admirable workes (as the heauens, the earth, Angels, Men, Planets, Starres, Elements, and al other creatures) know and rightly serue the Creator : it pleased the same Creator of al [to exanante him self] to become man, yea, a very poore man ; to vnder- take great trauailes, to suffer most spitful reproaches, and most cruel tormentes, to be nailed vpon a Crosse , and so to dye : therby to saue al mankind, if them selues wil, that is, effectually to saue al them
that

1. Cor . 1 .

v . 23 .

27 .

21 .

that beleue in such a one, and withal dulle serue him

Mat. 16. [by taking vp each one their owne Crosse and fo-
v. 24. lowing him.]

2 Seing therfore this is the only meanes ordeyned for mānes Redemption & saluation; then the which, no other point of faith, can seme more strange; our Lord God hath neuer ceased, since the fall of man, to make this misterie knowne, by signes, preachinges, examples, and in the appointed time, by real performance therof in his humane nature, to the full accomplishing of al that was thus decreed to be done; and suffered by Christ our Redemer. To this purpose,

God gaue notice to Adam and to Eue, with grace of repentance for their transgression, that they, and al mākind, not herein excepting that seed which should bruse the serpent's head; must both dye, and also suffer, other penalties of mortal flesh, exemplifying in these, that [Adam with much toyling, should labour the earth, and in the sweat of his face, should

Gen. 3. eat bread, til he returned againe to earth: and that
v. 16. Eues trauailes should be multiplyed in children bearing] and the like. A more proper example of our
17. 18. Sauours death, was in iust Abel, the very first that died of mankind. For as he being innocent, and his

Gen. 4. workes good, was slaine by his natural brother Cain,
v. 4. 8. not for anie other reason, but because [Cain his
1. 10. 3. workes were wicked, and his brothers iust] so the
v. 12. iust one Christ, God and man, was persecuted to death, by the Iewes his brethren in flesh [because his life and doctrine, was contrarie to their workes.]

An other figure of our Sauours death was shewed in

Sap. 2. [Isaac, the beloued sōne of Abraham] together with
v. 12. [the ramme that was sacrificed in his place.] For so

Gen. 22. Christ our Redemer offered him self in Sacrifice, dying on the Crosse, not in his diuinitie, being impassible; represented by Isaac remaining aliue, but

God did man-
wayes fore-
shew this Mys-
terie.

It was prefigu-
red by Adams
and Eues pe-
nalties and
death.

By the death of
Abel.

By Isaac & the
Ramme.

By Ioseph.

in his Humanitie, signified by the ramme, that was slaine in the Sacrifice. Ioseph the sone of Iacob, besides other respectes, in that he was for his innocent life hated, sold for money, & betraied by his brethré,

*Gen. 37.**v. 4. 27.**28.*

prefigured our B. Sauour, hated by the Iewes, betraied and sold by Iudas, for thirtie siluer peeces. The which is more plainly prophecied by Zacharie, who foretelleth of Christ, speaking thus [They weyghed my hyre (or price) thirtie peeces of siluer: cast it forth to the statuarie; a goodlie price that I was

*Zach. 11.**v. 12. 13.*

By the Paschal Lambe and other sacrifices.

priced at by them.] The Paschal Lambe, very particularly, and al bloudie Sacrifices generally, were figures of the Lambe of God, sacrificed vpon the Altar of the Crosse, though also in manie respectes, they did withal signifie the selfe same Sacrifice offered daily in vnbloudy maner, in the Catholique Church

*Exo. 12.**v. 3. 6. 18.**Exo. 24.**v. 8.*

By Iobs suffering.

of Christ. Holie Iob, in his great afflictions (a patterne of patience) was so expresse a signe of our Sauours sufferinges, that not only al the worldlie and bodilie calamities, which fel vpon him, were more eminent in Christ, but also some thinges were affirmed of Iob, which are only verified in our Lord. As

*Leuit. 1.**v. 3.**Nu. 19.**Iob. 6.**v. 2. 3.*

his speech, that if [his sinnes and calamities were wayed in a balance, according to the number of the sand of the sea; his calamitie would appeare heauier] which can not be otherwise expounded but by vnderstanding it of Christ, who had no sinne at al. And so betwene much, and nothing, is an infinite comparison. Wheras Iob also saith, that [his aduersaries were not affraied to spitte in his face] he doth

*Iob. 30.**v. 10.*

not say that they so did to him, but the Euangelistes write, that the rabble of cruel tormenters, did spitefully spitte, in our B. Sauours face. [Iob was stricken by Sathan, with a verie sore boile, from the sole of the foote, euen to the toppe of his head.] Our

*Mat. 26.**v. 67.**Iob. 2.**v. 7.**Mat. 27.*

Lord and Sauour, was tyed to a pillar, and beaten with

30. 39. 40.

with

CHRISTIAN DOCTRINE. *Art. 22. 227*

Iob. 2. with whippes, from the feete, to the head, crowned
v. 9. with thornes, & his handes and feete striken through
Iudic. 16. with nailes, were made fast to the Crosse; and then
v. 30. was also reproached by the Synagogue of the wicked,
much more then Iob was by his wife. Strong Sam- By Samson.
son, was an other figure of our Sauour, especially
in his death, making greater slaughter of his enemies,
therby, then by his life.

3 Moreouer al the Prophets, were not only, by *It was often*
their great and manie tribulations, some also by their foretold by the
deathes, figures of our Sauours afflictions & death Prophets.
but also prophecied expressely, that he should both
suffer manie tormentes and despites, and finally dye
for mannes Redemption. The Royal Prophet Da-
uid in sundrie persecutions, resembled greater which
happened to Christ our Sauour. As when fleeing frō
Pf. 3. Absalon, he cryed to God [why are they multiplied
v. 2. Pf. that trouble me? manie rise vp against me. O Lord
7. v. 2. my God, I haue hoped in thee: saue me from al that
persecute me] and often the like in other distresles.
He prophecietieth also of Christes Passion, expressing
diuers particular partes, euen as the Euangelists haue
written them, since they were accomplished. As be
Pf. 21. those wordes of his [God my God haue respect to
v. 1. me, why hast thou forsaken me?] signifying, that
Mat. 27. by the wil and power of God, the glorie of Christes
v. 46. soule should not redound to his release of paines on
Mar. 15. the Crosse, but that he should suffer as if his soul had
v. 34. not bene glorious, or not vnited to his Diuinitie,
yea more then anie other seruantes of God. Where-
Pf. 21. upon he saith [In thee our fathers haue hoped: they
v. 5. 6. hoped, and thou didest deliuer them; they cried to
thee, and were saued (were temporalie deliuered or
redemed) they hoped in thee, and were not confound-
v. 7. ed] (not denied particular consolation) [But I am
a worme and no man, a reproach of men, and an out-

cast of the people. Al that see me, haue scorned me, *v. 8. 9*
they haue spoken with the lippes, and wagged the *Sap. 2.*
head saying [He hoped in the Lord, let him deliuer *v. 12.*
him; let him saue him, if he wil haue him.] Further
he addeth [Manie dogges haue compassed me, the *Mat. 27*
counsel of the malignant, hath beseged me.] Spea- *v. 39.*
king of the reproches, he saith [They haue deuicd
my garmentes amongst them : and vpon my vesture,
they haue cast lot.] Likewise of Iudas the traitor *Io. 19.*
he saith [The man also of my peace (one of his par- *24.*
ticular familie) in whom I trusted, who did eate my *Pf. 40.*
breades, hath greatly troden me vnder foote. Let *10. Io. 1*
their habitation be made desert : & in their Taber- *v. 18. A*
nacles, let there be none to dwel] fulfilled in Iu- *1. v. 16*
das, and those that plotted the treason, and barganed
with him. Of Iudas his desperate sodaine destruc-
tion, and of supplying the place and office of his A-
postleshipe, the same Prophet saith [Let his daies
be made few (fulfilled in that he hanged him selfe
the same day) and let an other take his Bishoprick]
performed in S. Mathias. Againe the Royal Pro-
phet, as in Christes speech saith [They gaue me gale *Pf. 68.*
for my meate, and in my thirst, they gaue me vine- *26. Act. 1*
gre to drinke] fulfilled when gale and vinegre were *v. 19.*
geuen to him on the Crosse. And presently was ful-
filled that which the same Prophet foretold, that our
B. Saviour should finally say in the instant of his death
[Father into thy handes I commend my spirit.] The
Spouse also in the Canticles, meditating our B. Sa-
uiours Passion and death, compriseth much in few
wordes saying [A bundel of Mirhe my beloued is to
me, he shal abide betwene my brestes] as if she
should say I neede not say more by wordes, but I
wil euer meditate of his Passion in my hart. As
breifly the Prophet Isaias describeth our Saviours
state in the time of his death [as one despised, and
most

If. 53. v.
3. 12.

most abject of men: a man of sorowes, and knowing infirmitie. He hath deliuered his soul vnto death: and was reputed with the wicked.] And by the same

Prophet our Lord him self speaketh thus [I haue trodden the presse alone, and of the Gentiles, there is not a man with me.] By Ieremie thus [I as a mild lambe that is caried to a victime] Conformably therto saith the same Prophet Ieremie [He shal geue the cheeke to them that strike him] as the Euangelistes record, that al was fulfilled. Daniel also telleth the time, [from the going forth of the world (from the time that the promise shal be performed that Ierusalem be built againe after the captiuitie) vnto Christ the Prince, there shal be seauen weekes, and sixtie two weekes. And after sixtie two weekes, Christ shal be slaine. And Zacharie insinuated, that he should be nailed on the Crosse [for it shal be said to him: what are these woundes in the middelt of thy handes? And he shal say; with these was I wounded in the house of them that loued me foretelling withal, that his dearest trendes, al his Disciples, should flee for feare, in the instant of his apprehension [Strike the Pastor, and the sheepe shal be dispersed.]

4 After al these, and other Prophets, Christ him self amidst his workes and doctrine, premonishing his Apofiles, foretould them that [he must goe to Ierusalem and suffer manie thinges, of the Ancients & Scribes, and cheife Preistes, and be killed, and the third day rise againe. And as they had done to Iohn Baptist: so also the Sonne of man shal suffer of them] Againe almost a yeare after he foretold them the same thing [Behold (saith he) we goe vp to Ierusalem, & the Son of man shal be deliuered to the cheife Preistes and to the Scribes, and they shal condemne him to death, and shal deliuer him to the Gentils to be mocked, & scourged and crucified.] He also insinuated

Christ him self
did foreshew
his death on
the Crosse.

to his enemies, which sought to kil him, that indede *Ch. 18.*
 they should haue their wiltherin, but not so soone *v. 31.*
 as they desired [My time (saith he) is not yet come: *Io. 7. v.*
 but your time is alwayes readie my time is not yet *8.*
 accomplished.] Againe he said to them plainly [I *Io. 10. v.*
 yeld my life, for my sheepe. No man taketh it a- *15. 18.*
 way from me: but I yeld it of my selfe.] The same al- *Mat. 21.*
 so by a parable of husbandmē, that killed both the ser- *v. 35. 3*
 uants, and sonne of their Lord. By al which it is
 manifest that the death of our Redemer was ordai-
 ned by God, and reuealed to the Patriarches & Pro-
 phets; & by them, as also by him self, foretold to o-
 thers, euen as it is come to passe, and largely written
 by the Euangelists, which may suffice against the
 Iewes, and Pagane Infidels.

The Crosse
 wheron Christ
 died, is therby
 made holie &
 honorable.

5 But against some other Infidels which bearing
 the name of Christians [are enemies of the Crosse *Phil. 3.*
 of Christ] disdaining & condemning the holie signe *v. 18.*
 therof as if the kind of death which our B. Sauour
 susteined, had added nothing at al worthie of special
 consideration, and grateful memorie: it resteth to be
 declared, that not by chance; nor by the only ma-
 lice of the Iewes, but by diuine ordinance, for im-
 portant reasons, the Crosse was chosen rather then
 anie other maner of death, because it was most pain-
 ful, most reproachful, and most odious. For [the law *Dent. 21.*
 denouncing him accursed of God that hangeth on a *v. 23.*
 tree] our Sauour [would be made a curse, to deliuer *Gal. 3. v.*
 vs] from other curses of the law [wyping out the *13. Colos.*
 hand writing that was against vs, fastening it to the *2. v 14.*
 Crosse] And that with this diuine promise, that it
 should become most honorable & cōfortable to ture
 Christiāns, terrible to the diuel, & forcible against al *Phil. 2. v.*
 spiritual enemies. For as S. Paul expressly teacheth *8. 9. 10.*
 that because Christ our Lord humbled him self made
 obediēt vnto death: euē the death on the Crosse: For
 this thing God also hath exalted him, and hath ge-

uen him a name which is a boue al names; that in the name of *Iesus* euerie knee bow of the celestials, terrestrials, and infernals] wherfore as the name of *Iesus Christ* is the more exalted because he dyed on the Crosse: so the Crosse it self wheron he dyed is singularly esteemed amongst special Reliques, as an instrument of his more glorie, & of our Redemption.

6 And also the signe therof worthily kept, and v-
sed in memorie of his so glorious and triumphant
victorie, and of the inestimable benefite, which we
receiue by this occasion; as also to the greater con-
fusion of the diuel who was therby ouerthrowne;
the wisdom and power of God so placing the sal-
uation of mankinde in the wood of the Crosse, that
from whence death did rise, thence also life might
rise againe: and he that did ouercome in wood, in
wood also might be ouercome through Christ our
Lord dying thereon. Which most ancient and vni-
uersal doctrine of the Church, is grounded in the ho-
lie Scriptures. Iacob the holie Patriarch formed a
Crosse by laying his handes vpon the heades of Io-
seps two sonnes, the one arme crossing the other.
For when Ioseph had set his elder sonne to the right
hand of Iacob, and his yonger sonne to the left hand;
[Iacob chaunging handes, put his right hand vpon the
yonger, and his left hand vpon the elder] and that
wittingly, contrarie to Iosephs minde, because his
blessing geuen to those children was mystical, signi-
fying not only that the yonger of those bretheren
should be preferred before the elder, but also that
in time of grace and new testament, the Gentils be-
ing yonger people of God, should excel the Iewes;
which should be effected by our Sauour Christ dy-
ing vpon a Crosse. Otherwise if Iacob would not
haue represented the Crosse, he might either haue
laide his right hand first vpon one, and then on the
other

Also the signe
of the Crosse is
profitable to
the faithful, &
terrible to the
diuel.

Gods wisdom
ordayned like
instruments of
our spiritual
good, as had
bene occasion
of our sal.

The Crosse
was prefigured
in the old Tes-
tament.

other, or els haue caused them to change places. It is true that the mystical sense doth not alwaies demonstratiuely proue that thing which is otherwise doubtful: yet it doth wel illustrate, and make that more credible which is more obscure in Christian Religion. And that the crossing of Iacobs armes so wittingly done, was mystical, is confessed by al Diuines, and al Cotholiques generally vnderstand it to be a mysterie of the Crosse of Christ. [The peece of wood also which Moyse by Gods commandement cast into the bitter waters, werby they were made sweete] doubtles was mystical & doth aptly resemble the daylie benefites which we receiue by the holie vse of the Crosse, in Sacraments and other blessings. Likewise when [Moyse lifted vp his handes praying] for the armie which fought against Amelech: and [Aaron streching forth his hand when he blessed the people] wel prefigured the sacred handes of Christ, lift vp and stretched out on the Crosse. And as the rocke in the desert yelding plentie of water, signified Christ geuing abundance of grace; so [the rodde wherwith it was stroken] represented the Crosse made of two peeces of wood. As for the brasen serpent, which hath no more resemblance in it self then the other thinges had: yet is proposed for an example, and similitude by our Sauour, that [as Moyse exalted the serpent in the desert, so must the sonne of man be exalted] to witte on the Crosse.

Exo 15.
v. 25.

Exo. 17.
v. 11. 12.
Leuit. 9.
v. 22.

Nu. 20.
v. 11.
Nu. 21.
9. Io. 3.
14. Ch. 11.
v. 32.

The vertue & vse of the Crosse, was prophesied before Christ.

7 By the Prophet Dauid Christ so plainly signifieth his death on the Crosse saying: [they haue digged my handes, and my feete] that the obstinate Iewes finding no better euation from so cleare a prophesie, haue shamefully corrupted the sacred text. By the Prophet Isaia our Lord saith: [I wil put a signe in them, that in the day of Iudgement ihal see his

Psal. 21.
v. 18.

Isa. 66.
v. 19.

his glorie.] No doubt this signe is some general marke of distinction betwene his children and his enemies, and may more then probably be vnderstood to be the signe of the Crosse. But in Ezechiel a particular signe is appointed wherwith al must be signed that fruitfully mourne for their sinnes [Passe (saith our Lord to his Scribe) through the middest of the Citie, in the middest of Ierusalem, and signe *Thau* vpon the foreheades of the men that mourne and lament al the abominations that are done in the middest therof.] Marke them with *Thau*, that is with the Hebrew letter, which is formed like to a Crosse, & signifieth a signe or marke, which is also resembled by the greeke letter *Tau*, and the latin T. And so [those in whose foreheades this signe was found, were saued from the destruction] wherin [al others old & yong perished that were not so signed.]

8 Neither can anie man tel, nor reasonably imagin, what other signe it should be, but the signe of the Crosse, which shal appeare in the cloudes, in sight of the whole world, when our Sauour shal come in Maiestie to iudge the world, wherof him self hath foretold saying [The powers of heauen shal be moued: And then they shal see the Sonne of man coming in the cloudes with much power and glorie. And then shal appeare *The signe of the Sonne of man* in the heauen] which signe doubtlesse, wil no lesse confound al other enemies of the Crosse, then the cruel and spiteful Iewes, that would needes haue Christ to be crucified vpon the Crosse, pretending that [it was not lawful for them to kil anie man] meaning to crucifie anie man. For so it is plaine by S. Iohns wordes saying [that the word of Iesus might be fulfilled which he said, signifying what death he should dye.] Thus holie Scriptures witnesse that Christ our Redemer must suffer death, & that on the

234 *part. 1.* AN ANKER OF
Crosse [and so to enter into his glorie.]

Christs glorie
began to be
spred, imme-
diatly after his
death.

9 For no soner had our B. Sauour yelded vp his
most holie soule, but his glorie began to appeare.
The Sunne, whiles he was dying on the Crosse, had
lost his light. And [from the Sixt Hour, there was
darknes made vpon the whole earth, vntil the Ninth
Hour] but then [he putting forth a mightie voice,
and so geuing vp the Ghost] immediatly [the veile
of the Temple was rent in two peeces, from the toppe,
euē to the bottome, the earth did quake, & the rockes
were torne] yea and the stonie hartes of the people
were mollified [the Centurion (who had charge to
see the wicked sentence executed) seing that toge-
ther with the mightie voice, he had yelded vp the
Ghost] and the rest which was done, glorified God
saying [Indeede this man was the Sonne of God :
this man was iust.] And [al the multitude of them
that were present together at that sight, and saw the
thinges that were done, returned, knocking their
breaſtes.] The deuout [women bought spices, and
prepared costlie ointmentes for his burial. Ioseph,
a Senator of Arimathea, a secret Disciple, went in
boldlie to Pilate, obteyned the Bodie of our Sauour;
and Nicodemus, a Prince of the Iewes (hitherto
also a secret Disciple) bringing a mixture of Mirh
and Aloes, about an hundred poundes (together with
Ioseph) taking the sacred Bodie, wrapping it in Sin-
don, bound it in linnen clothes, with the spices:
And so laid it in a new monument, hewed in a rock
of stone, wherin neuer yet anie man had bene laid.]
So would our B. Sauour shew example in him self
[by his glorious Sepulchre] long before propheci-
ed by Isaias, how the glorie of the iust, beginneth
from their death, where the glorie of the wicked
endeth.

Mat. 27.

v. 45.

Mar. 16.

v. 37.

23. v.

46.

Io. 19.

30. 38.

Luc. 24.

45. 46.

Io. 19.

30. 38.

Pf. 15.

10.

Is. 11.

v. 10.

*The glorious soule of our B. Saviour, parting from
his bodie, descended into hel.*

ARTICLE. 24.

FOr better declaration of this Article, it must first be vnderstoode, what the holie Apostles meane by the word *Hel*, in this place. In the written historie, of the creation of the vniuersal world: mention is first made only of heauen & earth, as the two general places, conteyning al creatures of the whole world. In which general signification, the name Heauen, cōprehendeth, not only the Imperial highest heauen, where holie Angels & other glorified Sainctes, see God in eternal blisse: but also other heauens or spheres of *Primum mobile*, of the fixed Starres, and of the seauen Planets, yea and the ayre; for birdes are called *Volatilia cali*, Foules of the heauen, that is of the ayre: And consequently the element of fire (which is betwene the ayre and the Moone) is cōprehended in the same general name of heau n. In like maner, the name of earth, conteyneth not only the land, but also the seas, & other matters, as is more distinctly expressed in those wordes [God called the drie land, earth; & the gathering of waters, he called Seas.] But of Hel, there is no expresse mention, before the Historie of the Patriarch Iacob, where he saith: [I wil descend vnto my sonne into hel.] And in the Historie of the schismatical rebels, Chore, Dathan, and Abiron, with their complices, it is writen, that [they descended quick into hel] yet in neither of these places is described, what, nor where hel is, more then that the way to it, is descending downwarde. And is most generally said, to be within the earth, and so

What place is
vnderstood by
the word HEL
in our Crede.

is furthest distant from heauen : the whole orbe of land and water being compassed with the ayre . Most certaine it is by holie Scriptures, that hel is a distinct place both from heauen, and earth . So Iob saith [God is higher then heauen, deeper then hel, longer then the earth, and broader then the sea] where Heauen, Hel, Earth, and Sea, are recited as the four general partes of the vniuersal world . S . Paul reduceth them to three ; shewing that [to the name of Iesus, euerie knee must bow, of the *Celestials*, *Terrestrials*, and *Infernals*] that is to say , in Heauen, in Earth, & in Hel . By which, and manie other holie Scriptures, it is cleare, that there is a hel, and that it is distinct in situation from heauen, & from the face of the earth .

*Iob . 11 .
v . 8 . 9 .*

*Phil . 2 .
v . 10 .*

That there are diuers helles, is proued by manie holie Scriptures .

2 And it is no lesse certaine, that there be distinct and different partes of hel ; which is inuincibly proued by manie places of holie Scriptures . First by the two places alreadie recited . For it can not be, that Iacob saying, that [he would descend into hel] where he supposed his Sonne Ioseph to be, spake of the same hel, or same part of hel, into which Moyse saith the rebels [descended downe quicke] the one being the place of eternal damnation, & tormentes of the wicked : the other a place of rest, & assured expectation of iust soules, not aboue the earth, but beneath, according to the proprietie of his speach saying [I wil descend vnto my sonne into hel .] Likewise the renowned old Martyr Eleazarus, saying [he would rather be sent into hel] then feyne conformitie vnto wicked lawes, against the Lawe of God ; could not meane the hel of the damned . For euen therefore, he yelded his bodie to temporal death, that he might [escape the hande of the almightie] and auoide damnation of his soule . Holie Iob also distinguisheth two helles : one wherein is rest and repose

*2 . Mac .
v . 23 .
26 .*

*Iob . 17 .
v . 13 .*

pose, where he saith [If I shal expect, hel is my house, and in darknes I haue made my bed] an other hel, wherein is no rest nor hope, which he expresseth by a negative interrogation, putting the case that al his thinges should [descend into most deepe hel : there at least (saith he) shal I haue rest thinkest thou] And this he calleth [*profundissimum infernum*, the most deepe hel :] of which hel no doubt he speaketh, where he describeth the wretched state of wicked men that prosper in this world, saying [They leade their daies in wealth, and in a moment they goe downe to hel] Conformably to this distinction of diuers helles, the Royal Prophet saith to God [Thou hast deliuered my soule out of the lower hel] And speaking of his enemies malicious endeouours, he saith : [they haue (so much as lay in them) put me in the lower lake.] Salomon also signifieth, that there be diuers helles where he saith [The path of life aboue the learned, that he may decline from the lowest hel.] Seing then the holie Scriptures testifie diuers helles, or diuers partes of hel, much different in qualitie of tormentes, and of rest, and in situation higher and lower : it must needes be the highest hel, into which we professe in our Crede, that Christ our Sauour descended in his glorious soule, leauing his sacred Bodie on the Crosse.

3 This doctrine is further confirmed by the estate of the holie Patriarches, Prophets, & other iust persons, departed this life in the old Testament, whose soules were free from hel of the damned; and yet could not enter into heauen before our Sauour came in flesh and opened the way, which is proued by manie holie Scriptures. First in signification hereof holie [Cherubims, and a flaming and turning sword, were placed at the gate of paradise, to kepe the way of the tree of life.] In the law of Moyles which was

Christ descended into the hel of rest, not of torment.

That none of mankind entered into heauē before Christ : was signified by the keeping of the gate of Paradise.

Prefigured in the high Priest.

in most thinges figuratiue, Aaron being high Preist was forbid to enter at al times into the Sanctuarie, that was within the veile before the Propiciatorie: into which he could enter only [once in the yeare, in the feast of general Expiation] and no other but the high Preist at anie time. [The holie Ghost signifying this (saith S. Paul) that the way of the holies, was not yet manifested, the former Tabernacle as yet standing. Which (saith he) is a Parable (or figure) of the time present.] An other like figure was in Moyse, who [was not suffered to enter into the promised land of Chanaan] signifying that the Law deliuered by him, could not bring anie to heauen, the true land of promise. [Behold (saith Moyse in the Champian wildernes of Moab) I dye in this ground, I shal not passe ouer Iordan, you shal passe, and possesse the goodlie land.] Againe the same was prefigured by that al the children of Israel mourned vpon Aarons death, and likewise vpon Moyse, but not vpon Iosue, because they represented the old Law: and Iosue bringing the people into Chanaan, and setting them in possession of it, signified our Sauour Christ, who bringeth his seruantes and children into heauen, and geueth them possession of eternal inheritance. Of Aarons death, it is written thus [Al the multitude seeing that Aaron was dead, mourned vpon him thirtie daies, throughout al their families.] Of Moyse the verie like wordes are recorded, that [the children of Israel mourned him, in the champion Coutrie of Moab, thirtie daies] But of Iosue, it is only said [After these thinges, (after the historie of his actes) Iosue the sonne of Nun, the seruant of our Lord dyed, being an hundred and tenne yeares old; and they bruied him in the coastes of his possession, in Thamnath-sare which is situated in the mountaine of Ephraim, on the north

*Leuit. 16.**v. 2. 17**30.**Heb. 9. v**8. 9.**Deut. 1. v**1. Ch. 34**v. 5.**Deut. 3. v**27. Ch. 4**v. 22.**Deut. 31.**v. 7.**Nu. 20.**v. 30.**Deut. 34.**v. 8.**Iosue. 24.**v. 29. 30*So expounded
by S. Paul.By other fi-
gures.

part

part of mount Gaas] without anie word of mourning, which assuredlie was not without Misterie. Neither can it be without Misterie, nor wel signifie anie other thing, then this wherof we here treat, that such a one, as being innocent from wilful murder, hauing not voluntarily, but by chance medlie, killed anie man [was deliuered from the hande of the reuenger, and by sentence brought into a Citie of refuge, (to which he had fledde) must tarie there vntil the High Preist that is annoynted with the holie oyle doe dye. And after that the high Preist is dead, then shal he (that had without hatred and enmitie slaine a man) returne into his Countrie.] For euen so after the death of our High Preist Iesus Christ, the iust and innocent soules being in saiftie from the reuenger, in that part of hel called Abrahams bosom, and *Limbus Patrum*, the Lake of the Fathers, were deliuered from thence, and with him returned into their Countrie which is Heauen.

4 Besides mystical figures, the Prophets did also foresheew, that Christ our Sauour descended into hel, and from thence deliuered the captiues, which were reteined there vntil he came. For what can be more plaine prooffe that our B. Sauour was sometime there, then that which him self saith by his Prophet Dauid directing his speach to God [My flesh shal rest in hope : Because thou wilt not leaue my soule in hel.]

If there were no other place to proue this point of our faith, this alone is sufficient. But for superabundance let vs see more. The same Royal Prophet in an other Psalme saith litterally of himself, or in the person of anie iust soule after great affliction, but prophetically of Christ [I am become as a man without helpe: free among the dead.] For so was our B. Sauour *free* among the dead, that were *in captiuitie*, yea so potent and glorious, that he made the place.

The
proued
Prophets.

Nu. 35. killed anie man [was deliuered from the hande of
v. 11. 13. the reuenger, and by sentence brought into a Citie
22. 23. of refuge, (to which he had fledde) must tarie there

vntil the High Preist that is annoynted with the ho-
25. 28. lie oyle doe dye. And after that the high Preist is

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B. Sauour *free* among the dead, that were *in cap-*
tinitie, yea so potent and glorious, that he made the
place.

Pf. 15.

v. 9. 10.

Pf. 87.

v. 5. 6.

place of former captiuitie, a place of Ioy, performing there, that which he most graciously promised to the penitent theefe on the Crosse saying [*Am- men I say to thee, this day thou shalt be with me in Paradise.*] The wordes also of God the Father to Christ our Sauour, written by Isaias [*I haue geue thee for a Couenant of the people, for a light of the Gentiles, that thou mightest open the eyes of the blinde, and bring forth the prisoner out of prison, and them that sitte in darcknes, out of the prison house*] which Prophecie, besides the moral sence of lightning those that are in errour or ignorant, and deliuering sinners from captiuitie of sinne, doth allegorically signifie the light and libertie which our Sauour brought to the Sainctes in Limbo, by his descending into that hel, where they were in darcknes and in prison, til he came and releued them. In both which senses the Prophet *Osee* semeth to describe the victorie of Christ ouer death and hel saying: [*I wil be thy death o death: thy bitte wil I be o hel.*] And Zacharias more plainly speaketh thus to Christ our Redemer [*Thou also in the bloud of thy Testament, hast let forth thy prisoners out of the lake, wherein is nowater*] And congratulating with the same prisoners for this deliuerie saith to them [*Conuert to the munition ye prisoners of hope, to day also declaring I wil render thee duple.*] So it was a duple benefite to be deliuered from prison, and to be made partakers of glorie.

The same doctrine is confirmed by the new Testamēt.

The first confirmation.

5 In the new Testament this Mysterie is more reueled. The Euangelist writeth that when our Sauour was Baptized [*the heauens were opened*] signifying that heauen was shut in the old law, til Christ opened the way by his passion, and that none could enter therein before him. In the meane season he preached and sent his Disciples to preach [*that the*

kingdome

*Luc. 23.
v. 43.*

*If. 42.
v. 6. 7.*

*Osee. 13.
v. 14.
Zach. 9.
v. 11.*

12.

*Mat. 3.
v. 16.*

*Mat. 4.
v. 17.*

b. 10. kingdome of heauen is at hand] which euidently The second.
 v. 7. sheweth, that as yet, whiles Christ was mortal in
 earth, there was no entrance into heauen, but short-
 ly should be entrance thither. The soules also of The 3.
 those persons, whom our Sauour raised from death,
 in the meane time til they returned to their bodies,
 were neither in heauen (for then it had bene no be-
 nefite, but a great damage for them to come againe
 into this world) neither in hel of the damned (for
 from thence there is no redemption) nor returning.
 And therefore they were in some other place. The 4.
 soules of poore Lazarus the begger, and of the rich
 glutton, were in [places farre distant] yet both in
 lower partes, both in hel, but the one [in Abra-
 hams bosome] the other [in hel of tormentes] For
 it foloweth in the text, that Abraham said to the dā-
 ned glutton, that [Lazarus is comforted, and thou
 art tormented. And besides this, betwene vs & you,
 there is fixed a great Chaos, that none can passe frō
 hence to you, neither from thence hither.] Againe 5.
 concerning Christ him self S. Paul expressly saith that
 Ephes. 4. [he descended into the inferiour partes of the earth]
 v. 9. which no caueler can possibly interprete of his graue.
 For besides that his graue was hewed in a rocke v-
 pon the face of the earth, not in the inferiour, or
 lower partes of the earth, the Apostle in the next
 v. 10. wordes saying [He that descended, the same is also
 he that ascended aboue al the heauens] speaketh of
 places quite opposite, the one farre aboue the other
 Heb. 10. beneath the earth. He teacheth also in an other E- 6.
 v. 20. pistle, that [Christ Dedicated a new way into the Ho-
 lies] that is into Heauen. By which word *Dedica-*
ted, he sheweth that he was Auctonr, beginner, and
 the first that entred of al mankind. And he saith al- 7.
 so, that the Ancient Sainctes of the old Testament,
 Heb. 11. [being approued by faith receiued not the promise]
 v. 39.

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til others of the New Testament, should receiue it
with them.

*Our Sauour Iesus Christ, rose from Death the
third day.*

ARTICLE . 25 .

Our B. Sau-
our most of al.
men humbled
himself; and
therfore is
most exalted..

BEing most true (for truth it self spake it) that
[he which humbleth him self, shal be exalted] *Luc. 18.*
the same is cheifly verified in him that saith *v. 14.*
it, our Lord Iesus Christ . Of whom we haue seene
in the precedent Articles, that he humbled him self
much more , then anie other euer did, or could doe .
Which is most eident , if we consider his Person,
and humiliation , comparing them with other great-
est persons of the whole world and their humblest
actions : If we may cal it comparing, when we frame
a mutual conceipt in our mind thinges of infinitely dif-
fering, because properly speaking, there is no cōpari-
sō betwen the Creator, & creatures . For Kinges, Em-
peroures, and Popes, yea Angels, Archangels, Che-
rubines, & Serapines, with al other glorious Sainctes :
Also the most Blessed Mother of God, are creatures:
Christ our Lord, is God the Creator . Who descen-
ding from the Throne of God, exinaniting him self,
tooke mannes nature, and therin [humbled him self *Phil. 2.*
made obedient vnto death, euen deare of the Crosse] *v. 8.*
which was most contemptible . And albeit some men
wilingly, for Goddes cause, susteyned the same kind of
death, as S Peter, S . Andrew, and others, yet they
hauing bene somtimes sinners, had deserued to suf-
fer paines for their owne sinnes ; but our B . Sauour
neuer was, neither could be, a sinner, and so infi-
nitly excelled al others in humbling him self . And *v. 9.*
for.

for this verie cause, is exalted infinitely, aboue al others.

2 Which his exaltation immediatly began, when he came to the last point, and ful consummation of his nost profound humilitie, which was, when his most sacred bodie hang bloudlesse, and soulelesse, on the Crosse: his most precious bloud lay al poured out in fundrie places, in Pilates palace, in the high waies, troden vnder feete, but most part thereof on the Crosse, and ground where it stode, & his soule descended into the lower partes of the earth, the prison of captiues, a part of hel. Loc this was the ful periode of perfectest humilitie that euer was, or shal be. Now therfore instantly his exaltation began. For instantly his glorious soule (whose motion from place to place, is by instantianial action of the mind) was in Limbo with the holie Fathers, Patriarches, Prophets, and other Sainctes of the old Testament, lightning the place, and al that were therein, by his diuine light, with inexplicable claritie, brightnes, ioy, blisse, and fruiton of eternal glorie. And al this also according to the sensitiue power of his soule, which hitherto was passible: the superior power being alwaies glorious. Exaltation also of his fame and reputation, began by and by after (as is alreadie noted) when the Centurion and manie others, frely and publikly, said of him, this was a iust man, the Sonne of God. And very shortly began the exaltation of his sacred Bodie (as we haue also said alreadie) when Ioseph and Nicodemus, with other deuout respectable persons, tooke it downe fro the Crosse, and with costly spices, and finest linnen, buried it most solemnly, in a new most honourable Tombe. Thus his Exaltation began, and proceded that first euening after his victorious death. Al the next day being the Sabbath day, and the greatest of

His exaltation began immediatly vpon the last point of his humiliation.

Art. 20. parag. 4. *Art. 23. parag. 8.*

all the yeare by reason it was within the Feast of Pasch, & Azims, he became more & more renowned by publick discourses, which were made of his admirable vertues, as of [an excellent Prophet, mightie in worke and word, before God and all the people; and how their cheif Preistes and Princes, had deliuered him into condemnation of death and crucified him] a thing so famous, that none, no not strangers in Ierusalem, could be ignorant therof, as plainly appeareth by the report of the two Disciples going to Emaus the third day.

*Luc. 24.
v. 18. 19
20.*

Much more his glorie appeared in Limbus.

The third day his bodie also became glorious.

Which was prefigured in the old Testament.

3 But what congratulations were among the holie Patriarches, Prophets, Martyrs, and blessed confessors, in Limbus for their fruition of Christ our Lord his presence, and of their long expected glorie; is to be meditated in hart, for with wordes it can not be vttered. Much more the third day his glorious exaltation proceeded. For then his soule returning into his bodie, made the same also glorious, & so he rose from death. which Mysterie was fore-shewed aswel by figures, and prophecies of the old Testament, as by our B. Sauours owne prediction, whiles he was mortal. Amongst other figures, the sudden [aduancement of Ioseph] the Patriarch, after his manie afflictions, did wel resemble our Sauours spedie rising from death after his so great humiliation. The space of three daies was also insinuated by [the carying of the Arke of the couenant of our Lord, three dayes before the people of Israel, providing a place for the campe.] So him self said [It is expedient for you that I goe, for I goe to prepare you a place. And if I goe and prepare you a place, I come againe and wil take you to my self: that where I am you also may be.]

*Gen. 41.
v. 43.*

*Nu. 10.
33.
Io. 16.
7. Ch. 14.
v. 23.*

Foretold by the Prophets.

4 The Royal Psalmist verie often prophecieth of our Sauours Resurrection: as implicitly signified in his

in his owne deprefment, and deliuerie with more ad-
uancement [I haue fleep (faith he) and bene at reft;
and haue rifen vp; becaufe our Lord hath taken me]

Pf. 3.

v. 6.

Pf. 15.

v. 9.

10.

Act. 2.

v. 31.

Act. 13.

v. 35.

36.

More plainly in an other Pfalme [My flefh fhall reft
in hope, becaufe thou wilt not leaue my foule in hel
(which neceffarilie prefupposeth, that his foule fhould
defcend into hel) neither wilt thou geue thy holie

one, to fee corruption.] Chriftes natural Bodie, be-
ing naturally corruptible, efpecially being dead, was

by diuine power, preferved from corruption. Wher-

by S. Peter conuincd the Iewes, that Chrift is rifen

from death, and that this prophecie is verified in

our Sauours bodie, and could not be verified in Da-

uid. And fo concludeth no leffe againft the heri-

tikes, of this time denying Chriftes defcending into

hel, then againft the Iewes denying his Refurrecti-

on in thefe plaine wordes [that Dauid forefeeing,

fpake of the Refurrection of Chrift: For neither was

he left in hel, neither did his flefh fee corruption.]

The fame is proued by the title of another Pfalme,

which is alfo Canonical Scripture, where it is faid

Pf. 21.

v. 1.

[*unto the end, for the morning enterprife*] The Pfalme

is whollie of Chrift, and the greateft part, is of his

Paflion and death, And the title infinuateth the ef-

fect of his death, which is mannes Redemption:

Rom. 4.

v. 25.

made knowne by his Refurrection [who was deli-

uered vp for our finnes, and rofe againe for our iuf-

tification] Likewise an other title fheweth that this

Pf. 23.

v. 1.

effect of Chrifts Refurrection fhould happen [in the

first of the Sabbath] the first day of the weeke; which

is our Lords day the Sunday. Againe holie Dauid as

it were in his owne person, but prophetically in

Pf. 34.

v. 17.

22.

Pf. 40.

v. 9.

Chrifts name faith [Lord when wilt thou regard?

reflore thou my foule (or life) from their maligni-

tie, mine only one (my bodie) fro the Lions. Thou

haft fene o Lord, kepe not filence. Lord depart not

from me. They (mine enemies) haue determined an vniust word against me. Shal not he that slepeth adde to rise againe? Let not the tempest of water drowne me, nor the depth swallow me; neither let the pitte shutte his mouth vpon me: Thy saluation o God hath receiued me] Elsewhere, changing his forme of speach, he saith directly of Christ [Our Lord hath reigned, he hath put on bewtie, our Lord hath put on strength, and hath girded him self] He that tooke vpon him our infirmities and as a Lambe suffered him self to be ledde vnto tormentes; after his death, tooke vpon him armour, and girdle of warfare, to reigne in his Kingdome [His right hand hath wrought saluation to him self. Our Lord said to my Lord, sitte on my right hand, til I make thine enemies the footstoole of thy feete. Arise Lord into thy rest; thou, and the Arck of thy sanctification. Our Lord hath sworne truth to Daud, and he wil not disapoint it (saying) of the fruct of thy wombe, I wil set vpon thy seate.] Againe as if Christ spake, he relateth him praying to his Father thus [Bring forth my soule out of prison, to confesse vnto thy name: the iust expect me vntil thou reward me.] Generally al the Prophets, fore-shewing Christes Passion, and his death, adde therto his speedie Resurrection. But Osee more particularly saith [He wil reuiue vs after two dayes; in the third day, he wil raise vs vp, and we shal liue in his sight.] And Ionas prophecied the same by fact, being [in the belie of the fish three dayes, and three nightes] which our Sauour him self saith was so sufficient a signe, that the wicked & adulterous generation, should haue none other. [For (saith he) as Ionas was in the whales belie three dayes and three nightes: so shal the Sonne of man be in the hart of the earth, three daies, & three nightes.]

Psf. 68.
16. 30.

Psf. 92.
v. 1.

Psf. 97.
v. 1.

Psf. 109.
v. 1.

Psf. 131.
v. 8.

11.
Act. 2.

v. 30.
Psf. 141.
v. 8

Osee. 6.
v. 3.

Ions. 2.
v. 1. 11

Mat. 12.
v. 39. 40

wrangling people, when they demanded a signe: that. his Resurrecti-
they should kil him, and that he would raise him self on.

Ioan. 2. v. 19. 21. againe, but he spake it in a parable saying: [dissolue
this temple, and in three daies I wil raise it] which
they did not, or rather would not, vnderstand. For
he spake of the temple of his bodie. But to his dis-
ciples he said without parable in proper and plaine

Mat. 16. v. 21. termes: that [he must goe to Ierusalem, and suffer
manie thinges of the Ancients, and Scribes, & cheife
Preists, and be killed, and the third day rise againe]
Nere about a yeare after he told the same being then

Mat. 20. v. 18. nere at hand, saying: [Behold we goe vp to Ierusa-
lem, and the Sonne of man shal be deliuered to the

Mar. 8. v. 34. cheife Preists, and to the Scribes, and they shal con-
demne him to death: and shal deliuer him to the Gen-

Ch. 10. v. 34. tiles to be mocked, and scourged, and crucified: and
the thitd day he shal rise againe.] Al which predic-

Luc. 9. v. 22. tions duly examined, and considered, may abundant-
ly suffice to proue against the Iewes, that Messias

Ch. 18. v. 33. should both dye on the Crosse, and rise againe from
death, to immortalitie, euen as al the Euangelistes,

and some other Apostles haue written that Christ our
Lord did. And now it were bootles to alleage

more of the new Testament against them because they
vtterly reiect it. And we shal haue more oportune

place in the next Article, to recite sundrie appari-
tions together with other special actes of our B. Sa-

uiour, betwene his Resurrection and Ascension.

6 In the meane while, it resteth to resolute a smale
doubt: How our B. Sauour was three dayes & three
nightes in the hart of the earth, as S. Mathew wri-
teth that him self said he should be: seing the same
& other Euangelistes affirme, that he yelded vp his
Ghost at the Ninth Hour, which is three houres af-
ter midday, was buried that euening, and after one
whole day more, rose from death the next morning

very

How our Sau-
our was three
dayes & three
nightes in the
hart of the
earth.

The first expli-
cation.

The second
explication
more confor-
mable to the
text.

very early . So that it seemeth there was nomore time betwene his death and Resurrection , but one whole day, & smale partes of other two dayes, with only two whole nightes (which we cal, Friday night, and Saturday night, & no part at al of a third night . This difficultie may be explicated two wayes ; First by vnderstanding the wordes three dayes, and three nightes to signifie three natural dayes of twentie four houres the day and night, as in the beginning of Genesis it is said [Euening and morning made one day] *Gen. 1. 5 . 8 . 13 .* And so by the figure Sinecdoche, in vsual maner of speach, there were three dayes, to witte, part of Friday, al Saturday, and part of Sunday . Secondly vnderstanding artificial dayes which are only whiles the Sunne is in our Horison ; and the time of darknes without the Sunne, is called night, which may seme more agreable to our Sauours distinct speach of three dayes and three nightes . Then we answere, that the space of time on Friday betwene our Sauours death, and the night folowing, by Sinecdoche, was the first day of the three dayes : the first half of night folowing belonging to Friday, was the first night of the three nightes ; the other half from midnight forward, belonging to Saturday, was the former part of the second night, to which succeded the second artificial day ; & the former part of night, which was til midnight, pertheyning also to Saturday, did make the second night complete ; then frō midnight forwardes pertheyning to Sunday , was therfore the third night, counting part for the whole . And the morning which then folowed, though it was a very smale part, yet was it the beginning of the third artificial day . And so our B . Sauour was three dayes , & three nightes, that is, some part of euerie one of three dayes and of three nightes, in the hart of the earth . More clearly verified of his soule

CHRISTIAN DOCTRINE. *Art. 26. 249*
soule in Limbo; then of his bodie in the graue; for
that his bodie was neither so soone in the graue, nei-
ther was the graue in the hart of the earth.

*Christ our Lord appeared often after his Resurrec-
tion; and ordeyned diuers thinges perteyning
to his Church.*

ARTICLE . 26 .

AS in other pointes of faith our Sauour con-
firmed his doctrine, not only by preaching,
but also by visible factes, especially miracu-
lous workes: so in this special Article of his Resur-
rection from death, it pleased his diuine wisdom,
not only by testimonies of holie Scriptures, & his
owne predictions; but also by visibly appearing a-
liue, after his death and burial, and by other sensi-
ble Actes, to proue and confirme, that he is trulie ri-
sen againe, with the self same natural bodie, which
he had before; but changed in some qualities, being
now made glorious, and immortal. Yet would he
not appeare to al men in publique, as he conuersed
when he was passible and mortal. For that was nei-
ther conuenient for his glorious state, nor necessa-
rie; no, nor so profitable to the faithful: whose me-
rite is greater [beleuing without seing] then when
they are perswaded therto by visible meanes. And
for inducing al to beleue Christes Resurrection, it
is sufficient, that after he was publicquely killed by
the Iewes, [God raised him vp (as S. Peter tea-
cheth) the third day, and gaue him to be made ma-
nifest, not to al the people, but to witnesses preor-
deined of God: to vs who did eate and drink with
him after he rose againe from death.] But besides
this cause of propagating the belcefe of this Article
H h by such

Our Lord pro-
ued his Resur-
rection by sun-
drie appariti-
ons.

He appeared al-
so for special
affaires.

And for more
consolation of
such as belueed
alreadie.

102. 20.
v. 29.

Act. 10.
v. 39.
40. 41.

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by such witnesses : he appeared also for other affaires, of ordeining more Sacraments, and the Hierarchie of his Church : And thirdly for the more consolation of his Apostles, & some others .

1.
Our Sauour
first appeared
to his mother
after his Resur-
rection.

2 To which particular effect, he appeared no doubt: And that first of al, to his afflicted Mother, of al others most faithful, most hopeful, most dearly louing him, and most dearly beloued of him ; though there be not expresse mentiō therof in the holie Scriptures, as a thing nedeles to be there written, being in it self, so conuenient, meete, and reasonable, that whosoever wil not so thinke without prooffe of expresse Scripture, proueth him self ouer simple [without vnderstanding .] Wherefore presupposing that our Lord and Sauour appeared first to his B. Mother, his next apparition (the first of those that are written by the Euangelistes, wherby anie was induced to beleue, and might be a fitt witnes to others) was the same morning of his Resurrection, to S. Marie Magdalen, who with other [deuout women, visiting the holie Sepulchre, were told by two Angels, that he was risen, and so were bidde to tel the Apostles, which they did] wherupon [S. Peter, and S. Iohn, rūning to the monument, & not finding him, departed thence] but she returning [stoode there alone weping : and our Lord appeared to her, seming to be the Gardener : but he calling her by her name, she knew him, and fel at his feete, yet was not permitted to touch him .] Thirdly he appeared againe to her and the other holie women in the way, saying to them [Al haile . And they came neare, & tooke hold of his feete, and adored him .] Fourthly he appeared to S. Peter : For in the euening, the two Disciples returning from Emaus, testified that [our Lord is risen in deede, and hath appeared to Simon .] And S. Paul saith, that he was seene of

*Luc. 2.
v. 35.*

*Mat. 15.
v. 16.*

*Mar. 16.
v. 1. 9.*

*Mat. 28.
v. 1. Mar.*

*16. v. 1.
Luc. 24.*

*v. 4.
Ioan. 20.*

v. 3. 4. 10.

*Io. 20. 9.
11. 15. 17.*

*17.
Mat. 28.*

v. 9.

Luc. 24. 34. 1. 15.

v. 5.

2.
To S. Marie
Magdalene.

3.
To her againe
with other two
deuout womē.

4.
To S. Peter.

Cephas

.7. Cephas : and after that of the eleuen.] Fiftly he
 appeared to S. Iames, for so S. Paule addeth [Mor-
 ouer he was seene of Iames; then of al the Apostles]
 signifying that our Lord appeared particularly to S.
 Peter and to S. Iames, before his apparition when
 they were many together. Sixtly towards euening
 of the same first day [our Lord ioyned him self in cō-
 panie of Cleophas and an other Disciple going to
 Emaus. to whō he interpreted holie Scriptures con-
 cerning him self. And going with them as to lodge,
 was at last knowne to them in breaking of breade,
 and then he vanished out of their sight.] Seauenth-
 ly yet [the same euening, our Lord appered to his
 Apostles, being together (al but S. Thomas) the
 doares being shutte.] Eightly [the eighth day, he
 appeated againe to his Apostles, S. Thomas being
 also present.] Nintly he appeared to S. Peter, and
 other Sixe at the sea of Tiberias. Tenthly he appea-
 red againe to the eleuen Disciples in Galilee.] E-
 leuently he was seene of more then fīue hundred bre-
 thren together, as S. Paul writeth, though he nei-
 ther expresseth the time nor the place. Twelfthly our
 Lord appearing againe to his Disciples, brought
 them forth into Bethania, and in sight of them, and
 others, ascended into heauen. This is the summe,
 and order, so neare as we can gather it out of the four
 Euangelistes, with a suplement of S. Paul, of the ap-
 paritions of our Sauour betwene his Resurrection,
 and Ascention.
 I. Cor. 3 wherunto S. Paul adioyneth that last of al [Christ
 15.v.8. our Lord was sene also of himself] And that the same
 was a real apparition of our Sauour in his humani-
 tie, is euidently confirmed, by that the Apostle al-
 leageth it, cuen as he doth the other apparitions,
 to proue that Christ is indede really risen from death
 to glorious immortalitie. And by the verie same

5.
To S. Iames.

6.
To two disci-
ples going to
Emaus.

7.
To tenne of
his Apostles.]

8.
To al the eleuē
Apostles, the
eight day.

9.
To S. Peter &
other sixe.

10.
To the eleuen
in Galilee.

11.
To more then
fīue hudred.

12.
To the Apo-
stles & others;
at his Ascensi-
on.

He appeared
also to S. Paul
really in bodie :
proued by fīue
arguments.

First prooffe.

1. Prooffe.

- fundamental point of faith, he proueth also the general Resurrection of al mankind, at the last day of general Iudgement. And it is likewise proued to be
3. a real apparition of Christ in his bodie, by the wordes of Ananias saying to S. Paul [Brother Saul our Lord Iesus hath sent me, he that appeared to thee in the way : the God of our Fathers hath preordained thee, that thou shouldest know his wil, and see the iust one, and heare a voice from his mouth (Marke also the reason why he should see and heare Christ from his owne mouth) because (saith Ananias) thou shalt be his witnes to al men, of those thinges which
 4. thou hast seene and heard.] Yet further the same is confirmed by our B. Sauours owne wordes to S. Paul saying [Rise vp, and stand vpon thy secte; for to this end haue I appeared vnto thee, that I may ordeine thee a minister and witnes of those thinges, which thou hast seene, and of those thinges wherein I wil appeare to thee] which last wordes import his extraordinarie Mission like to the other Apostles,
 5. sent immediatly by our Sauour him self. According wherto, S. Paul writeth to the Galatians thus [Paul an Apostle, not of men, neither by man; but by Iesus Christ, and God the Father, that raised him from the dead] So we see, that Christ our Lord, appeared in earth after his Ascension. And that he cā dispose of his most sacred bodie, as it pleaseth him.

Act. 9.
17. Ch.
v. 15.

Act. 26.
v. 16.

Gal. 1.
v. 1.

Christ ordain-
ed diuers
thinges in the
fourtie dayes
after his Resur-
rection.

4. Here also we are to consider of S. Johns aduertisement; that [there are manie other thinges which Iesus did, that are not written] in the holie Scriptures. And touching his Actes in this time, wherof we now speake, S. Luke saith that [he shewed him self aliue to his Apostles after his passion, in manie arguments, for fourtie dayes appearing to them, & speaking of the kingdome of God] which necessari-
ly importeth

Io. 21. v.
25.

Act. 1. v.

ly importeth that he did more then is expressed in the twelue Apparitions aboue recited : wherof more then halfe were performed the first day of the fourtie . And the former six of them, were particular and priuate to verie few persons : the last two were publique to manie ; so that only foure of these Apparitions pertaine properly to the Collge of the Apostles . In the first of which foure, by coming vnto them, the doares being shut, he declared his bodie to be glorious, which could penetrate and passe through an other solide bodie : and also to be his true bodie consisting of flesh and bones, which a spirite hath not . There he gaue them power to forgeue, & to reteine sinnes : instituting the holie Sacrament of Penance : And that with a solemne Ceremonie . For [he breathed vpon them and said : Receiue ye the Holie Ghost : whose sinnes you shal forgeue, they are forgiven the : and whose you shall reteine, they are reteined .] In the next apparition, [our Sauour coming in like manner to the Apostles, the doares being shutte, said to Thomas, (who was absent before, and would not beleue) put in thy finger hither, and see my handes ; & bring hither thy hand, and put it into my side ; and be not incredulous, but faithful] whervpon S . Thomas then said [My Lord, and my God] Whether he did touch our B . Sauour, or no, the Euangelist doth not tel, but it semeth more probable, that he beleued vpon sight without touching ; for our Sauour said to him [Because thou hast seene me Thomas, thou hast beleued] He saw the outward apparance, and so beleued, not only that it was his Master and Lord ; but also God, that so appeared and spake vnto him . And so had part of that blessing, which our Lord vpon this occasion announced to al saying [Blessed are they that haue not seene, & haue beleued .] In the thirde apparition to the Apostles,

Some of his apparitions were priuate to few .

Some more publique to manie .

Some were proper to the College of the Apostles .

Our Lord gaue his Apostles power to remitte sinnes .]

He remoued al doubt and scruple touching his Resurrection .

He constituted
S. Peter the
visible head of
the whole mi-
litant Church.

He gaue his A-
postles comif-
sion to preach
his Gospel in al
the earth.

Some Sacra-
ments were in-
stituted in
those fourtie
dayes.

And other or-
dinances
made.

(for so S. Iohn calleth it, though they were not al present, but so manie, and such as represented their College) our Sauour constituted his Apostle Simon Peter, his general Vicar in earth, with commande- ment and Commission [to feede both his Lambes, & his sheepe] which are al Chrstes flocke, Cleargie, and Laitie. And withal signified vnto him [by what death he should glorifie God] But would not reueale the like touching S. Iohn; bidding them be content not to know it. In the fourth of those apparitions that seeme more proper to the Apostles, which was in Galilee; our Sauour gaue to them al a most ample Commission, to preach in the whole earth, and [to teach al Nations, baptizing them and teaching them to obserue al thinges, whatsoeuer he had commanded them, with promise also to be perpetually with them (by assistance of his Spirit) al dayes, euen to the consummation of the world.] And either in the same place, or rather when they were returned to Ierusalem, he gaue them a special commandement, to tarie together in that Citie, til they should be endued with power from high, saying [you shal receiue vertue of the Holie Ghost coming vpon you, & you shal be witnesses vnto me in Ierusalem, and in al Iurie, and Samaria, and euen to the vtmost of the earth] These particular actions of our Blessed Sauour, are easily, and clearly gathered out of the sacred text.

5 By other sacred textes, it is also certeine, though not so euident, that Christ likewise instituted other Sacramentes, and made other ordinances, whiles he was on earth, after his Resurrection, as is knowne, and continually preached in his Church, warranted by diuers holie Scriptures, and namely by the places euen now recited, where S. Luke writeth, that [for fourtie daies remaining in earth he appeared to his Apostles, & spake of the Kingdome of God] that

is of

Io. 21. v.
4. 7. 10

v. 17.

18. 19.

22.

Mat. 28

v. 17.

Mar. 16

v. 14.

Mat. 28

v. 20.

Luc. 24.

v. 49.

Act. 1.

v. 8.

Act. 1. v.

Mat. 28. is of thinges pertheyning to the Church which is his
 v. 20. Kingdome : wherof S. Mathew testifieth, that Chri-
 stians [must be taught to obserue al thinges what-
 soeuer Christ commanded to his Apostles to teach
 them] yet expresseth not what those thinges are. And
 where S. Iohn in the last conclusion of his Gospel,
 which was last written of al the new Testament, saith
 Ioa. 21. expresly [that al thinges are not written.] Diuers
 v. 25. other places doe further testifie, the practise and vse
 ultimo. of other Sacramentes, which necessarily presuppose
 their institution by Christ : because none other euer
 had, nor anie Apostle, or anie their successors euer pre-
 sumed, to haue auctoritie or power to institute anie
 Sacrament. Where els our Sauour was, or whom els
 he admitted to his presēce, albeit the holie Scriptures
 doe not expresse : yet not without cause it is supposed;
 that those holie soules whom he lightned in *Limbus*,
 remained with him, and so ascended with him into
 heauen. For that they were deliuered from *Limbus*,
 is proued by the apparitions testified by S. Mathew,
 Mat. 27. that [their bodies also (for some time) rose out of
 v. 52. their graues (which could not be without their soules)
 53. and after Christes Resurrection, came into the holie
 Citie, & appeared to manie.]

None can in-
 stitute anie Sa-
 crament but
 Christ onlie.

*Christ our Lord ascended into heauen : sitteth on
 the right hand of God.*

ARTICLE. 27.

ANother great degree of our B. Sauours ex-
 altation, is his Ascension into heauen. A
 point of like necessitie to be proued against
 the Iewes, as his Resurrection. And therefore we wil
 first proue it by Auctoritie of the old Testamēt, which
 they acknowledge to containe both figures, and pro-
 phecies

Christes Ascen-
 sion is proued
 by figures of
 the old Testa-
 ment.

phesies of Messias. And for more consolation of Christians, declare the same by the New Testament also. Enochs translation, and Elias assumption being, as the Iewes Rabbins confesse, not only strange and miraculous workes of God, but also Prophetical signes of some thinges to be done by Messias; doe most directly represent, our Sauours admirable Ascension into Heauen: with conformable resemblance of the figures or signes to the thing signified. For they being yet mortal, were remoued from the common conuersation of other mortal men, by the ministerie of Angels: the one transported; the other taken vp in a fyrie chariot into the ayre: and must returne to preach, and giue testimonie of truth against Antichrist, and finally by glorious Martyrdome, pay the debt of death. But Christ our Redemer hauing by his proper death payed abundant ransome for al mankind, cannot dye anie more, is now immortal, by his owne proper power, is ascended aboue al the heauens, sitteth on the right hand of God. So the thing prefigured, incomparably excelleth the figure. Likewise Iosue (otherwise Iesus) both in name and office, sauing the Israelites from their enemies, and bringing them out of the desert through Iordane into the promised land: clearly prefigured Christ our Sauour, who brought al the Sainctes of the old Testament out of Limbus, and continually bringeth Sainctes of the New Testament, from this vale of affliction, through Baptisme, and other Sacramentes, into heauen the true land of promise, of eternal rest and ioy; whither he first of al ascending, opened the gate, and made way for others, which by Moyse & his Law, could not be done.

Gen. 5.

24.

4. *Reg.*

v. 11.

*Mal. 4.*5. *Apo.*

11. v.

Ios. 3. v.

3. 15.

The same was
foretold by the
Prophets.

2 As the Royal Psalmist saw in spirit, and prophesied by way of inuiting the glorious Angels to congratulate the assotiation of humane nature with Angelical

Ps. 23.
 v. 7. gelical [Lift vp your gates ye Princes (saith he)
 and be ye lifted vp, o eternal gates, and the King
 of glorie shal enter in. Who is the King of glorie
 (saith the holie Angels?) Our Lord strong & mightie
 (saith the Prophet) our Lord mightie in battle.
 Lift vp your gates ye Princes (saith he againe) and
 be lifted vp o eternal gates: and the King of glorie
 shal enter in. Yet the blessed Angels admiring de-
 mand againe [who is this King of glorie?] The pro-
 phet answereth [The Lord of powers (that is the
 Lord of al powers aswel Angelical as humane) he
 is the King of glorie.] In humane nature assump-
 ted, Christ is [diminished lesse then Angels] In Di-
 uine nature, Creator and Lord of Angels. And not
 only by Hypostatical vnion, but also by merit of his
 Ps. 8.
 v. 5. Passion, and state of Kingdome [He is crowned with
 Ps. 8. v. glorie and honor; appointed ouer al creatures, al
 6. 7. 8. things subiected vnder his feete. God (Christ God
 Ps. 46. and Man) is ascended in Iubilation: and our Lord
 v. 6. 7. in voice of Trumpet. Sing ye to our God, sing ye;
 8. sing ye to our King, sing ye. Because God is King
 of al the earth, sing ye wisly.] In an other psalme,
 the same Prophet directing his speech to Christ him-
 self saith [Thou art ascended on high: thou hast ta-
 ken captiuitie, thou hast receiued giftes in men]
 Ps. 67.
 v. 19. Fulfilled, when our Lord ascending with triumph,
 caried with him, those which were captiues, vntil he
 spoyling the enemy, set them free, and receiued them
 with al other elect of mankind, as a gift of God, a
 Ps. 2.
 v. 8. reward of his victorie; making them then, and con-
 Ephes. 2. tinually others [to sitte with him in the celestials]
 v. 6. and so [gaue giftes to men] as S. Paul interpreteth
 Ch. 4. the same prophecie. In this also is fulfilled an other
 v. 8. testimonie of Dauid saying [The Lord said to my
 Ps. 109. Lord; sitte on my right hand] And the question is
 v. 1. hereby solued, which the pharises could not answer.

How Christ is both the Sonne and Lord of Dauid. *Mat. 22.*
 [For (saith S. Peter) God hath made this Iesus, *v. 43.*
 whō the Iewes haue crucified, both Lord, & Christ.] *Act. 2.*
 Now the Church beholdeth king [Salomon in the *35. 36.*
 Diademe wherwith his mother hath crowned him, *Cant. 3.*
 (or wherwith his bodie which he tooke of his mo- *v. 11.*
 ther, is crowned) in the day of his despousing, and
 in the day of the ioy of his hart.] To the same pur-
 pose, the Prophet Isaia foretold, that whē our Lord,
 after his bloudie conquest, should rise from dearh,
 and ascend in triumph ; the Angels with admiration *Isa. 63.*
 should say [who is this that cometh from Edom with *v. 1.*
 dyed garmentes, from Bosra ? this bewtiful one in
 his Robe, going in the multitude of his strength ?]
 To which demand, our almightie Conquerour, an-
 sweareth [I that speake iustice, and am a defender
 to saue] shewing that by very iustice, not by violent
 inuasion, but by rigorous satisfaction for al mennes
 sinnes, he had ouercome the enemie of mankind, re-
 couered the pray, possessed his owne Kingdome, &
 deserued crowne. Of this also the Prophet Miche-
 as speaketh, who foretelling the progresse of the *Mich. 2.*
 Church, ascribeth it to Christes merites, by which *v. 13.*
 he opened heauen gates : [For he shal ascend (saith
 this Prophet) opening the way before them : they
 shal deuide, and passe through the gate, and shal en-
 ter by it, and their King shal passe before them : and
 our Lord in the head of them.]

Our Sauour
 did foreshew
 that he would
 ascend.

3 Most agreeable to these and other Prophets, our
 Lord him self foretold, that not only after his Pas-
 sion he would rise from death, but also that he would
 ascend into heauen. [To Nicodemus he said, that
 no man hath ascended into heauen (a plaine text, that
 before Christ, no man had ascended into heauen)
 but he that descended from heauen, the Sonne of man
 (by takiing humane nature ; for then his only soule
 entred

Io. 3. v.

entred into heauen, being alwaies glorious, & therefore he addeth) which is in heauen.] But concerning his Bodie being then mortal, he said to his A-

Jo. 14.

v. 2. 3.

postles the very night before his death [I goe to prepare you a place. And if I goe and prepare you a

Jo. 16.

v. 5. 7.

10.

place; I come againe, and wil take you to my self,

that where I am, you also may be. I told you not these thinges from the beginning, hecause I was with

you. And now I goe to him that sent me. I telyou the truth, it is expedient for you that I goe: for if I

goe not, the Paraclete shal not come to you; but if I goe, I wil send him to you.] Againe, after his

Jo. 20.

v. 17.

Resurrection, he said to Marie Magdalen [Goe to my brethren, and say vnto them, I ascend to my Father,

and your Father; my God, and your God.] And in the fourtith day, from his Resurrection, when in

fundrie Apparitions, conuersing with his Apostles, & others, he had disposed whatsoeuer was requisite for

the time: lastly, [lifting vp his handes, he blessed the.

Luc. 24.

v. 50.

51.

And whiles he blessed them, he departed from them, and a cloude receiued him out of their sight.] Thus

Act. 1.

v. 9.

were they made eye witnesses, of our Sauours admirable Ascension into the cloudes: but with eyes of

Mar. 16.

v. 19.

Pf. 67.

faith, they saw him also [mounted vpon the Heauen of heauens.] And so [adoring, went back into Ie-

rusalem with great ioy.]

v. 34.

Luc. 24.

v. 52.

Jo. 20.

v. 29.

4 For albeit his visible presence is taken from the faithful, yet the merit of faith is hereby the greater

[beleuing and not seing] And for so much as humane flesh is in him alreadie ascended into heauen,

Christian hope of others ascending, at the general Resurrection, is so strengthened, as the Apostle doub-

Ephes. 2.

v. 6.

Colof. 3.

v. 1. 2.

ed not to say: that [God hath made vs to fitte with him in the caelestials.] Charitie Likewise is hereby

inkindled in Christian hartes [to loue, and to seeke the thinges that are aboue, where Christ is sitting

Declareth reasons why it was expedient.

Merite of faith is greater by Christs Ascension.

Hope is also increased.

And Charitie more inflamed.

on the right hand of God: to minde and affect the thinges that are aboue, not the thinges that are on the earth.] In regard therefore of such spiritual benefites receiued by Christs Ascensio, the Apostles were replenished with great ioy, & most diligently taught how necessarie and profitable it was for mans eternal aduancement; & so ordained of God, that Christ hauing payed mans ransome, and being risen from death should not remaine visibly in earth, but that [heauen (saith S. Peter) must receiue him, vntil the times of the restitutio of al thinges, which God spake by the mouth of his holie Prophets frō the beginning of the world] And that this is for our behoofe he confirmeth in his Epistle [Iesus Christ (saith he) is on the right hand of God, swallowing death, that we might be made heires of life euerlasting, being gone into heauen: Angels, and Potentates, and Powers subiected to him.] S. Paul in likemaner exhorting the Romane Christians, to confidence of Christs assistance in persecution, for the faith proueth the assurance of helpe, and protection [against al accusers, al condemners, al persecuters, because the same Christ Iesus, is the defender of his elect; that dyed, yea that is risen also againe; who is on the right hand of God, who also maketh intercession for vs.] Instructing also the Ephesians touching Goddes goodnes, and power, to bring them into the excellent inheritance of heauen proposeth to them an example of his mightie power, in the supereminent exalting of our Sauour Christ [which he wrought, in raising him vp from death, and setting him on the right hand in celestials, aboue al Principalitie, and Potestate, & Power, and Domination, and euerie name that is named, not only in this world, but also in that to come.] Which his Exaltation aboue al creatures, being most due for his merites, was also conuenient for other

mennes

Christ as man
is the principal
Intercessor for
men.

Act. 3.
v. 21.

1. Pet.
v. 22.

Rom. 8.
33. 34.

Ephes. 1.
v. 20.

Heb. 7. Hebrewes, [for it was semely (saith he) that we
v. 26. should haue such a high Preist, holie, innocent, im-
polluted, seperated from sinners, and made higher
then the heauens.]

*Christ our Lord wil come in Maiestie, and iudge
the world.*

ARTICLE. 28.

OF Christ our Lord his former coming into
this world, in al humiltie, to Redeme man-
kind: we haue according to our imbecili-
tie, so declared the Christian doctrine, as we trust
may suffice and satisfie the wel disposed that require
prooffe, or confirmation therof, by holie Scriptures
alone. Now we are in like maner to speake of his
second coming, which wil be in great Maiestie, to
iudge the world, rendering to euerie one according
to their wel or euil deseruing, reward, or punishment
euerlasting. For althrough it be also certaine by our
Catholique faich, that euerie soule parting from the
bodie, immediatly receiueth an immutable sentence
of eternal saluation, or damnation; yet must there
be a general iudgement of al together, agreable to
the former particulars: that al may clearly see, the iu-
stice therof, the secrets of hartes being then to be re-
ueled: & presently withal, shal the same sentences
be put in execution, aswel in the bodies, as in the
soules; which vntil the day of general Resurrection,
are not felt in the dead bodies, but in the soules
only.

Eccle. 11.
v. 3.
Mat. 10.
v. 26.

As our Sauour
came first in
humiltie: so
he wil come in
Maiestie.

2 Of both which diuine Tribunals, holie Scriptures
afford abnudāt proofes, partly by examples of Goddes
proceedinges both towards the godlie, and the wic-

The particu-
lar Iudgement
is proued by
manie holie
Scriptures.

ked; the penitent and impenitent; and most clearly by expresse Prophecies and testimonies, that Christ our Redemer, is the appointed Iudge of the whole world, Angels and men. The first example of mankind (which most properly pertaineth to vs) was in Abel, the first man that dyed, whose cause God iustificating, after his death, shewed his state to be happy and blessed. And so he is the first in the Catalogue of Sainctes recited by S. Paul. And contrariwise, Caine for murdering of him, was cursed vpon earth.

An other example of particular iudgement, is proposed in holie Enoch yet liuing in bodie, who after three hundred sixtie fve yeares, was taken by God, to some place of rest and ioy, from the troubles of this world. The cause of which particular priuilege,

(besides Goddes prouidence, reseruing him for the Churches seruice in time of Antichrist) S. Paul signifieth saying [for before his translation, he had testimonie that he had pleased God.] Somtimes also God exerciseth iudgement vpon sinners by death.

As when [he cleane destroyed al liuing substance that was vpon the earth, from man, euen to beast, but only Noe, and those that were with him in the Arke.] And when [he rained vpon Sodome and Gomorha brimstone and fyre; deliuering iust Lot from that destruction.] So likewise [Pharaos, and his armie, were so ouerwhelmed in the red sea, that not

so much as one of them remained] but the children of Israel marched through the middest of the drie sea, & the waters were vnto them, as in steade of a wal, on the right hand, and on the left. Holie Iob testifieth, the iust iudgement of the wicked saying [the burning wind shal take him vp, and carie him away, and a whirle winde shal put him violently, out of his place.] Breifly that God geueth particular sentence at the death of enerie one, is cleare in the ex-

amples

Gen. 4.

v. 9. 10.

Heb. 11.

v. 4.

Gen. 4.

v. 11.

Gen. 5.

v. 24.

Heb. 11.

v. 5.

Gen. 7.

22. 29.

Gen. 19.

23. 24.

Exo. 14.

28. 29.

Iob. 27.

v. 21.

Lnc. 16. amples of [poore *Lazarus* and the rich glutton] of
 v. 22. S. [Iohn Baptist] the precursor of our Sauour and
 Mat. 17. [of Iudas the traitor] and of manie others whose sal-
 v. 12. uation or damnation is exprest in the holie Scrip-
 tures.

Act. 1. 3 And that neuerthelesse there shal be a general
 v. 18. Iudgement of al, is likewise testified in manie places:
 Nu. 16. & withal that Christ our Sauour is the Iudge. So the
 v. 32. Royal Prophet, in the second Psalme, describing
 Heb. 11.* Christes kingdome, concludeth with their happines,
 that shal be found his true seruantes, in that day of
 Ps. 2. wrath saying [When his wrath shal burne in short
 v. 13. time; blessed are al that trust in him] More clearly
 Ps. 49. in diuers other psalmes [God wil come (saith he)
 v. 3. 4. manifestly, our God, and he wil not kepe silence .
 6. Fyre shal burne forth in his sight; and round about
 him a mightie tempest . He shal cal the heauen from
 aboute, and the earth to discerne his people . And
 the Heauens shal shew forth his iustice , because
 Ps. 67. God is iudge . Behold he wil geue to his voice, the
 v. 35. voice of strength; geue you glorie to God vpon Is-
 rael; his magnificence & his power in the cloudes .]
 Christ him self by the penne of the same Prophet,
 Ps. 74. saith [When I shal take time, I wil indge iustices.
 v. 3. 4. The earth is melted, and al that dwel in it. I haue
 confirmed the pillers therof.] Againe the Prophet
 Ps. 75. saith to Christ [Thou art terrible, and who shal re-
 v. 8. 9. sist thee ? From that time thy wrath . From heauen
 10. thou hast made thy iudgement heard . The earth trem-
 bled, and was quiet (silent for feare) when God a-
 rose vnto Iudgemēt, that he might saue al the meke of
 the earth .] And because our Sauour practiseth mer-
 cie, especially in this life, and in the day of Iudge-
 ment, wil doe strict iustice : the psalmist calleth him
 Ps. 93. God of reuenge saying [Our Lord God of reuen-
 v. 1. ges, the God of reuenges, hath done freely (not
 fearing

The general
 Iudgement is
 often prophe-
 cied in the
 Psalmes .

fearing, nor respecting anie person) wil iudge freely and iustly. As therfore the wicked feare iudgement, so the iust (when their conscience is cleare) desire it. Wherupon the holie Prophet prayeth in iust zeale, saying: [Be exalted thou which iudgest the earth; render retribution to the proud. How long shal sinners o Lord; how long shal sinners glorie? Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnes therof. the fieldes shal be glad, and al thinges that are in them. then shal the trees of the woodes reioyce before the face of our Lord, because he cometh: because he cometh to iudge the earth. He wil iudge the round world in equitie: and peoples in his truth. Cloud & mist round about him; iustice and iudgment the correction of his seate. Fyre shal goe before him, and shal enflame his enemies round about. His lightnes shined, (that is shal most assuredly shine) to the round world: the earth saw, and was moued. the mountaines melted as waxe, before the face of our Lord: before the face of our Lord al the earth, the heauens haue shewed forth his iustice, and al peoples haue sene his glorie.] So certainly shal al these thinges come to passe that the Prophet speaketh as if they were past alreadie [The riuers (such as haue wattered true faith with good workes) shal clappe with hand: the mountaines (those that seeke heauenly thinges not earthly) together shal reioyce at the sight of our Lord, because he cometh to iudge the earth: He wil iudge the round earth in iustice, and the peoples in equitie. Our iust Lord wil cutte the neckes of sinners] al that to the end persist in sinne.

The same
great day is
foreshewed
by other Pro-
phets.

4. Other Prophets also forewarne vs of the same great day, most terrible to the wicked, and most ioyful to the blessed [Behold (saith Isaias) the day of our Lord shal come cruel and ful of indignation, & of wrath

v. 2. 3.

Psf. 95.

11. 12.

Psf. 96.

2. 3. 4.

5. 6.

Psf. 97.

8. 9.

Psf. 128.

v. 4.

Isa. 13.

v. 9.

of wrath, and furie, to bring the land to a wildernes,
and to destroy the sinner therof; out of it] which pro-
phecie was verified, in the destruction of Babilon,
as in the figure; but more exactly shal be fulfilled in
al the wicked at the day of Iudgement, as is more
cleare by the wordes folowing, fore-shewing the
signes that shal come before the last day [Because
(saith he) the starres of heauen and their brightnes,
shal not display their light; the sunne is darkned in
his ryfing, and the moone shal not shine in her light.
And I wil visit ouer the euils of the world (saith our
Lord by his Prophet) and against the impious their
iniquitie: and I wil make the pride of infidels to cease
and wil humble the arogancie of the strong.] Al
which was fulfilled in Babilon, in smal part, in com-
parison of that which shal be perfectly performed in
the whole world, when Christ shal iudge al. In like
maner the same Prophet speaketh againe, both of
the ruine of Babilon, and of the end of this transi-
torie and sinful world. [Behold (saith he) the name
of our Lord cometh from farre, his burning furie, and
heauie to beare: hislippes are filled with indigna-
tion, and his tongue is a deuouring fyre. Come nere
ye Gentiles and heare, and ye peoples attend; let the
earth heare, and the fulnes therof; the round world
and euerie spring therof. The heauens shal be soli-
ded together as a booke, and al their hoast shal fal
away, as the leafe falleth from the vine, and from the
figge tree.] In his last Chapter in plainer termes,
he saith [The hand of our Lord shal be knowne to
his seruantes, and he shal be wrath with his ene-
mies. Because loe our Lord wil come in fyre, & his
Chariots as a whirle wind; to render his furie in in-
dignation, and his rebuking in flame of fyre. Because
our Lord shal iudge in fyre, and in his sword to al
flesh; and the flame of our Lord shal be multiplied.

The concordance of Ieremie, and S. Iohn, Prophecying by word, & by fact, the destruction of the wicked.

I come that I may gather together (their workes, & their cogitations) with al Natiōs, & tongues & they shal come, & shal see my glorie.] Ieremie also prophesied the vtter destruction of Babilon, mystically signifying the like miserable end, yea farre greater miserie of the citie of the diuel, which is the vniuersal congregatiō of the wicked, opposite to the Citie of God; concluding in the very same maner concerning Babilon, as S. Iohn concludeth concerning the vniuersal companie of the reprobate, saying to the Leuite that should read his Prophecie to the people [When thou shalt haue finished reading this book (saith he) thou shalt tye a stone to it, & shal throw it into the midst of Euphrates: and thou shalt say So shal Babilon be drowned, and she shal not rise vp from the face of the affliction, that I wil bring vpon her; and she shal be dissolued.] Thus the Prophet. And the like wordes S. Iohn writeth of an Angel [Fallen, fallen is the great Babilon (so he calleth the diuels citie) which of the wine of the wrath of her fornication, made al Nations to drinke.] The like fact also, that [a stronge Angel, tooke vp as it were a great milstone, and threw it into the sea saying: with this violence, shal Babilon the great citie be throwne, and shal now be found nomore.] The Prophet Ioel foretellethe certaine terrible singes, which God wil send before the day of Iudgement saying [I wil geue wonders in heauen, and in earth; bloud, and fyre, and vapour of smoke. The Sunne shal be turned into darknes, and the Moone into bloud, before the great & horrible day of the Lord doth come.] Againe of the Iudgment it self, and of the place, God almightie saith [I wil gather together al Nations, and wil leade them into the valley of Iosaphat, and I wil plead with them there, vpon my people, and vpon mine inheritance Israel, whom they haue dispersed

v. 8.

Iere. 50.
15. 16.Ch. 51.
63. 64.Apoc. 14.
v. 8.Apoc. 18.
v. 21.Ioel. 2.
30. 31.Ioel. 3.
v. 2.

dispersed in the Nations, and haue deuided my land]
 by making schismes in his Church . Habacuc foresee-
 ing the cruel persecution of the faithful by Antichrist
 as one that resolueth to suffer all afflictions with pa-
 tience, to gaine euerlasting peace in the day of Iudge-
 ment, saith [I heard, and my bellie was troubled ;
 at the voice, my lippes trembled] to which natural
 infirmities, all men are subiect ; but by spiritual forti-
 tude, euerie one must say with the Prophet as folow-
 eth [Let rottennes enter in my bones, and swarme
 vnder me ; that I may rest in the day of tribulation,
 that I may ascend to our girded people] He calleth
 that last day, the day of tribulation, because none o-
 ther is comparable to it ; and the elect Sainctes , he
 calleth the girded people, because they feight man-
 fullie in [this life, which is a warfare vpon earth .]
 Sophonias prophecyng the destruction of Ierusalem,
 hath these wordes more perfectly to be fulfilled in
 the whole troupe of the wicked, then they were in
 the desolation of that one Citie [their siluer (saith
 he) and their gold, shal not be able to deliuer them
 in the day of the wrath of our Lord ; in the fyre of
 his ielousie, shal all the earth be deuoured, because
 he wil make consummation with speede to all that
 inhabite the earth .] In like sort prophesyeth Zacha-
 rias of the destruction of Ierusalem, and ioyntly, &
 that more especially, of the final ruine of all the wic-
 ked saying : [Our Lord my God shal come, and all
 the Sainctes with him . And it shal be in that day,
 there shal be no light, but cold and frost . And there
 shal be one day which is knowne to our Lord, not
 day nor night ; and in the time of the euening, there
 shal be light] signifying, that after that day, there
 be no more dayes and nightes, but perpetual night
 to the damned, and perpetual day to the blessed .

Most planly saith Malachias [Beshould the day shal

come kindled as a furnace, and al the proud, & al that doe impietie, shal be stubble, and the day coming shal inflame them, saith the Lord of hosts, which shal not leaue them roote, and spring.] For during this life there stil remaineth the roote of Goddes grace, whereby sinners may repent, if they wil, and bring forth fruite worthie of penance. but after death the doare of grace, and consequently of repentance is shutte for euer.

During this life al sinners may repent, but they that dye in mortal sinne are eternally impenitent.

Our Lord hath foretold that the Iudgement wil be strict & terrible.

5 In the new Testamēt we are oftē & more clearly forwarned to expect & be readie for Christ our Redemer his coming to iudge: not only at the death of euerie one, but also at the end of this world in his general Iudgement. Our Sauour him self presupposing that the Iewes knew, or ought to know, this necessarie point of beleife, told such as beleued not in him at his first coming, how hard it wil be with them, when he shal come to iudge, saying: [to the cities of Corozaim, Bethsaida, and Capharnaum] that [it shal be more tollerable to Tyre and Sidon, and to the land of Sodom, in the day of Iudgement, then for you.] That also [the men of Niniue, and the Queene of Saba, shal condemne the Iewes] that liued in his time. Contrariwise, to those that contemning the world, folow him, he said: that [you which haue folowed me in the regeneration when the Sonne of man shal sitte in the seate of his Maiestie; you also shal sitte vpon twelue seates, iudgeing the twelue Tribes of Israel.] Discourfing also with the quareling Iewes, he auoucheth his auctoritie of the vniuersal Iudge, saying [the Father hath geuen al iudgement to the Sonne, that al may honour the Sonne, as they doe honour the Father. And he hath geuen him power to doe iudgement, because he is the Sonne of man.] An other time his Disciples demanding, what signes shal be of his coming to iudge, and of the cousumption

He told to his Apostles fise signes, which

Heb. 6.

v. 2.

Mat. 11.

v. 22.

Mat. 12.

v. 41.

Mat. 19.

v. 28.

Io. 5. v.

22. 23.

27.

mation of the world, he told them these five. First

shal come be-
fore the day of
Iudgement.

Mat. 24. that [manie false prophets (or preachers) shal come,
. 3 . 4 . and shal seduce manie] and procure warres & per-
secution against the faithful [but the end is not yet .]

1.

Secondly, that notwithstanding persecution [his Go-
4 . spel shal be preached in the whole world, for a testi-
monie to al Nations : & then shal come the consum-
mation] yet not immediatly, but shortly after . Third-

2.

ly (not long before the end of the world) there shal
be great decay of faith and Religion, and publique
practise of abominable heresies, which our Sauour
calleth [*Abomination of desolation .*] S. Paul calleth it

3.

5 . *Thef.* [*Apostacie, or Revolt*] to be made by Antichrist, and
extreme persecution, greater then euer before or af-
. v . 3 . ter .] Fourthly [for the elect, the daies of this greatest

Mat. 24 . persecution shal be shortned] Antichrist being so-
. 21 . denly destroyed, when he shal haue reigned fourtie

4.

2 . two monethes, that is, three yeares and a half .

Apoc . Fifthly that [after the tribulation of those daies, the

5.

3 . v . 5 . Sunne shal be darkned, the Moone shal not geue her
Mat. 24 . light ; the Starres shal fall from heauen, and the po-
. 29 . wers of heauen shal be moued .] Besides these, S.

Two other
signes.

Apoc . 11 . Iohn hath prophecied a Sixt signe, that [two wit-
. 3 . nesses (which by conference of other holie Scrip-
tures, are proued to be Enoch and Elias) shal come

6.

in the time of Antichrist ; and shal prophecie, a
thousand, two hundred, sixtie daies (which is almost
three yeares, and a half) cloathed with sack-cloath ;

shal be slaine by the beast] Antichrist [and after
three daies and a half, they shal rise from death, and

ascend into heauen .] Manie holie Scriptures testifie

7.

also, an other signe to come neare to the end of the
world ; that the whole Nation of [the Iewes, shal

be conuerted to Christ .] Shortly after these signes,
shal come the last day, very sodenly, when men doe

not think of it .

The forme of
the general
Iudgement.

6 Our Sauour also describeth in general, the forme of the Iudgement . that [the signe of the Sonne of Man (doubtles the Glorious Crosse) shal appeare in the cloudes before him, coming in much power, & Maiestie] the Angels instantly bringing al men in their reuiued bodies, and setting the blessed on his right hand, and the wicked on his left hand ; he wil say to al on his right hand : Come ye blessed of my Father, possesse you the kingdome prepared for you from the fundation of the world] reciting the reason of his sentence to be the performing of the workes of mercie and to them at the left hand, he wil say, [get ye away from me ye cursed into fyre euerlasting, which was prepared for the diuel and his Angels] because ye haue not done workes of mercie [& these shal goe into punishment euerlasting ; and the iust, into life euerlasting .] Againe our Lord in the last night of his Passiion, said to Caiphaz and other persecuters [Hereafter ye shal see the Sonne of man, sitting on the right hand of the power of God, & coming in the cloudes of heauen .]

Al are admonished to be readie when our Lord shal come to Iudge.

7 immediatly as our Lord was ascended into heauen ; two Angels appearing in white garmentes, testified to the beholders, that [he shal so come, as they haue seene him going into heauen .] S . Paul preaching to the Athenians, declared, that [God denouñceth vnto men, that al euerie where, ought to doe penance ; for that he hath appointed a day, wherein he wil iudge the world in equitie, by a man whom he hath appointed] plainly teaching, that our Sauour Christ as man, is constituted Iudge of al ; quick, & dead ; good, and euil . [For whether we liue (saith S . Paul) we liue to our Lord ; or whether we dye, we dye to our Lord : therefore whether we liue or dye, we are our Lordes . For to this end, Christ died and rose againe, that he may haue dominion, both of the

Am . 4 .
12 . M .
4 . v . 6 .
Mal . 4 .
6 . Rom .
v . 26 .
Mat . 41 .
v . 30 .
Mat . 25 .
v . 33 .
35 .
41 .
46 .
Mat . 26 .
v . 64 .
Act . 1 .
11 .
Act . 17 .
v . 30 .
2 . Tim . 4 .
v . 1 .
Rom . 14 .
v . 8 . 9 .
10 .
12 .

Thes. of the dead, and of the liuing. For we shal al stand
v. 16. before the Iudgement seat of Christ:] Therefore e-
Thes. uerie one of vs, for him self, shal render account to
v. 2. God. For our Lord him self, in commandement, &
in the voice of an Archangel. and in the Trumpet of
Thes. God, wil descend from heauen. The day of our Lord
v. 10. shal come, as a theefe in the night. For when they
shal say, peace and securitie, then shal sudaine de-
struction come vpon them, as the paines to her that
is with child, and they shal not escape: when he shal
come to be glorified in his Sainctes, and to be made
meruelous in al them that haue beleued.]

8 S. Peter also foreseing in spirit of prophecie, that
certaine heritikes, in the latter daies wil denie the Re-
surrectiō, & general indgemēt; warneth al to be mind-
ful, what the Prophets, Christ him self, & his Apostles
2. Pet. haue taught [knowing this first (saith he) that in
3. v. 2. the last daies shal come mockers in deceit, wal-
king according to their owne concupiscenses saying:
Where is his promise, or his coming? For since the
time that the Fathers slept, al thinges doe so perseuer
from the beginning of creature] To which vaine Ar-
gument the Apostle answereth, charging them with
v. 6. wilful ignorance: shewing that [as the world was
once ouerflowed with water; so it shal be destroyed
by fyre] at the day of Iudgement [that with our Lord
a thousand yeares, are as one day. our Lord slack-
eth not his promise, as some doe esteeme it, but
doth patiently, not willing that anie perish, but that
al returne to penance. And the day of our Lord shal
come as a theefe, in the which, the heauens shal
passe with gerat violence: but the Elementes shal
be resoluēd with heate; and the earth, and the wor-
kes which are in it, shal be burned.] Likewise
S. Iohn exhorteth to abide in the doctrine, which
is alreadie deliuered, and receiued; and not to har-
ken to

There w^t
come Here-
tikes that wil
denie the Re-
surrection and
Iudgement.

ken to new maisters [Now litle children (saith he) 1. Io. 3.
abide in Christ, that when he shal appeare, you may v. 28.
haue confidence & not be confounded of him in his
coming.]

Diuels shal al-
so be iudged.

9 S. Iude teacheth also expressely, that Angels are
subiect to this general Iudgement; & that such as did
reuolt from God, shal then haue a further sentence
besides that is geuen alreadie saying [The Angels
which kept not their principallitie, but forsooke their
owne habitation, he hath reserved vnder darknes in
eternal bondes, vnto the Iudgement of the great
day.]

Mat. 8.
29. 1. 0
6. v. 3.
Iud. v. 6.

Christs exalta-
tion shal be
complete al
the day of
Iudgement.

10 That day shal our B. Saviours exaltation, be
fully complete. Then wil he also make complete, the
glorie of al his Sainctes, making them a kingdome
euerlasting. [Behold he cometh (saith S. Iohn) 1. Io. 3.
with the cloudes, and euerie eye shal see him, & they
that pricked him (crucifying him) & al the tribes of the
earth (that are his enemies) shal bewaile them selues
vpon him. The kinges of the earth, and Princes, &
Tribunes, and the rich, and the strong, hidde them
selues (in vaine so endeuoring) because the great
day of their wrath is come. And so shal it be pro-
claimed by Angelical [Trumpet, and loude voices,
that (not only the Empereal heauē but also) the king-
dome (of this world) is made ouer Lordes, and his
Christes, and he shal reigne for euer, and euer.

Apoc. 1.
v. 7.

Apoc. 6.
v. 15. 17

Apoc. 11.
v. 15.

Amen.

*God the Holie Ghost (with the Father & the Sonne)
inspireth & sanctifieth the Church, & al true mem-
bers thereof.*

ARTICLE. 29.

The significati-
on of the word
Holie Ghost.

SO much more necessarie it is to declare this Ar-
ticle, of our beleefe in the Holie Ghost: because
manie

manie hauing in some competent sort, learned the former Misteries, concerning the creation of the world, & Redemptiō of man; yet haue so smal know-
 ledge of this, which more particularly pertyneth to sanctification; that if they be demanded, as certaine
 Act. 19. Ephesians were, by S. Paul [whether they haue re-
 v. 2. ceiuēd the Holie Ghost] perhaps they wil answer as those did [Nay; neither haue we heard, whether there be a Holie Ghost] wheras al Christians, are bound to know, that the Holie Ghost, is the third Person of the B. Trinitie. From whom, equal with the Father & the Sonne, the Church, and the members rherof, receiue al godlie inspirations sanctifications, and other spiritual giftes. For albeit the name Holie Ghost, or Holie Spirit, generallie taken, may signify glorious Angels, or blessed soules, for they are holie spirits: yet being expresse without limitation of Angel or man, when it is absolutly said, [the Holie Ghost] or [the Holie Spirit] it properly and only signifieth the most eminent holie Spirit, God the Creator of al other spirits. And so it is common to al three persons of the B. Trinitie. But for distinction of the same diuine Persons, this name *Holie Ghost*, in a strict sense, is appropriated to the third Person only; which proceeding from the Father, and from the Sonne; is personally and really distinct from them both, being al in nature one God, in persons three, al equal, coeternal, and consubstantial, as is before declared in the Article of the B. Trinitie. Wherfore hauing considered the former workes of God, which (as likewise al others done in his creatures) being common to the whole B. Trinitie, are by vse of holie Scriptures, appropriated to the Father, and to the Sonne: now we are in like maner (by his grace of whom we speake) to shew other diuine workes appropriated to the Ho-

It is appropriated to the third Person of the B. Trinitie.

lie Ghost. How through his gracious inspirations, Goddes seruantes haue euer bene, and shal be illuminated in knowlege of truth, and sanctified with holines of life.

Al knowlege
natural and su-
pernatural, is
Gods gift.

2 Of innumerable examples, a few may suffice, as wel concerning knowlege of natural thinges, as of supernatural. Adam not only in the state of innocēcie, knew the natures of beastes [geuing them names agreable therto] and that the first [woman was taken out of man] but also after his fal by new inspiration he [called the same woman Eua] mystically signifying, that a woman (the B. Virgin Mother of God) should be the Mother of al the liuing. For she is the singular woman [that hath brused the serpentes head] not Eue, who was the mother of al that dye, and a special occasion of death. [Enos (by like instinct of the Holie Ghost) inuocated the name of our Lord.] Abraham knew that the Egiptiaus would take his wife, and by what meanes, both his owne life, and her chastitie, should be preserued. His seruant Eliezer foresaw what the maide would answeare that should be wife to Isaac. Rebecca the same woman, directed her sonne Iacob how to obtaine his Fathers blessing, and inheritance. Ioseph had significant dreames; and interpreted the dreames of the two Eunuches, and of Pharaο. Iacob prophesied of al his sonnes. Iob was learned and holie. Moyse writ the Historie of thinges past, aboue two thousande yeares before he was borne. It shal not neede to speake of his singular knowlege of greatest Misteries, comprising manie in two Canticles. Al these & manie moe receiued both knowlege and sanctitie of the Holie Ghost, not by natural witte, nor by only humane industrie. But as the Royal Psalmist singeth [The voice of our Lord] God the Sonne, being the word of God the Father [the voice of our Lord]

proceeding 3. 4. 5.

Gen. 2. 7.

20. 23.

Gen. 3.

v. 20.

Gen. 4.

v. 26.

Gen. 12.

v. 12. 13.

Gen. 24.

v. 14. 18.

Gen. 27.

v. 8.

Ch. 39.

v. 8.

Ch. 4. v. 8.

Ch. 41.

v. 16.

Ch. 49.

Exo. 15.

Dent. 32.

Pf. 28. v.

proceeding from them both, which is the Holie Ghost
[vpon waters] the God of Maiestie hath thundred;
v. 7. 8. our Lord vpon manie waters : the voice of our Lord
in power, in magnificence, breaking Ceders ; the
voice of our Lord deuiding flame of fyre , shaking
the desert preparing hartes (swift dear) In his Tem-
ple al shal say glorie .] Againe the same Psalmist
acknowleging that he receiued the spirit of Prophe-
cie by the inspiration of the Holie Ghost, saith
Ps. 44. [My hart hath vttered a good word : my tongne is
v. 2. the penne of a Scribe that writeth swiftly.]

3 Concerning also sanctification, the same Pro-
phet describeth the Church, being enriched with the
Ps. 67. giftes of the Holie Ghost ; to be as [a fatte moun-
v. 16. 17. taine . a mountaine crudded as cheesc] vnited in
her godlie members [wherein it hath pleased God to
dwel euen to the end .] For which meruelous wor-
kes of the Holie Ghost, making men new in spirit ,
al are inuited to [sing to our Lord a new song ; be-
cause he hath done meruelous thinges .] Confor-
mable hereto saith the wise man [The Spirit of our
Sap. 1. Lord hath replenished the whole world : and that
v. 7. which conteyneth al thinges, haith the knowlege of
voice .] Of the voice of the Holie Ghost, speaking
of the Church, the Prophets make frequent mentiō .
Is. 6. [Manie peoples (saith Isaias) shal goe and shal say,
v. 8. Come, and let vs goe vp to the mountaine of our Lord
and to the house of the God of Iacob : and he wil
teach vs his wayes, and we shal walke in his pathes .
Act. 28. I heard the voice of our Lord (the Holie Ghost saith
v. 25. S. Paul) saying , whom shal I send ; and who shal
Is. 34. goe for vs ? Search ye diligently in the booke of our
v. 16. Lord, and read : because that which procederh out
of my mouth, he hath commanded, and his Spirit ;
the same hath gathered them. Come ye to me and
Is. 48. v. heare this : I haue not spoken in secret from the be-
ginning

Iustification &
sanctification,
are greater
giftes of God:
and are appro-
priated to the
Holie Ghost.

ginsing; from the time before it was done. I was there, and now the Lord God hath sent me. & his Spirit. Is the Lord thy God, that teach thee profitable things, that governe thee in the way that thou walkest.] It would be endles to recite al that pertaine to this purpose in the Prophets : and is nedeles in so certaine a doctrine. Let the wordes of Ioel serue for the rest speaking of the coming of the Holie Ghost to the Apostles : [It shal be after this, I wil poure out my Spirit vpo al flesh : & your sones & your daughters shal prophecie, your Ancients shal dreame dreames, and your yong men shal see visions : yea and vpon my seruants, and handmaides, I wil poure out my Spirit.] The same did Amos Prophecie in fewer wordes, the Holie Ghost saying by him [I raised vp of your sonnes to be Prophets, and of your yong men Nazarites. Is it not so, o children of Israel saith our Lord. Signifying, that as in the old Testament there were Prophets that taught the truth, and Nazarites that professed a special state of life, absteyning from wine, and al delicious drinckes : so in the New Testament, there should be both true Pastors to teach al truth, and votarie religious persons, which embrace, and obserue Euangelical counsels, by inspiration and operation of the Holie Ghost.

Sanctifying
grace is more
abundant in
the new Testa-
ment.

4 For this is that mightie power and vertue, which Christ our Sauour said his Father had promised to send : for which [he comanded his Disciples, to tarie & expect in Ierusalem, til they should be endued therewith] which strength being geuen them, they were not the affraid [to goe as sheepe & lambes in the midst of wolues. without solicitude how to answer persecutors, alwayes confident in that our Saniour hath taught, that it is not the weake and fraile man, that speaketh but the Holie Ghost [the Spirit of the heauely Father that speaketh in the] This is that

[power of

Ioel. 2.
v. 28.
29.

Amos. 1.
v. 11.

Ioan. 14.
v. 26.

Mat. 19.
v. 12.

Luc. 24.
v. 49.

Mat. 10.
v. 16.

Mar. 13.
v. 11.

Luc. 21.
v. 15.

Mat. 1. wer of the most high, which came vpon the B. Vir-
 gin, ouershadowed her] and wrought the most B.
 . 35. Incarnation of the Sonne of God. This is the power
 of al powers, that worketh in nature, aboue the
 Mat. 12. course and power of al creatures. In this power [our
 . 28. Saulour him self as man, cast diuels out of men.] With
 . 11. this Holie Spirit, al the faithful which were together
 . 20. in Ierusalem were replenished] both with confirma-
 Act. 2. tion, and augmentation of sanctitie; and also with
 . 1. 4. miraculous power [to speake with diuers tongues,
 according as the same Holie Ghost, gaue them to
 speake.] S. Paul likewise (being conuerted) recei-
 ued the same effectes of graces, both sanctifying, &
 enabling him to work miracles. Whereupon he saith
 . Thes. [Our Gospel hath bene to you, not only in worde,
 . v. 5. but in power also, and the Holie Ghost] though iu-
 stifying grace, and sanctitie, be the principal, and
 most necessary gift, and therefore the same Apostle
 . Thes. saith [God hath not called vs into vncleannes, but
 . v. 7. into sanctification] because sinne may consist, with
 other power of auctoritie, prophecying, working
 miracles, and the like; but not with sanctification.
 Therefore (saith he) he that despiseth these thinges,
 despiseth not man but God: who also haith geuen
 his Holie Spirit in vs.

Two kindes of
 grace thone
 called only
gratia gra-
tis data:
 thother also
gratum fa-
ciens.

5 And because Gods goodnes often offereth his
 grace to euerie one, the Apostle admonishethal, to
 accept and cooperate therwith, without resistance
 . Thes. [the Spirit (saith he) extinguish not: Prophecies
 . v. 19. despise not. there are diuisions (or varieties) of gra-
 . 20. ces, but one Spirit. there are diuisions of ministra-
 . Cor. tions: but one Lord. there are diuisions of opera-
 . 2. v. 4. tions, but one God, which worketh al in al. And
 . 6. al these thinges worketh one and the same Spirit,
 . 1. diuiding to euerie one according as he wil. that
 which euerie one hath receiued, in that must he la-

Mans coopera-
 tion is requi-
 red with Gods
 grace.

boure.] So must the whole bodie of the Church and euerie member [Kepe the good depositum by the Holie Ghost, which dwelleth in vs.] S. Peter speaking of the assured truth which is in the whole Church grounded his assertion in this, that God by inspiration hath reuealed the same truth to some special seruants of his, to instruct the rest, saying: [the holy men of God spake inspired with the Holie Ghost.] And S. Iohn speaking of euerie particular faithful soule, grounded in true faith which he hath not of him self, but by the gift of the Holie Ghost saith [It is the Spirit, which testifieth that Christ is the truth.]

2. Tim.
v. 14.2. Pet.
v. 21.1. Io.
v. 6.

The vniuersal Church consisteth of holie Angels, & other glorious Sainctes, with the faithful in earth: of al which Christ as Man, is the Head.

A R T I C L E . 30 .

Christ is Head
of the vniuer-
sal Church:
and of al men
liuing in this
world, but not
of the damned.

OF al the workes, and creatures of God, his Church is most principal; cōprehending two partes. the one triumphāt in heauē, cōsisting of glorious Angels, and other Sainctes, which haue vanquished the world, the flesh, and the diuel. the other part being yet in warfare against the same enemies, is therefore called Militant. Of both these partes; & also of other men, so long as they liue in this world, Christ as Man is the immediate Head vnder God. For better explication wherof we may obserue fīue distinct sortes of members, diuersly vnited to Christ our head, and in him, each to others. The first and most excellent sort, are those who are vnited to our B. Sauour in eternal glorie. The second, which being yet mortal, are vnited to him by the perfect vertue of Charitie, and iustifying grace. The third, which are vnited by true faith, but without good workes. The fourth, which are in possi-

bilitie

Io. 10. 16.

bilitie, and shal be vnited: but are not for the present actually. The fifth, which are also in possibilitie to be vnited, so long as they are in this transitorie life: but wil neuer be actually vnited. For Christ our Lord is also their head and Sauour, hauing redeemed them meritoriously, though not effectually, as S. Paul distinctly teacheth saying [Our Lord is the Sauour of al men, especially of the faithful.] And S. Iohn saith: [Christ is the propitiation for our sinnes, and not for ours only, but also for the whole worldes.] But after the death of the reprobate, Christ is their Iudge, hauing redeemed them among the rest of al mankind, but is not their head anie longer, because they are vtterly cut of, and are out of al possibilitie to be vnited. Yet for so much, as the two last sortes are not actually vnited to Christ nor actual members of his mystical bodie the Church; we are not to speake more of them in this present Article. Only we are to shew, that the triumphant part (conteyning al the glorious Sainctes) & the militant, contening both the iust (aswel in Purgatorie, as in earth) and other faithful though not iust; doe make one vniuersal bodie with Chrst our Lord head therof.

Yet is Iudge
both of the
blesed, and
damned.

2 Which may be declared by manie holie Scriptures; namely by the vision of the Patriarch Iacob, who [saw in his sleepe, a ladder standing vpon the earth, and the top therof touching heauen; the Angels also of God, ascending and descending by it, and our Lord leyning vpon the ladder. And when he was awaked out of sleepe, he said: Indeede our Lord is in this place and I knew not. And trembling he said: how terrible is this place. this is none other but the house of God, and the gate of heauen] whereby is euident, that the militant part of Goddes Church, on earth, and the triumphant in heauen, is one house, conteyning

That Christ is
Head of the
whole
Church, tri-
umphant and
militant, is
proued by ho-
lie Scriptures.

conteyning mortal and immortal persons, our Lord as head and Maister of both, reigning in both, as appeareth by his leyning on the ladder, which touched both heauen and earth. Al which the wise man (refuting this vision) calleth the Kingdome of God laying: that [wisdom conducted iust Iacob, fleeing his brothers (Esau) wrath, by the right wayes; & shewed him the Kingdome of God.] Also the special numbring of Goddes people, aswel in the desert, expecting to possesse the promised land of Chanaan, as returning from the captiuitie of Babylon, vnto the same land estsones promised, & after seauentie yeares restored, doth represente the two estates of one and the same Church, first militant, and finally, triumphant, in the meane time some blessed members resting in possession of eternal glorie; others laboring in hope to enioy the same heauenly kingdome.

Confirmed by
other figures &
prophecies.

3 Manie like figures doe resemble this one Mystical bodie, the citie of God; which is verie largely described in a vision to Ezechiel the Prophet, & written by him in his nine last chapters alluding to the restoration of Ierusalem, after the captiuitie of Babilon. but so describing a Temple to be reedified, as farre excelleth, not only that which was built by Zorobabel vpon the old ruines, but also Salomons first Temple, and that also which was enlarged, adorned, & enriched, by Herod Ascalonites; but must therefore needes be vnderstoode of the whole Church of God, partly in the old Testament, more amplie in the new, but most fullie and complete, in the state of glorie. And therefore the whole description seuerally perreyning to diuers partes, sheweth that al is one perfect bodie. For where the Prophet saith: that [the Spirit of God brought him into the land of Israel] he signifieth that he being then personally present in *Chaldea* nere to Babilon, his vision imported what should

Sap. 10.

v. 10.

Nu. 1.

2. ad 4.

Ch. 3.

14. Ch.

v. 51.

33. v. 1.

Ec.

1. Efd.

v. 1. ad

Ezech.

41. Ec.

Ch. 40.

v. 1.

should be done in the land of Israel. Where he addeth [and left me ypon a mountaine] he vnderstandeth Mount Syon wheron the Temple stooode, but saying [exceding high] hath an higher sense then cā be verified of Mount Sion, not being so extraordinarie in height. Where the [ascent to the gates of the vtter wal, had seauen steppes, and the ascent to the gates of the inner wal had eight] it wel signifieth the greater perfection required in the New Testament, then in the old. And the inner court into which those gates gaue entrance, represented the court of heauen. Likewise in the whole description, and in the conclusion knitting vp al, and saying: [these are the names of the Tribes. these shal be the first fruietes of the Sanctuarie, of the Preistes. these are the measures of the citie. this is the land which you shal diuide by lotte, to the Tribes of Israel.] It is euident that the old Testament had these thinges as figures of the new; and the Mysteries in the new Testament are representations of greater thinges in heauen. As namely Christ himself the Head of this vniuersal Church, was in the old Testament only in figure, prefigured by diuers persons, Sacrifices, Sacramentes, and other thinges. In the new Testament he came really in bodie, but mortal in infirmities, his glorie hidden, stil remaineth in the B. Sacrament, but inuisible. In heauen he the self same is in glorie, and most visible: filling al with his Maiestie. As yet vntil the end of this world there shal be manie *viatores* wayfaring holie persons, seruants of God in this time of warfare. In the end al members of the Church shal be *comprehensores* participating glorie: which [now doe see as in a glasse, & shal then see face to face] then shal there not be these two names of militant and triumphant Church, for al shal be triumphant: not two names of one Citie as now there are,

The old Testament prefigured the new: and the new resembleth the state of glorie.

but one. For [the name of the Citie (saith this holie Prophet) from that day : *Dominus ibi*, our Lord *Ch. 48. v. 35.* there.] Signifying that to be the perfect complet Citie of God, where our Lord is visible, and glorious lightning al.

The triumphant and the militant Church is one intire bodie vnder one head: Christ.

4 Which S. Iohn in a like vision, declareth saying: [Night shal be nomore, & they shal not neede the light of lampe, nor the light of the sunne: because our Lord God doth illuminate them: and they shal reigne for euer and euer.] Generally al those places of holie Scripture which shew that our Saviour Christ, is Head of al the Church militant & triumphant; doe proue withal that both these estates of the Church are but one bodie [one flocke, as hauing one head, one Pastor] the lambe that shal ouercome al firsce enemies that fight against him: because [he is the Lord of Lordes, and King of Kinges] and they (shal also ouercome al enemies) that are with him called elect, and faithful.] For which victorie [God hath also sette the same Iesus Christ] our Sautour [aboue al Power, and Domination, both in this world and in heauen: and hath made him Head (not ouer part, but) ouer al the Church which is his bodie, (not bodies) the fulnes of him which is filled al, in in al] being made the ful and perfect head by his dominion ouer the whole bodie. *Apoc. 2. v. 5. Ioan. 10. v. 16. Apoc. 17. v. 14. Ch. 19. v. 16. Ephes. 1. v. 23.*

The militant Church conteyneth two general members: the Cleargie, and Laitie; vnder one visible head.

ARTICLE. 31.

The vniuersal Church is the most complete, and most excellent Armie.

BY how much an Armie is more or lesse furnished with necessarie men, money, and munition; better or worse sette in batle ary; so is it in

it in it self stronger or weaker, more or lesse pleasant to behold; and to the enimie more or lesse terrible. The whole Church of God is an Armie most complete, most puissant, most glorious, and most terrible to the contrarie confused conuenticles of the diuel. Of this whole perfect Armie, we haue begunne to sheake in the precedent Article; shewing that during the course of this world, it conteyneth two patres Triumphant & Militant, yet is al one bodie, and hath one head. To the more principal part which is the celestial Ierarchie, and heauenlie Armie; Salomon, or rather Christ him self by the name of Salomon, saith [Thou art al faire o my loue, and there is not a spot in thee.] In the end also the same shal be said of the whole bodie, when [Christ shal present to him self (as S. Paul teacheth) a glorious Church, not hauing spot, or wrinkle, or anie such thing, but shal be holie and vnspotted.] Now that this glorious Armie is most beautiful, most strong, and most terrible to al damned reprobates, may be more conueniently auouched, then with needles proofes further demonstrated.

2 But that the other part also is the most holie, most fayre, most strong, and euerie way the most excellent Armie, that can be in earth; and absolutly inuincible, we shal in seuerall chapters folowing declare, by holie Scriptures. And first ingeneral, as Christ hath said to his Triumphant spouse [thou art al fayre o my loue, and there is not a spot in thee] so he said to the part as yet militant: [thou art fayre o my loue, sweete and comlie, as Ierusalem, terrible as the armie of a campe sett in aray.] For albeit this militant Church be not al fayre, and vnspotted, as the triumphant is: yet it is truly called [fayre] by remission of sinnes [the beloued] of Christ our Redeemer: [sweete] by infused vertues, Faith, Hope, Cha-

The triumphant Church is al fayre without spotte.

The militant Church is fayre, but not al fayre, yet the fayrest of al Congregations in earth.

part. I. AN ANKER OF
 ritie, Religion, with al moral vertues, and giftes;
 [counsell] composed of requisite wel ioynd members,
 persons of al sortes and degrees, adorned with va-
 rieties of spiritual furniture: [as Ierusalem] strongly v-
 nited & walled [terrible] to al enemies [as the armie of
 a campe sette in aray] fenced within and without, with
 internal vertues, and external behauour, [armed
 with two swordes] [spiritual and temporal; [brother
 holpen of brother] a most strong citie] two camps in
 one; the Cleargie and Laitie, as two armes, & two
 shoulders, but one bodie vnder one head.

The Cleargie
 and Laitie as
 two armes, &
 two shoulders
 of one dodie,
 vnder one
 head.

Proued by the
 law of nature,
 and of al nati-
 ons.

3 Which distinction, of spiritual and temporal sta-
 tes, with their distinct functions, and powers, is so
 necessarie for vniforme gouernment in al cities,
 kingdomes, and common welthes, (by reason that
 men consist of soules and bodies) that also heathen
 Infidels by instinct of nature, and law of al nations,
 haue these offices of Preistes, and ciuil Magistrates.
 So holie Scriptures reporte, that in Egypt were preistes
 [Putiphar the preist of Heliopolis.] of such estima-
 tion, that his daughter was thought a meete wife for
 Ioseph, being made gouernour of the land, next vn-
 der the king. There also [the Preistes were not on-
 ly endued with landes, but also had a lowance in the
 time offamine and scarcitie of corne, out of the com-
 mon barnes, and were not driuen to sel their posses-
 sions, as the people did; so that in the whole land of
 Egypt the fift part of al fruietes was payed to the king,
 sauing the land of the Preistes, which was free fro this
 condition.] And by this meanes the preistes not nee-
 ding to trauel corporally for their liuing, had leasure
 to studie, & became great Mathematicians; & manie
 of them with al, were Magicians: as they were also
 Idolaters, seruing false gods. In like maner al coun-
 tries had preistes conformable to their Goddes, and
 pretended religions. For where is no preist, no sa-

Where is no
 Preist, or no
 Sacrifice, is no
 Religion.

crifice

Lue. 22
 v. 38.
 Pron. 18
 v. 19.

Gen. 41.
 v. 45.

Gen. 47.
 v. 21.

26.

Exo. 21
 v. 16.

crifice: there is no religion, no God.

Exo. 3. 4 But especially among the faithful from the be-
1. 1. ginning were alwayes true Preistes. The first borne
 and head of euerie familie was a Preist; vntil God
 chaunged that course, geuing a written law to his
 peculiar people, the children of Israel, by the hand
 of Moyse: as appeareth by the same law where God
Nu. 1. 2. commanded Moyse saying: [Take the summe of the
 whole assemblie of the children of Israel by their
 kindreds, and houses, and the names of euerie one
 whatsoeuer, of the male sexe] yet with exception
7. 49. saying [Number not the tribe of Leui; neither shalt
10. thou put the summe of the with the children of Israel:
 but appointe them ouer the tabernacle of testimonie,
 and al the vessel therof; and whatsoeuer pertyneth
31. to the ceremonies. they shal carie the tabernacle,
 and al the furniture therof: and they shal be in the
 ministerie, and shal pitch round about the taber-
 nacle. When you are to goe forward, the Leuites
 shal take downe the tabernacle: when you are to
2. Reg. campe, they shal sette it vp: what stranger soeuer
6. v. 6. 7. (of anie other tribe) cometh to it he shal be slaine.
Nu. 1. 1. And the children of Israel (the other tweule tribes)
2. 52. shal campe euerie man by his troupes, and band,
3. and hoste. Moreouer the Leuites shal pitch their
 tentes round about the tabernacle, lest there come
 indignation vpon the multitudes of the children of
 Israel, and they shal watch in the custodies of the
 tabernacle of testimonie.] Thus the offices of the Le-
Nu. 2. 2. uites were designed in general. And after the setting
4. 10. of them and al the rest of this campe in aray, the Le-
7. 18. uites euer in the midst of the whole armie, & subor-
5. dinated to Aaron; God particularly signifieth the
 disanulling of Preistes, and cleargiemen in al other
Nu. 3. 3. tribes, which hitherto were the first borne, saying ex-
9. 12. pressly [I haue taken the Leuites from the children of
11. 45.

In Goddes
Church before
the written
law, the first
borne of al fa-
milies were
Preistes.

Thenceforth
onlie the tripe
of Leui were
cleargie men.

And in that
tribe, onlie the
familie of Aa-
ron was ca-
pable of preist-
hood.

Israel, for euerie first borne; and the Levites shal be mine. More particularly concerning preistes the highest order of al the Levites, our Lord said to Moy- ses [Take vnto thee Aaron thy brother with his son- nes, from among the children of Israel, that they may doe the function of Preisthoode vnto me.] Againe to signifie that not only vocation, but also ordina- tion, and diuers consecrations, for diuers orders, were to be made [our Lord commaunded Moy- ses to take Aaron and his foure sonnes, and by prescripte different maners of anointing, & with diuersitie of Ceremonies, to consecrate Aaron High Preist, and his sonnes preistes. The other Leueites were also orday- ned by a prescript forme, and ceremonial rite, & then imployed to their seuerall offices in the tabernacle of couenante.]

Nu. 8.

16. 18.

Exo. 28.

v. 1.

Leuit. 8.

v. 2. 6.

Nu. 8.

6. 7. 6.

Al the other
tribes were
subiect to the
Cleargie in spi-
ritual causes.

5 Al other tribes were the Laitie, or people of the self same faith and religion, with the Preistes & other Levites, but remaining in their temporal state, were also disposed in the campe of Gods Church, some in auctoritie, others in subiectiō, manie in both, in respect that they were subordinate superiors to some, and subiectes to others. And for most part one was supreme of temporal persons, and causes, but in spiritual causes these were al subiect to spiritual su- periors. So was Iosue by Gods ordinance made suc- cessor to Moy- ses, not in al his auctoritie, (for Moy- ses had both spiritual and temporal) but as the sacred text declareth [in part of his glorie] which was in temporal gouernment: for Eleazer was high preist, and to him was Iosue directly subiect in al spiritual causes: and in some sort in temporal affaires. For [when anie thing was to be done, Eleazar the preist shal consult the Lord (saith our Lord him self) At his word shal he goe out, and goe in (that is vnder- take or not vndertake anie common important en- terprise]

15.

Nu. 27.

18. 19.

v. 21.

And in tempo-
ral causes also
when thereon
depended spi-
ritual good.

terprise

terprise) al the children of Israel with him, and the rest of the multitude.] So were both Iudges, and Kinges, being successors to Iosue, not only subiect in spiritual causes to the High Preistes, but also were to consult God by them, & to take direction of them in temporal doubttes, and difficulties. So king [Dauid willed Abiather the Preist to apply the Ephod] for that was the maner of consulting God (and according to Gods answer receiued) by that meanes [Dauid parted from the citie of Ceila] where otherwise Saul would haue surprised him. So Amarias the high Preist ruled in those thinges, which perteyned to God (in spiritual thinges) and Zabadias a prince of the house of Iuda, was ouer those workes which perteyned to the kinges office. So our Sauour him self distinguished Cleargie and Laitie, bidding vs repare to the Church for the correction of such as are obstinate in error: And to render to Cæsar the thinges that are Cæsars: and the thinges that are Gods to God.

Our Sauour commanded to repare to the Church for correction of obstinate offenders.

6 And being to establishe a new Law, he planted a new Cleargie; neither of the only first borne as in the law of nature; nor of one tribe or kindred only as in the law of Moyse; but of al tribes, and al nations, whether first or later borne, by due vocation and ordination, to be consecrated preistes, according to the order of Melchisedech; with other inferior Cleargie men of greater and lesse distinct orders: with spiritual power both of oder and Iurisdiction. So our B. Sauour, our eternal high Preist, ordayned first his Apostles, and after them other seuentie two disciples. * So his Apostles ordayned Deacons, also more Bishopes, and Preistes. So S. Paul affirmed of himself saying: [I am appointed a preacher, and an Apostle: doctor of the Gentiles] He ordayned S. Timothee, S. Titus and others. And al by right vocation.

Christ in the law of grace ordained a new Cleargie, by vocation & ordination.

Reg. 3. v. 9.
10. 11.
Exo. 28.
30.
Leuit. 8.
8.
Par. 9. v. 11.
Mat. 18.
17.
Mat. 22.
21.

Mat. 10.
1. 2.
Luc. 10.
1. 2.
Act. 6.
6.
Act. 13.
3.

cation, and ordination, euerie high preist (and the same rule is of al the Cleargie) being taken from among men (taken from the people or Laitie) is appointed for men in those thinges that pertain to God. Neither doth anie man take the honour (of such function) to him self, but he that is called of God as Aaron.]

Secular power
and subordina-
tio of Princes,
and other Ma-
gistrates, is by
diuine ordi-
nance.

7 Secular power likewise is of Gods ordinance [For there is no power but of God.] And therefore whatsoeuer commandment, or coaction is not of God, is not of his ordinance, but by his permission only. So that by Gods ordinance al subiectes are bound to obey al superiors spiritual and temporal in thinges good or not euil [Let euerie soule be subiect (saith S. paul) to higher powers] willeth his disciple Titus [to admonish the people to be subiect to Princes and Potestates; to obey at a word, and to be ready to euerie good worke.] To the Hebrewes he writeth also thus: [obey your Prelates, and be subiect to them: for they watch as being to render account for your soules.] S. Peter as often in his actions, so also in his writing by his spiritual auctoritie, admonisheth al to obey temporal auctoritie, saying: [Be subiect to euerie humane creature for God: whether it be to king as excelling; or to rulers as sent by him, to the reuenge of malefactors, but to the praise of the good.] By al which we see the admirable beautie, strength, and excellencie of Gods Church, aboue al other companies, or common welthes, best sette in aray; [for there is no other nation, no other people so renowned that hath these ordinances (these spiritual & temporal iudgements, ceremonies, holie rites, and orders) as God hath sette in his people his spouse the Church.]

1. Tim.

v. 3. 0

3. v. 2

Heb. 5

v. 1. 4

Rom. 1

v. 1.

Ibid.

Tit. 3.

Heb. 13

v. 17.

1. Pet.

v. 13. 1

Dent. 4

v. 7. 8.

As wel

As wel the Cleargie as Laitie conteine particular bodies (communities and corporations) with several heades : al subordinate in one whole bodie, to one supreme visible head.

ARTICLE. 32.

IT doth not a litle both beautifie and strengthen the militant Church, that there be in it diuers particular bodies to witte : the Pastoral Cleargie distinguished into Archbishopriques, Bishopriques, diuers Religious orders ; and other spiritual communities : also distinct temporal Kingdomes, Dominions, free Cities, and other Christian Commonwealthes, with innumerable Corporations ; al spiritually vnited in one mystical bodie . For as varietie doth much adorne : so doth vnion fortifie the whole communitye. Whereas otherwise if anie either particular [house, or vniuersal kingdome, be diuided in it self, it must needes come to ruine and desolation.] But by how manie moe members and partes it hath wel combined euerie part assisting and defending others : so much the more firmly the whole is conserued. We shal therefore first declare that the Church of God, euer had, and perpetually is to haue, great diuersitie of states, professions, and functions : and then shew, that by the same diuine prouidence, they are al perfectly vnited. Concerning the former point euen frō the beginning of the world, as men increased & multiplied, they professed diuers trades of life, and exercised sundrie offices. First Adam (as common tradition telleth vs) did digge, and Eue did spinne, certaine it is, that they did traueil in laboures. Abel was a shepheard, and Cain a husbandman. Iabel was the father of them that dwelt in tentes, & hear-

Varietie of members wel vnited, doth both beautifie and strengthen the bodie.

desment. Iubal father of them that sang on harpe & orgaines. Tubalcaine was a smith, working in brasie and Iron. Enos is renowned for his special deuotion in the seruice of God. So are Seth, Enoch, Noe, & others. who were therefore called the sonnes of God. At which time and so forwardes vntil the law of Moy- ses, the first borne and heades of families were Preistes.

21. 22
26.*Gen. 6.*
v. 2.

Subordination
in spiritual
causes, where
was no subor-
dination in
temporal do-
minion.

2 And amongst Preistes there was subordination of superiors, and inferiors. For Melchisedech did blesse Abraham, who was also a Preist and tooke tythes of him, both which preeminences shew spiritual superioritie, and subiection; though in temporal- ties neither of them was subiect to the other. Iob was a Preist for he offered sacrifices for his children, and was also a King or absolute Lord. Moyse being constituted supreme gouernour spiritual and temporal of Gods peculiar people, with spiritual aucto- ritie also ouer the king of Egypt, had his brother Aarō subordinate to him, as a prophet, to speake as he should direct him [I haue appointed thee (said our Lord to Moyse) the God of Pharaο: and Aaron thy brother shal be thy prophet: Thou shalt speake to him al thinges that I command thee, and he shal speake to Pharaο, that he dismisse the children of Is- rael out of his land.] In temporal affayres Iosue of the tribe of Ephraim, was his substitute, & appointed by him general captaine, to fight against Amelec. Hur of the tribe of Iuda was an other assistant in publique occasions. As appeareth by that which Moyse said to the people when he went into the mountaine: [Expect here (saith he) til we returne to you: you haue Aaron, and Hur with you: If anie question shal rise you shal referre it to them.] Besides these Moyse ordained Tribunes, and vnder them Centurions; Quinquagenerians, & Decurians.

Gen. 14.
v. 19.*Iob. 1. 7**Exo. 7.*
1. 2.*Exo. 17.*
v. 9. 10*Exo. 24.*
v. 14.*Exo. 18.*
v. 21. 2

Magistrates
not subiect to
one an other,
were al subiect

al which

Al which were superiors of certaine companies and particular bodies. Againe of euerie tribe one was made the Prince, and so were accepted and called to one cheife head:

u. 1. [the most noble princes of the multitude by their
4. 16. tribes and kindreds, and the heades of the host of
Israel] the temporal state consisting of twelue Tri-
bes: al which had their distinct portions of landes
u. 36. allotted them, & were bond by the law [not to make
7. 8. mariages, but each Tribewithin it self, that so their
inheritances might not be mingled ; & that the Tri-
bes might remaine , as they were seperated by our
Lord .

3 The spiritual Tribe of Leui, conteined four di-
stinct communities. The first of Preistes, and three
u. 3. degrees of other Leuites. For the Patriarch Leui,
17. hauing three Sonnes, Gerson, Caath, and Merari, of
Ceathes Progenie, Aaron was assumed & made High
Preist, and in him, and his ofspring, was establi-
shed the whole order of Leuitical Preisthood. The
rest of Ceaths issue, were made the first degree of Le-
uites after the Preistes called [Caathites; whose offi-
u. 3. ces were to guard the Sanctuarie, and to carie the Ark
31. and Table wheron it stood. Also the Candlestick
b. 4. the Altares, and al the vessels of the Sanctuarie; to
16. prepare and kepe the oyle for lampes, incense, and
holie oyle of vnction, the veile, and al other imple-
u. 3. mentes.] The second degree were [the Gersonites,
26. the sonnes of Gerson, whose charge was, to guard &
b. 4. v. carie the Tabernacle, the couer therof, the han-
ginge curtaines, cordes, al the furniture therof, and
u. 3. v. vessels perteyning to the Altar.] The third and in-
feriour degree, were Merarites, the Sonnes of Me-
u. 31. rari, whose office was to kepe and carie the bordes,
barres, pillers, with their feete, pinnes, and cordes
belonging therto.] Euerie degree had their seueral
Superiour. And when the Temple was built, & vse
of the

Four distinct communities in the Tribe of Leui, with particular su-
periors.

1.
Preistes.

2.
Caathites.

3.
Gersonites.

4.
Merarites.

of the Tabernacle ceased, these orders were disposed [to serue in and about the Temple; some Musicians, some thresurers, others porters] al serued the Priestes : For so [our Lord said to Aaron . Thy brethren of the Tribe of Leui, and the Scepter of thy Father, take with thee, and let them be readie at hand, and minister to thee : but thou and thy Sonnes, shal minister in the Tabernacle of testimonie, & the Leuites shal watch vpon thy Precepts, and vpon al the workes of the Tabernacle . I haue geuen you your brethren, the Leuites out of the middest of the children of Israel, and haue deliuered them a gift to the Lord, to serue in the ministeries of his Tabernacle . And thou and thy Sonnes, loke to your Priesthood; and al thinges that pertain to the seruice of the Altar, and that are within the veile, shal be executed by the priestes . If anie stranger approach, he shal be slaine .] Wel resembling in diuers respectes, the ministerie of Christian Priestes, with Deacons, Subdeacons, and inferiour orders, seruing them in the holy Sacrifice of the Altar .

The superior of the Priestes, was cheife superior of al .

Religious orders in the old Testament. Also special Prophets were sent extraordinarily . Likewise God ordained temporal Magistrates ordinarie .

Sometimes extraordinarie .

4 There were also in the old Testament, certaine Religious orders, obseruing special rules of life, binding them selues therto by voluntary vowes [the Nazarites, Recabites] and others . Likewise many holie Prophets were raised vp by God, and sent to admonish al sortes (Priestles and people) of diuers Tribes besides the Leuites . Moreouer [our Lord ordeined seauentie Ancientes of Israel, for Counselers, and Rulers, to ease the burden of the cheif Superior, imparting to them of the spirit wherwith Moyse was indued, and they prophesied from thence forward] and assisted in the gouernment . After Moyse and Iosue, there were manie changes, and also interruptions of temporal cheif gouerners . And at sundrie times, God raised vp certaine men of diuers

Tribes

Ch. 3.

36. Ch.

v. 31.

1. Par.

v. 26.

25. v.

Nu. 18.

2. 3.

6.

7.

1. Par.

v. 31.

2. Esd.

v. 43.

Iudic. 1.

v. 5.

6. v. 2.

Iere. 35.

v. 2.

4. Reg.

v. 7.

2. v. 7.

Ch. 6.

1. Acc.

v. 12.

2. Mat.

14. v.

Nu. 11.

16. 17.

25.

2. v. Tribes, by the title of Iudges, to deliuer and defend
 . Reg. the people from inuasions of enemies. After which,
 . 5. they had Kinges, Saul, Dauid, and Salomon, reig-
 . 12. ning ouer al Israel. Then tenne Tribes reuolting,
 . 19. made them selues by Goddes permission, a seueral
 . 17. King, & were a distinct kingdome til they were ca-
 . 2. ried captiue into Assiria. The other two Tribes (and
 . 11. v. the Tribe of Leui) remaining subiect to K. Dauids
 . Reg. successors, til they also were caried captiues into Ba-
 . v. 11. bilon: From which time they neuer recouered the
 . d. 1. Royal state of a Kingdome; though after seauentie
 . d. 1. yeares captiuitie, the Medes & Persians conquering
 Babilon, released the Iewes, permitting them to re-
 turne, and repaire their Temple, and Citie of Ieru-
 salem. But againe after this, they were brought vnder
 the Grecians, and by them, extremly persecuted. Last
 of al, they were subdued by the Romanes, & suffered
 to vse more priuileges, especially in Religion, yet stil
 subiect in ciuill causes. But the state of Preistes and
 Leuites, was stil conserued: Namely the succession of
 High Preists, was continued enento Caiphas. Who
 . 11. v. (though with wicked meaning) truly iudged it [expe-
 . 51. dient, that one man should dye for the people, and
 the whole Nation perish not.] Thus did the Church
 of the old Testament containe manie particular soci-
 eties, with their seueral heades, both in the spiritual,
 & temporal states remaining al one intyre bodie,
 with one spiritual supreme head.

5 Much more the Church of Christ consisting of
 al nations, is adorned and fortified with varieties, in
 both states. the temporal conteyning manie King-
 domes, Dukedomes, Dominions, free Cities, and o-
 ther absolute common wealthes, some gouerned in
 forme of Monarchie, some by Aristocracie: some
 by Diuiochacie, others more or lesse mixt. And in
 these are innumerable corporations, euerie one ha-
 uing a

Temporal go-
 uernment
 sometime
 changed.

And interrup-
 ted.

Succession of
 High Preistes
 stil conserued
 and continued.

In the Church
 of Christ, are
 distinct tempo-
 ral Dominions;
 al subiect to
 one spiritual
 head.

There are also
manie particu-
lar communi-
ties of the
Cleargie with
seuerall heades,
but al subiect
to the Su-
preme visible
head of the mi-
litant Church.

Proued by ho-
lie Scriptures.

per head subordinate to superiors, yet not one tem-
poral head as King or Emperour of al. But al sub-
iect to one spiritual supreme head; els al could not
be one perfect bodie. In this whole Militant Church
of Christ, are also conteyned manie particular Churches
with perfect subordination to one supreme vi-
sible head: vnder whom are others also in subordi-
nation, making a formale Ecclesiastical Ierarchie
of Preistes, Bishopes, Archbishops, Primates,
Patriarches, and one supreme visible Pastor of al.
To the Cleargie also pertyne al Religious orders
who though they haue not ordinarie Iurisdiction, or
charge of soules, yet by spiritual laboures, prayers,
preaching and manie other good workes, nourish,
strengthen, and beautifie the whole Church. Like-
wise Vniuersities, Colleges, Seminaries, and other
houses of studentes in liberal Artes: especially pro-
fessing the sacred, and honorable faculties of Diui-
nitie, Canon, Ciuil, and municipal Lawes, and of
Phisike, with the like vnited companies, are al mem-
bers, ornamentes, and fortifications of one and the
same Catholique militant Church, wherof both the
Prophets and Apostles haue written. Holie Dauid
callerh this Church [a Queene standing on the right
hand (in prosperous state) in golden rayment, com-
passed with varietie. Set your hartes on her strength
(saith the same Prophet to al her children) & dis-
tribute ye her houses] obserue wel how manie par-
ticular Churches were spidily founded in the world
by the Apostles, and other Apostolical men [In
Churches blesse ye God our Lord. Let Israel (the
Church of Christ) now say, that our Lord is good:
that his mercie is for euer. Let the house of Aaron
(the cleargie) let them which feare our Lord (al
sortes of faithful persons) now say that his mercie
is for euer.] In an other Psalm thus: [Seates sate
there

Psf. 44.

v. 11.

Psf. 47.

v. 14.

Psf. 67.

27.

Psf. 117.

2. 3. 4.

Psf. 121.

v. 5.

there in Iudgementes (in Ierusalē) & Seates vpon the house of Dauid] in the Church of the new Testament. So God promised by Isaías, saying: [I wil restoare thy Iudges, as they haue bene before, and thy counsellors as of old. After these thinges thou shalt be called the Iust, a faithful Citie.] Al fully performed in the Church of Christ: into which are entered, & stil doe enter, al nations. So our Lord sending his holie Spirit [encreased the faithful dayly together] al in one Church; yea manie Churches in one. S. Paul [rendered thanks to Prisca and Aquila, in the behalfe of al the Churches of the Gentiles] and [saluted their domestical Church.] He shal salute also an other [domestical Church, in the house of Philemon] & writte seuerall Epistles to particular Churches. S. Iohn likewise writte his Apocalipse [to seauen Churches] in the prouince of Asia. Manie Churches, manie Nations, manie Dominions, manie Corporations, of the faithful, which, as they doe excellently adorne the whole Church with varietie: so doe they also strongly fortifie it, being perfectly vnited: wherby they al make but one Church; which is the second point proposed in the beginning of this Article. And so we shal now further declare it with other markes, by which the true Church is knowne from al other congregations.

Manie particular Churches are al one Church.

The true Church of Christ is knowne by special markes: the first of which is Vnitie.

ARTICLE. 33.

AL Christians acknowlegeing that there is a Church, not only in heauen, but also in earth: it is neuerthelesse the maine question called into controuersie at this time, which is the true

It is a principle controuersie at this time to know the true Church.

true Church of Christ? Some supposing one congregation, to be the faithful children of God, some an other, according to their contrarie doctrines in pointes of faith; some thinking there may be manie without subordination of one Superiour of al, yea different in opinions, touching matters of belefe; some also imagining, that the true Church haith sometimes failed, and bene no where visible to the world; and that it may so decay hereafter: Yet al agree in general, that it may be knowne by special markes & notes, but what those are, is the verie issue of controuerſie betwene Romane Cotholiques, and other pretended Religions. For al protestantes and others, proceeded, or parted from them, doe commonly assigne these two: the true preaching of Goddes word, & the right administration of his Sacramentes, which indede agree to the true Church, and to none other congregation; but are not the proper markes thereof wherby to know it. Because markes or notes wherby to know anie thing, must be more cleare, then that thing which we desire to know: otherwise, as the prouerbe saith, it were to teach *ignotum per ignotius*, a thing vnknowne, by that which is lesse knowne, or as litle kaowne. Wheras these two which they cal the proper markes are as hard to be knowne as is the Church it self, or rather harder: and are chalenged by al Sectaries, euerie sorte arrogating to them selues that they only haue the spirit of truth, preach the true word of God; rightly administer his Sacramentes: and are the true Church; and that al others are in error, and no members of the true Church. Wherefore we must of necessitie trye this cause by other euidences; and what better trial can anie reasonable persons require, then the verie wordes set downe by the holie Apostles, in their Creede, which al Christians euerie where professe;

I beleue

It may be
knowne by
certaine
markes.

The markes
assigned by
Protestantes,
are as hard to
be knowne as,
the thing
which is
sought.

Rom.
v. 6.

I beleue the Holie Catholique Church. In that they say Church, not Churches, they plainly signify, that al particular Churches are vnited, and make one only complete Church : one intyre bodie, consisting of manie members, with vniforme consent in the same faith and Religion. And so *Vnitie*, is the first marke and note of the true Church. The second is *Sanctitie*, the Apostles saying, it is Holie. In the word Catholique, we haue the third marke which is *Vniuersalitie*. And in that the Apostles, who taught this Crede, were the first planters of this Church of Christ it is trulie called Apostolical, not only by the holie Council of Nice, but also English protestantes admitte the same Nicene Crede, in their publique seruice. And so we haue the fourth marke, which is *Antiquitie* of the true Church, euen from Christ and his Apostles. And in this fourth, marke is necessarily included Succession of lawful Pastors rightly called & admitted into Ecclesiastical function. To take away also two common euasions of protestantes, pretending, that the true holie Catholique Apostolical Church, hath bene interrupted for a long time, and is now by them restored, or at least (say they) it was somtimes inuisible, but not wholly corrupted, and vtterly decayed : We contrariwyse wil shew, by manie euident holie Scriptures, that the true Church is both perpetual; without interruption; and also perpetually visible, & *neuer inuisible*.

The Apostles Creede acknowledged by al Christians, expresseth certaine markes of the true Church.

Vnitie.
Sanctitie.
Vniuersalitie.

The fourth marke is Antiquitie -

Other two markes are, Perpetuitie, & visibilitie.

2 First then concerning *Vnitie*, which is the first marke, and consisteth in consent of al true members confessing the same faith, in subordination to one visible head : it was prefigured by the procreation of al mankind. For God creating only one man, & out of his side taking a ribbe; built or framed the same into the first woman; of which two, al the rest

Vnitie of the Church was prefigured by the creation of Man.

By the Arke of
Noe.

are propagated; and so originally al from one. An other figure of the Churches vnitie was expresse in the Arke of Noe, which was but one, by which he & his familie with a few other earthly creatures were conserued alieue, al the rest being drowned in the diluge: which whole machine being great, had but one dore for entrance, and one window to lighten al, & it was in the toppe of the Arke finished in on cubite: from whence the midle and lowest rowmes receiued light, through the floores. The same was likewise fore-signified by the Arke of testimonie made of durable wood setim. Also by the tabernacle with manie appurtenances. And by the Temple. Euerie of which signified the Church in diuers particular proprieties, & namely in vnitie.

Gen
14.

By the Arke of
testimonie.

Exo.
v. 1

Tabernacle, &
Temple.

Exo.
v. 1
3. R
v. 1

Proued by di-
uers Prophets.

3 As is more cleare in the Prophets. The Royal Psalmist speaking of the Church saith: [God in his holie place; God that maketh men to inhabite of one maner in a house. A mountaine crudded as cheefe] fast combined into one. [Behold (saith he in an other psalme) how good, and how ioyful a thing it is, for brethren to dwel in one.] Christ him self, by the pen of Salomon saith: [My sister Spouse, is a garden enclosed, a garden (indeede) enclosed, a Fountaine sealed vp. My doue is one, my perfect one, she is the only to her mother] As the old Sinagogue was one consisting in maner of one nation: so is the Church of Christ but one, though it comprehendeth innumerable Nations. Isaias in his Canticle of praise to God for the good change of the Iewes Sinagogue, into the Christian Church, saith [In that day shal this song be sung in the land of Iuda. Sion, the Citie of our strength, a Sauour: therein shal be put a wal, and a bulwarke. Open ye the gates, and let the iust Nation enter in, that kepeth truth; the old errour is gone, thou wilt keepe peace] signifying that manie peoples entring

Psf. 6
6. 7

Psf. 1
v. 1

Cant.
12.

Cant.
8.

If. 2
1. 2.

entring into the Catholique Church of Christ, who is of the Tribe of Iuda, shal in truth & peace, preferre Siō the head Church, before al others, al being vnited therunto. This vnion was likewise foreshewed to Ezechiel by the holie Spirit, saying to him [Thou Sonne of man, take thee one peece of wood, and write vpon it. Of Iuda, and of the children of Israel his felowes. And take an other peece of wood and write vpon it. Of Ioseph the wood of Ephraim, and of al the house of Israel, and his felowes. And ioyn them one to the other for thee, into one peece of wood, and they shal be into an vnion in thine hand. To the same effect was reuealed to Sophonias by our Lord saying [then(in the new Testament) wil I restoare to the peoples a chosen lippe, that al may inuocate in the name of our Lord, & may serue him with one shoulder.] Manie peoples professing with their lippes one faith, and with ioyned forces as with one shoulder, defend and manteine the same.

19. 4 Our Sauours [coate wrought throughout with -
 23. out seame] was doubtles a mistical figure of his indi-
 10. uisible Church: yet his owne diuine doctrine, is more
 16. manifest, affirming, that [there shal be one fold, &
 one Pastor] And that in his Church, is manifestation
 of truth; out of it, al obscuritie, vncerteintie, &
 4. falshood. [To you(that are within the fold) it is
 11. geuen to know the misterie of the Kingdome of God,
 2. but to them that are without, al thinges are done in
 47. parables] they may see, and read, and heare, & not
 12. vnderstand, til they enter into this one fold of al Christ
 his flock. When the Apostles preached * [those that
 5. beleued, were al gathered together that should be
 30. saued.] And [we being manie (saith S. Paul) are
 1. Ch. one bodie in Christ, and each one, an others mem-
 1. bers. Being manie, we are one bread; one bodie,

Signified by
our Sauours
Coate.

Manifestly
taught by our
Sauour, & his
Apostles.

300 *part. 1. AN ANKER OF*
 al that participate of one bread. As the (natural) bo-
 die is one, and hath manie members, and al the mē-
 bers of the bodie, wheras they be manie, yet are one
 bodie: so also Christ his mystical Bodie, is manie in
 one. [And if al were one member, where were the
 bodie? But now there are manie members indeede,
 yet one bodie: one Lord, one Faith, one Baptisme.] *v. 19 Ephes*
 Al which and the like, shew, that the true Church is
 al one bodie, consisting in vnitie and consent in al
 pointes of faith, and communitie of Sacramentes, &
 other holie Rites, with the mutual fellowshippe of al
 particular Churches, ioyned in perfect vnion, aswel
 in doctrine of beleefe, as in regiment of one supreme
 head. Because the Militant Church in earth, is a true
 & perfect Monarchie as we shal further declare by
 holie Scriptures. And first that it was so in the old
 Testament, wherby is more clearly demonstrated that
 so it is in the new.

Vnitie confi-
 steth in profes-
 sing of one
 faith: and in
 regiment vn-
 der one head.

*In the old Testament there was ever on supreme vi-
 sible head of the Church.*

ARTICLE. 34.

Moyse before
 he writte the
 law, described
 the beginning
 and progresse
 of mankind.

MOyses being to write the law which he
 receiued of God, first of al sheweth the be-
 ginning of al creatures, and more particu-
 lar of man, in what happie state he was in paradise;
 how he fel from it: how he and part of his progenie
 through Gods special grace which is offered to al,
 were made his peculiar people; though others wil-
 fully running their owne wayes, fel further into wic-
 kednes and into innumerable grosse errors.

Gen. 1. 2. 6. 26. Ch. 2. 21. 22. Ch. 3. 6. 7.

In the genea-
 logies of the
 Patriarches e-
 specially setteth
 forth the suc-
 cession of the

2 In which historie this sacred Historiographer most
 especially recordeth the thinges perteyning to Gods
 selected people, and therein verie exactly reciteth the
 generations of Adam the first man, by his right line
 to

to Noe, and so to Abraham, Isaac, and Iacob, otherwise called Israel, of whom the same chosen people were called the children of Israel: shewing hereby the continual succession of one superior, from generation to generation. For there can be no other reason well imagined, but because these only were the supreme heades, and rulers of the Church, why Moyses professing to write [the generation of Adam] should therein omitte both Cain, and Abel his first sonnes, and al other sonnes (for he begate also other sonnes and daughters) and only name Seth. Againe omitting al other sonnes of Seth, he nameth Enos alone. Likewise in al the rest til he come to Noc. Yet expressly noteth withal, that euerie one of them [begate other sonnes and daughters.] In the same manner he prosecuteth the lineal succession of Noe, by the generations of his Sonne Sem to Abraham: and so to Isaac and Iacob: geuing vs by the way to vnderstand (which also confirmeth our purpose) that whereas Abraham had an elder Sonne called Imael, whom God [made also into a great Nation] yet [Goddes special promise and couenant, was established with Isaac.] And Isaac hauing two Sonnes called Esau, & Iacob, the yonger which was Iacob, was preferred, and made succssor to his father, as is often testified in holie Scriptures [The elder shal serue the yonger. Was not Esau brother to Iacob saith our Lord? & I loued Iacob and hated Esau,] Diuers other Genealogies, are also recited by Moyses, but without continuance, as of Cain before the flood. Afterward of al Noes sonnes; vntil the diuision of tongues and Nations. Thence forward, onlv of Sem lineally by [Arphaxad, Sale, Heber, Phaleg, Ragau, Serug, Nachor, Thare, Abraham] with breife mention, that euerie one of them [begate other Sonnes and daughters] And namely of Abrahames brethren Nachor,

cheife Superior.

Other genealogies are onlie recited to a few generations: but the right line of the Patriarches is declared from Adam, to Iacob, and his twelue sonnes.

and Aaron. Likewise the Genealogies of Nachor. *Gen. 1. 3.*
 Also of Abrahams yonger sonnes by his laste wife
 Cethura, and of Ismael; and of Esau the elder Sonne
 of Isaac; are recorded to a few generations. But
 Jacobs progenie, is continually declared, and exact-
 ly numbred by al his twelue sonnes, and their thir- *Nu. 1.*
 tene Tribes after their deliuerie from the Egyptians *Nu. 3.*
 dominion. But before this, whiles they were in E- *15.*
 gipt, the Princes of the three first Families, Ruben, *Nu. 2.*
 Simeon, and Leui, are recited so farre as Aaron and *2. 17.*
 Moyse, and no further, it sufficing for that present *Exo. 6.*
 purpose to shew the Pedegree of these two, by whom *14. 18.*
 the whole Nation was to be brought out of the land *26.*
 of Egypt, God then putting the supreme gonerment
 of them al into Moyse his handes, and appointing
 Aaron his cheif assistant: vntil which time, the first
 borne, and al heades of Families, were their Preistes,
 and the cheife Prince, was also the cheife Preist.

In the written
 law Aaron was
 ordained high
 Preist, with a
 perpetual suc-
 cession.

3 Now therfore when it pleased God to geue his
 Church a written Law, with manie new sacred Rites
 and ordinances: & principally to change the Preist-
 hood [For the Preisthood being translated, it is ne- *Heb. 7.*
 cessarie (saith S. Paul) that a translation of the Law *12.*
 be also made] his diuine goodnes first constituted
 Moyse an extraordinarie both Prince and Preist,
 making him [the God of Pharao, and Aaron his Pro- *Ex. 7.*
 phet] And so proceeding amongst other his diuine
 ordinances [our Lord commanded Moyse, to con- *Leuit. 2. 4.*
 secrate Aaron] the ordinarie [High Preist, and al
 his sonnes Preistes] which Moyse performed ac- *13. 6.*
 cordingly [in sight and hearing of the multitude, ga-
 thered before the dore of the Tabernacle.] To this
 Institution were also added particular precepts de-
 claring their offices, and the eminent power, and su-
 preme auctoritie of the High Preist in spiritual cau-
 ses, with due correspondence betwene him, & the
 temporal

28. tēporal cheife head. His first preeminence & pri-
 15. uilege, was to teach the truth; which is signified by
 27. his Priestly ornamentes called [Ephod, which he bare
 on his shoulders: and Rationale of Iudgement faste-
 ned on his breast, linked together with goldē chaines,
 hookes, and ringes aboue, and with hyacynth lace
 beneath, adorned with twelue most precious stones,
 and the names of the twelue Tribes engrauen ther-
 in.] These did the High Priest carie with his other
 vestures, whensoever he entred into the Sanctuarie.
 And [in the Rationale of Iudgement were written,
 30. *Doctrine & Veritie.*] And so by Goddes special as-
 sist. 8. sistance, he declared the veritie of doctrine in doubt-
 8. ful cases. And therupon God expressly commanded
 Reg. his people in great difficulties, to repaire for final
 v. 9. direction, to his high and most authentical Iudge,
 ent. 17. saying [If thou perceiue that the Iudgement with-
 8. thee is hard and doubtful betwene bloud & bloud,
 cause and cause, leprosie, and not leprosie; and thou
 see that the wordes of the Iudges within thy gates,
 doe varie: arise and goe vp to the place which the
 Lord thy God shal choose. And thou shalt come to
 the Priestes of the Leuitical stocke, and to the Iudge
 that shal be at that time; and thou shalt aske of
 them, who shal shew thee the truth of Iudgement:
 and thou shal doe whatsoever they that are Priestes
 of the place (which our Lord shal choose) shal say,
 and teach thee, according to his Law, and thou shalt
 folow their sentence; neither shalt thou decline to
 the right hand, nor to the left hand. But he that
 shal be proude refusing to obey the commandement
 of the Priest, which at that time ministreth to the
 Lord thy God, by the decree of the Iudge, that mā
 shal dye, and thou shalt take away the euil out of Is-
 rael. And the whole people hearing, shal feare,
 that none afterward swel in pride.] These plaīne
 wordes

wordes of the diuine Law, doe not only shew Gods ordinance of one preist to be cheife Iudge, and President in the consistorie of Preistes, but also that others were then bonde vnder paine of death, to obey his sentence. In consideration of which Priestly power; the Prophet Malachie so much the more blamed Preistes of his time for their faultes, which were aggrauated by reason of their function; and therefore put them in mind therof saying [The lippes of the Preist shal kepe knowlege; and others shal require the Law of his mouth, because he is the Angel of the Lord of Hostes] the messenger of God almightie.

Mal.
7:

Rebellion rising against this ordinance, was suppressed, and Aarons Supremacie confirmed by diuers miracles.

4 By occasion also of this supreme auctoritie geuen to Aaron, and other High Preistes, certaine Leuites, with some of Rubens Tribe, disdaining the same, reuolted, and rebelled against Moyles, and Aaron: which enormous schisme God presently punished, with the miraculous destruction of manie. And by an other manifest miracle, declared Aarons auctoritie ouer al the Preistes of the other Tribes. [Take (said our Lord to Moyles) a rodde of euerie one of al the Princes of their Tribes, twelue rodde, and the name of euerie one thou shalt write vpon his rodde. And the name of Aaron shal be in the Tribe of Leui. one rodde shal conteyne al the Leuites families: and thou shalt lay them in the Tabernacle of couenant before the testimonie where I wil speake to thee. Whosoever I shal choose, his rodde shal blosome. which when Moyles had laid before our Lord in the tabernacle of testimonie; returning the day folowing he found Aarons rodde in the house of Leui budded, and the buddes therof swelling, the blossoms were shot forth: which spreading the leaues were fashioned into almondes. Moyles therefore brought forth al the rodde from the sight of our Lord, to al the

Nu.
1
1. 3.
39.

Nu.
17
2.

3: &c.

the children of Israel, and they saw and euerie one
received their owne rodde. And our Lord said to
Moyfes: Carie backe Aarons rodde into the taber-
nacle of testimonie, that it may be kept there for a
signe of the rebellious children of Israel, and let
their complaintes cease from me, lest they dye. And
Moyfes did as our Lord had commanded] thus was

10. Aaron established high Preist. To him succeeded his
25. sonne Eleazar. and so others for the most part of the
same line, and some of his brother Ithamars proge-
nie, but al of Aarons familie: As is gathered by the
Par. historie of Paralipomenon, vnto the captiuitie in Ba-
u. 3. bilon, and by the testimonie of Nehemias, nere two
14. hundred yeares after, and euen to Annas, and Cai-
53. phas named in the Gospel. their auctoritie was di-
Esd. rectly, and principally in spirituall causes, of faith &
v. maners. And in temporal affayres so farre only as
pertheyned to the spiritual. Which appeareth in the
11. substitution of Iosue, to succede Moyfes in tempo-
49. ral gouernment. Where our Lord said thus to Moy-
18. ses. [Take Iosue the sone of Nun, a man in whom
13. is the Spirit, and put thy hand vpon him. who shal
27. stand before Eleazar the Preist, and al the multitude:
18. and thou shalt geue him precepts in the sight of al,
and part of thy glorie; that al the Synagogue of the
children of Israel may heare him. For him if anie
thing be to be done, Eleazar the Preist shal consult
the Lord. At his word shal he goe out, and shal goe
in, and al the children of Israel with him: & the rest
of the multitude.

Reg. 5 By this auctoritie *Ioiada the high Preist* calling
v. 4. to him Centurions, & souldiars, with other Preistes,
15. and Levites, restored Ioas the right King to his scep-
ter, and kingdome of Iuda, and causing the vsur-
Par. ping Queene Athalia to be flaine. By the same spi-
v. 1. ritual auctoritie, Azarias the High Preist, with four-
7. 11. score

Eleazar succe-
ding to Aaron,
was superior to
Iosue: not on-
ly in spiritual
causes, but also
in temporal, in
special cases.

The supreme
auctoritie of
high Preist, is
further proued
by practise.

306 *part. 1.* AN ANKER OF
 score other Preistes, repressed king Ozias, hauing
 taken the Censer into his hand to offer incense to
 our Lord, saying vnto him [It is not thy office O-
 zias, to burne incense to our Lord, but of the Preistes,
 that is of the children of Aaron, which are consecra-
 ted to his kind of ministerie : goe out of the Sanc-
 tuarie, contemne not, because this thing shal not be
 reputed to thee for glorie of our Lord God. And
 Ozias being angrie, and holding in his hand the Cen-
 ser to burne incense, threatned the Preistes, & forth-
 with there rose a leprosie in his forehead before the
 Preistes in the house of our Lord by the Altar of in-
 cense. And when Azarias the High Preist had be-
 held him, and al the rest of the Preistes, they saw the
 leprosie in his forehead, and in hast they thrust him
 out : yea and him self being sore affraid, made hast
 to goe out, because he felt by and by the plague of our
 Lord : Ozias therfore the king, was a leper vntil the
 day of his death, and he dwelt in a house apart ful
 of the leprosie for the which he had bene cast out of
 the house of our Lord.] So it pleased God againe
 by miracle, to manifest the High Preistes' auctoritie
 ouer kinges in cause of Religion, as before his di-
 uine goodnes had declared Aarons supremacie, a-
 gainst the schismatical rebels.

Acknowledged
 by good
 kinges.

6 But ordinarily there was very good correspon-
 dence betwene the kinges, and High Preistes, with
 mutual respect of each to others. So king Iosaphat
 [commanding the Iudges of his Cities, to deale vp
 rightly, as exercising iudgment, not of man, but of
 God] appointing also Leuites, and Preistes, & Prin-
 ces of Families, to iudge causes in Ierusalem ; ex-
 pressly distinguished, the spiritual and temporal offi-
 ces and officers saying [Azarias the Preist and your
 Bishop, shal be cheife in these thinges which pertaine
 to God. Moreover Zabadias the sonne of Ismahel
 who

who is the Prince in the house of Iuda, shal be o-
uer those workes which pertain to the kinges of-
fice] plainly acknowlegeing, that spiritual iudge-
mentes (which he calleth thinges pertaining to God)
pertain not to the kinges office : but are of an o-
ther Iurisdiction ; yet did kinges, and other tempo-
ral Dukes and Iudges, iustly, and laudably cooperate,
in putting spiritual precepts, and diuine ordinan-
ces in execution . So did Iosue, Dauid, Salomon,
Iosaphat, Ezechias, Iosias, Zorobabel, and the same
did al good temporal Princes, together with the high
Preistes . And al other good Preistes and people,
duly obeyed them both .

7 And contrariwise, the euil disposed impugned
them both when they could, and when force failed
the wicked, yet by murmurations, detractions, ca-
lumniationes, cursinges, and other euil speeches, they
maligned the two most renowned families of Aaron,
and Dauid . Which God himself, to whom nothing
can be hidde, reueled to his Prophet Ieremie saying,
[Hast thou not seene what this people hath spoken
saying . The two kindreds which the Lord hath cho-
sen, are cast of, and they haue despised my people,
because it is nomore a Nation before them .] So
did enuious detractors wish and speake euil of these
two houses, of Aaron and Dauid, which God had
especially chosen , and stil protected . But al Pro-
phets, being most holie men, yelded al honour and
euer had most due regard, to serue both these emi-
nent States . For example . The Prophet Aggeus
by Goddes inspiration, directed his prophecie ioint-
lie to them both ; beginning thus [The word of our
Lord was made in the hand of Aggeus the Prophet
to Zorobabel, the sonne of Salathiel, Duke of Iuda,
and to Iesus, the sonne of Iosedec the Grand Preist]
who willingly heard his admonition, and vnder-

Wicked men
especially im-
pugned, both
Pastoral, and
Royal superio-
ritie .

But God pro-
tected them
both .

308 *part. 1. AN ANKER OF*
tooke the holie worke, to build againe the destroyed
Temple of God, wherto he exhorted them.

*Christ our Saniour ordeined S. Peter cheefe of the
Apostles : and visible Head of the Militant
Church.*

A R T I C L E. 35.

It is no derogation to Christ, to haue a Vicar general in earth.
It is necessarie for diuers pregnant reasons.

1.

2.

3.

4.

S Ainct Paules doctrine, that [God hath made Christ Head ouer al the Church] may sufficiently satisfie anie doubtful person, that it doth nothing derogate from Christ, to haue a Vicarial head of his Church Militant. For seeing it derogateth not from Diuine Maiestie, to haue made Christ as Man, the head of al the Church, both Triumphant, and Militant : Neither doth it derogate from Christ to haue a Vicar in earth. Moreouer, Christ [so louing the Church, that he deliuered himself for it] doth not lesse fortifie and furnish the same with al thinges necessarie, then was the Church of the old Testament. Seing therfore the Iewes Synagogue, had by Goddes special prouidence, a visible supreme spiritual gouernour (as is shewed by the holie Scriptures) it must needes be verie absurd to say, that the Spouse of Christ hath not this so requisite strength and ornament of one supreme visible Pastor. It is also cleare, that the Gospel can not be authentically preached in al Nations, except there be one cheife Prelate of al, to whom the charge of al perteyneth : because none can preach, vnlesse they be sent. Againe to say, that the particular Churches extant in this world, are not one intire Church, consisting of manie and diuers members, is directly against S. Paules doctrine, and other holie Scriprures before recited. Finally, to say that al these members

Ephes
22.

Ephes
25. 2

Art.

Rom.
v. 5.
1. Cor

12. bers doe make one visible bodie; yet haue not one
10. supreme visible head, but manie : is to account the
15. Church a monstrous bodie, with manie heades.

16. 2 But to conuince these absurdities, with irrefraga-
17. ble auctoritie of holie Scriptures : we shal shew so
18. breifly as so important a cause wil permitte, that
19. Christ our Lord, did actually constitute his Apostle
S. Peter, the cheif of al the Apostles, & supreme vi-
sible Pastor of the whole Militant Church in earth.
For more discussion wherof, we may obserue, that
his diuine wisdom, first signified his purpose herein
by wordes and factes; then promised the same thing;
afterwardes actually performed it. And lastly that
S. Peter practised, and the other Apostles acknow-
leged, the same supremacie.

3 First therfore, when S. Andrew hauing already
bene with our Sauour, brought his brother Simon
1. to see him [Iesus looking vpon him said; thou art
2. Simon the sonne of Iona : thou shalt be called Ce-
phas, which is interpreted Peter. So the Hebrew
or Syriake word *Cephas*, is in Greeke *Petros* or *Pe-
tre*, in Latin *Petra*, in English, a *Rock*; which be-
ing applied for a mannes name, the termination is
altered, and so in the Latin is called *Petrus*, & in
English (so neare as our language wel serueth) *Pe-
ter*. But translating our Sauours speech, into pro-
per English wordes, he said : Thou art Simon, thou
shalt be called a *Rocke*. By which maner of im-
posing new names in holie Scripture, is euer signified
some important Misterie implied in the Etymologie
or original signification, of the same word imposed
for a proper name. As when God changed the name
17. [*Abram* into *Abraham*] he signified therby, that the
5. same Patriarch should be the Father of manie Nati-
22. ons. [*Iacob*] which signifieth supplanter, was chan-
28. ged into [*Israel*] signifying one that seeth, or con-

That S. Peter
was cheife of
the Apostles &
head of the
whole militant
Church, is
proued by
Christs pur-
pose, promise,
and factes, and
by S. Peters,
and other A-
postles prac-
tise.

The first proof.
Christ foretold
that Simon
should be cal-
led Peter,
which signifi-
eth a *Rocke*.

310 *part. 1. AN ANKER OF*
 templateth God. *Osee* the sonne of Nun, was chan- *Ch. 3.*
 ged into [*Iosue*] or *Iesus*, to signifie, that in figure of *10.*
 our B. Sauour, he should saue the children of Isra-
 el from their enemies, bring them into the promi-
 sed land of Chanaan. And our Lord and Redemer
 [was named *Iesus*, signifying Sauour, before he was *Luc.*
 conceiued, because he should saue his people from *31. M.*
 their sinnes] So this new name Rocke, or Peter, fore- *1. v.*
 told by our Sauour; did vndoubtedly foreshew, that *Luc. 2.*
 he should be imployed as a Rocke in some special *21.*
 worke of God. Whom the sequele did shortly af-
 ter declare to be the Rocke wherupon Christ would
 build his Church. Which meruelous wel accordeth *Mat. 7.*
 with the conclusion of his diuine sermon in the moût, *24.*
 teaching that a wise man buildeth his house vpon
 a Rocke.

The second
 prooffe.
 Christ prea-
 ched in S. Pe-
 ters shippe, &
 bade him
 launch into
 the sea.

4 Not long after our Sauours prediction, of chan-
 ging Simons name into Peter, he foreshewed also by
 a fact his purpose to make the same Peter cheife of
 his Apostles. For when [by the lake of Genesareth, *Luc. 5.*
 the multitudes pressed vpon him to heare the word *1. 2. 3.*
 of God, he seing two shippes on the shoare, went
 into one of them which was Simons, and there sit-
 ting, taught the multitudes out of the shippe] And
 after his sermon [he said to Simon, Launch forth in- *4.*
 to the deepe, and let loose your nettes to make a
 draught. And Simon answering, said vnto him.
 Maister, labouring al the night, we haue taken no-
 thing; but in thy word, I will let loose the nette.
 And when they had done this, they inclosed a very
 great multitude of fishes, and their nette was broken.
 And they bekned to their felowes that were in the o-
 ther shippe, that they should come and help them.
 And they came and filled both shippes, so that they
 did sinke. Which when Simon Peter did see, he
 fel downe at Iesus knees saying. Goe forth from
 me

me because I am a sinful man o Lord. For he was wholly astonished, and al that were with him, at the draught of fishes which they had taken. In like manner also Iames and Iohn the sonnes of Zebedie, who were Simons felowes. And Iesus said to Simon, feare not; from this time now, thou shalt be taking men.] Is it not cleare in this narration of S. Luke, that there being two shippes, our Sauour (al whose actions are our instructions) made choice to preach in that which was Simons, making vse also of the other, to helpe Simon in the great draught of fishes, that he bade Simon only, launch into the deepe? That Simon only falling on his knees, expressly acknowledged our Lordes great worke, and his owne vnworthines? That al being astonished, our Lord spake only to Simon, bidding him not feare? Foretelling him only before the rest, that he should become a fisher of men? wheras Iames, and Iohn, and the other Apostles, should become also fishers of men? Is it not here manifest that our Lord in this fact, foreshewed a future preeminence, and primacie of Simon, aboue the rest.?

5 Let vs further see how the same proceded to effect. Immediatly after our Sauour had shewed these apparant figures of his intention, calling disciples to remaine with him, as of his proper familie (which hitherto none did) albeit Simon was yonger brother to Andrew, and by him first brought to see Christ; yet is first named by al the Euangelistes, as wel in their first calling to be Disciples, as when the twelue were made Apostles, and where soeuer their names are recited he is continually first named. And which maketh the thing most assured, S. Mathew addeth it as his proper title saying: [the names of the twelue Apostles be these: the first Simon, who is called Peter, and Andrew his brother] and then reciteth the rest

The third
prooffe.

The title
FIRST, is as-
cribed to S.
Peter, and he
is alwayes first
named.

1. v.
Mat.
v. 18.
Mar. 1.
16.
Luc. 5.
2.
Mat. 10.
2. 3.
Mar. 3.
16.

rest diuersly from the other Euangelistes: For S. *Luc.*
 Marke nameth Iames in the Second place: S. Luke *14.*
 in his Gospel, and in the Actes of the Apostles ob- *Act.*
 serueth not the same order, but al put Simon Peter *13.*
 in the head of their Catalogue.

The fourth
 prooffe.
 Christ actually
 gaue him the
 name PETER.

6 Now concerning his new name, which our Sa-
 uiour foretolde when he first saw him, he actually
 gaue it him, at the verie first time when he ordayned
 this renowned College of twelue Apostles, as al the
 three Euangelists (which report their names toge-
 ther) doe testifie. S. Mathew saying: the first Simon, *Mat.*
 who is called Peter. S. Marke more expressly signi- *v. 2.*
 fying it to be done at that time, saith: [He (to *3. v.*
 witte Christ) made, that twelue should be with him: *16.*
 and he gaue to Simon the name Peter.] S. Luke *Luc.*
 saith: He chose twelue whom he made Apostles: Si- *v. 1.*
 mon whom he surnamed Peter. S. Iohn also in his *10. 6.*
 Gospel sufficiently sheweth the preeminence of S. *Luc.*
 Peter, describing S. Andrew by the title of S. Pe- *v. 14.*
 ters brother saying: Andrew the brother of Simon
 Peter. And so doth S. Luke.

Christ gaue
 him power to
 walke on the
 waters.

7 Neither may we here omitte the miraculous
 walking of S. Peter vpon the waters, graunted to
 him only, and sure not without mysterie. For when *Mat.*
 he with others sayling in a boate, saw our Sauour *v. 26.*
 walke on the Sea, and thinking it to be a ghost, for
 feare cryed out. He saying to them: [Haue confi-
 dēce, it is I, feare not: Peter said; Lord if it be thou,
 bid me come to thee, vpon the waters. And he said
 come; then Peter descending out of the boate, wal-
 ked vpon the water to come to Iesus.] As therfore
 Christ by his walking vpon the sea, as wel as vpon
 the land, shewed his power ouer the whole world:
 so it pleased him by this fact, to signifie that Peters
 Iurisdiction should be extended oueral, by sea and
 land. That also which immediatly foloweth in the
 next

30. next wordes of S. Peters feare, seing the winde rough, and of his asking and receiuing helpe from Christ, teacheth vs that notwithstanding the infirmities of gouerners, Christ our Sauour holdeth them vp, and by them conserueth his Church. We know right wel that Protestantes denie and contemne these proofes, and it is easie to denie, when they cannot otherwise refute Catholique doctrine; but we vrge them to tel vs directly what other true sense these speeches, and factes can haue? Nedes they must grant, that al these things were done for special purposes, and written by the Euangelistes, for confirmation of Christian doctrine. And therefore we ioyne issue with them, that this is the true sense which al Catholique writers auouch, rather then anie other which they can alleage to the contrarie.

8 But now we come to more knowen places, yet not more frequent, then conuincing proofes in this present point of S. Peters Supremacie. The time approaching that our Sauour would passe out of this world, for instruction of his Apostles concerning the forme of gouernment which he would ordeine, and leaue with them, for the stabilitie of his Church, he demanded of them, aswel the peoples opinions, as their owne iudgements, whom they supposed him self to be, saying: [Whom say men that the Sone of man is?] they reporting the diuers brutes of the people, according to their imaginations; he replying, demanded of his twelue Apostles [But whom doe you say that I am? Simon Peter answered and said; Thou art Christ the Sonne of the liuing God.] Which point of faith is the ground of al Christian Religion: that Iesus, the Sonne of the B. Virgin, (therof called the Sonne of Man) is the promised Messias, & also the very natural onlie begoten Sonne of God. This confession being made by S. Peter in

6.

Christ promised to build his Church vpon Peter, as vpon a Rocke.

behalt of them al (for al being demanded, he alone answered) Christ, not further requiring euerie ones particular answere, but proceeding to his purpose, approued and commended Peters answer, saying: [Blessed art thou Simon Bar-ionna because flesh and bloud hath not reuealed it to thee; but my Father which is in heauen. And I say to thee: That thou art Cephas, & vpon this Cephas, wil I build my Church.] So is the Siriake, or Hebrew text. In Greeke and Latin, in these termes [Thou art Peter, and vpon this Peter] In English, translating the wordes into their proper signification, we must say thus [Thou art a Rocke, and vpon this Rocke wil I build my Church.] In al languages, the demonstratiue pronome *this*, hath necessarie relation to the word going before, and can not be referred in right construction, to anie other thing, as Protestantes doe wraist it, and absurdly referre it to Christ himself, or to the faith of Peter, not to his person. For if our Sauour had so meant, as they wil seme to imagine: then he would haue said, vpon a Rocke, not vpon this Rocke. But he did not say so, and therfore it is cleare that he did not meane as they say, but he absolutely meant as he spake to his Apostle: Vpon that which thou art, wil I build my Church, for none can denie his wordes [thou art a Rocke, and vpon this Rocke wil I build my Church] And so in the next wordes, declareth the stabilitie of his Church being built vpon a Rocke: saying that [the gates of hel, (that is al the forces coming from hel) shal not preuaile against it.]

7.
He promised
him also to
geue him the
keyes of the
kingdome of
heauen.

9 To the very same purpose he also addeth; speaking stil to the same Apostle: [And I wil geue to thee the keyes of the kingdome of heauen.] Euerie one knoweth that the geuing of keyes, is geuing of power, & auctoritie, to let in, or kepe out of that place, wher
to the

Mat. 1
v. 19.

to the keyes pertheyne. And our Sauour geuing to S. Peter the keyes of the kingdome of heauen, explicateth his meaning. yet further, that S. Peters sentences, and iudgements in earth shal haue effect, not only in earth, but also in heauen, saying: [whatsoever thou shalt binde vpon earth it shal be bounde also in the heauens: and whatsoever thou shalt loose in earth, it shal be loosed also in the heauens, wherein is necessarily vnderstoode S. Peters Primacie aboute the other Apostles: who also receiued spiritual power to bind and loose in earth which accordingly is bond & loosed in heauen. For in case anie other should attempt to binde or loose contrarie to S. Peter, then must his sentence preuaile, and that which anie other attempteth contrarie to him, is not of force, because otherwise (which is absurde, and impossible) Goddes word should be contrary to it self, and in some place, should not be verified, if the other Apostles binding and loosing, were not subordinate, and subiect to S. Peter. But being so vnderstoode, the seeming contradiction is reconciled, and the holie Scripture, in both places, is most true.

10 After this declaration of our Sauour, in presence of al his Apostles, that he would build his Church vpon S. Peter, whom for this purpose he had made a Rocke: He shewed likewise by an other acte, the same thing, that S. Peter should be head of the Apostolical College and familie next and immediatly vnder him self. For condescending to pay the Tribute of a Didrachme, exacted for the heades of Families; he sent S. Peter where to haue a Statere, being in valew two Didrachmes, and so to pay it for them both. [Goe thy waies to the sea (said our Sauour to Peter) and cast a hooke; and that fishe which shal first come vp, take; and when thou hast opened his mouth, thou shalt finde a Statere,

8.
He payed tribute for S. Peter as for the head of a familie.

take that and geue it them for me and thee] Why our Sauour would haue this Tribute of house-holders, to be paide for Peter alone, and not for anie other of the Apostles, there can not possibly be anie other reason imagined, but because he was indeede the head of that Familie, as Christes principal Vicar, & by him so to be constituted.

9 -
The Apostles
vnderstoode by
this fact, that
S. Peter was
designed to be
the head of
them al.

11 If this text were not cleare enough, yet it is made more manifest, by the Apostles present dispute about Superioritie, written by S. Mathew in the next wordes. And that it hapened presently, S. Marke testifieth saying, that our Sauour, when they were come to Capharnaum, asked them [What did you treat of in the way ? But they held their peace, for in the way, they had disputed among themselves, which of them should be the greater ?] And therefore to cure this infirmitie [he called the twelue & said vnto them : If anie man wil be first, he shal be last of al, and the minister of al. For he that is the lesser among you al, he is greater] So teaching humilitie, and withal auouching Superioritie. For they al easilie vnderstoode, superioritie to be necessarie. And to obtaine higher places, Iames and Iohn had suborned their mother to intercede for them. Whereupon she [adoring, requested, that these her two sonnes might sitte, one at his right hand, and one at his left hand in his kingdome] But our Lord againe answearing them said : [You know not what you desire] admonishing and exhorting them, to thinke of suffering with him, and not of ruling and ouerruling as Gentiles doe. And lastly said to them al, the night before his deeth [He that is the greater among you, let him become as the yonger, and he that is the leader, as the waiter] stil confirming his former wordes, and factes, that there must be a greater, and a leader amongst them; not S. Iames nor S.

John

Mat.
v. 1.
Mar.
33.

35.

Mat.
v. 20.
22.

Luc.
v. 26.

Iohn, nor anie that sought the first place, but he that was called, must vndertake that office.

12 Accordingly S. Peter for most part spake in the name and behalf of al. And others ordinarily spake of him as of the leader and cheife. When our Sauour tooke only three to be present at his transfiguration, S. at. 17. Peter, S. Iames, and S. Iohn, they were al rauished
2. 4. with ioy, seing a Glimse of Christes glorie, [for
ar. 9. his face did shine as the Sunne, and his garmentes
3. 5. became white as snow, glittering exceedingly] only
4. 9. S. Peter was bolde to propose that which they al
29. thought [But Peter (saith S. Luke) and they that
31. were with him, were heauie with sleepe. And awa-
king, they saw his Maiestie] Moyse also and Elias
appearing in Maiestie : Then [Peter said, Lord it is
good for vs to be here. If thou wilt, let vs make
here three Tabernacles ; one for thee, one for Moy
ses, and one for Elias .] At an other time, our Lord
going forth into a desert place to pray [Simon Peter
ar. 1. and they that were with him (saith S. Marke) sought
36. him out .] Our Saniour being pressed in the multi-
tude, and demanding who had touched him [Peter
ar. 8. (saith S. Luke) and they that were with him said.
45. Maister the multitudes throng thee &c.] When
manie went backe at Capharnaum, not vnderstan-
ding his diuine discourse concerning Manna, & the
B. Sacrament of his Bodie ; and he saying to the
ar. 6. twelue [wil you also depart ? Simon Peter answea-
68. ring (for al) said : Lord to whom shal we goe ?
Thou hast the wordes of eternal life .] When our
Lord shewed the fruiet of contemning the world,
at. 19. and folowing him : Peter answearing said to him :
27. Behold we (meaning himself & the other Apostles)
haue left al thinges and haue folowed thee ; what
therfore shal we haue ?] When our Saniour by a pa-
rable shewed the necessitie of diligent watching,

10.

S. Peter ordi-
narily spake in
the name of
them al. And
was reputed
the cheife by
the Euange-
lists.

[Peter said to him : Lord dost thou speake this parable to vs, or to al ?] And when he had cursed a figtree, and incontinent it withered, al the Disciples merueled : but only [Peter (as the mouth of al)] said to him : Rabbi, behold the figtree that thou didst curse, is withered .] Al which his ordinarie answering, demanding, & speaking as a publique person ; the Euangelistes relations also in that special maner saying : [Peter, & they that were with him] doe plainly shew that he was the cheife & head of the rest.

Luc.

41.

Mat

v. 20

Mar

v. 21

11.
Our Lord
washing his A-
postles feete,
beganne with
S. Peter.

13 To these euident proofes we must yet adioyne other factes, and speeches of our Sauour, confirming this doctrine of S. Peters Primacie. It pleased our Lord after the supper of the old Testament, before he instituted the new Sacrifice, to wash al his Apostles feete. And that he began with S. Peter as the cheife, who first replying and refusing, as seming to him vnmeete, but vpon Christs wordes submitting himself to his wil, is cleare by S. Iohns narration : telling that our sauour [rose from supper, laide aside his vpper garment, tooke water in a bason, girded him self with a towel, and so came to Simon Peter ; and Peter said to him : Lord dost thou wash my feete. Iesus said to him : that which I doe thou knowest not now : hereafter thou shalt know .] yet [Peter said to him : thou shalt neuer wash my feete . But our Lord Iesus answered ; If I wash thee not, thou shalt not haue part with me .] then Peter submitted him self, and so without more reply al the rest .

Io. 13

4. 5.

&c.

12.
Praying for
them, prayed
singularly for
S. Peter.

14 Againe the same night our Sauour declared in plaine wordes an other important difference, and singular priuelege of S. Peter aboue them al, geuen to him as the head, for the confirmation of his brethren. Our Lord said (in preience of al, but directing his speech to Peter only) [Simon, Simon be-

Luc.

31. 32

hold Satan hath required for to haue you for to sike as wheat : but I haue prayed for thee, that thy faith faile not; and thou once conuerted, confirme thy brethren.] The diuel desired to sift and trie them al, as this text maketh manifest; our Lord praied also [for his other Apostles, and for al that should beleue by their word] as S. Iohn testifieth, yet mote especially [he praied for Peter, that his faith should neuer faile] by which prerogatiue of the head, the whole bodie is confirmed, and vpholden in vnitie and veritie, free from schisme and heresie, against al the assaults of the diuel; and so al are strengthened that hold the faith and vnion of Peter. Thus much before Christes death.

15 After his Resurrection, the holie Angel that declared to S. Marie Magdalene, and the other deuout women, that our Lord was risen from death, willed them to goe and tel the Disciples, and Peter, only naming Peter for his prerogatiue, and eminent place aboue the rest, for els it might haue sufficed, to haue comprehended him in the general name of Disciples, if he had bene but equal with them.

16 Neither otherwise neded S. Iohn, coming first to the monument to haue staied, that S. Peter might enter first, but for that he respected S. Peter as his designed Superior. There may be (we doubt not) some other Mysterie also vnderstood by this Act. for holie Sriptures are fertile of manie senses. But amongst others the verie letter declareth Maioritie in S. Peter, aboue S. Iohn.

17 And that our Sauour appeared to S. Peter, before his apparition to them al together, is testified by the two Disciples, to whom he appeared the same first day in the way to Emaus. For they returning presently to al the Apostles at Ierusalem, affirmed expressly, that [our Lord is risen in deede, and hath appeared

13.
The Angel willed the holie women to tel S. Peter by name, that Christ was risen.

14.
S. Iohn respected S. Peter as his Superior.

15.
Christ appeared to him first of al the Apostles.

peared to Simon.] And so S. Paul saith [He was seene
of Cephas, and after that, of the eleuen.] Al which
are signes sufficient of his Preeminence.

16.
Christ consti-
tuted S. Peter
the Pastor of
the whole
Church, of al
lambes; and
al sheepe.

18 But his ful establishment in the Ecclesiastical Pri-
macie, is most plainly described by the Euangelist
S. Iohn, in the third publique Apparition of our Sau-
iour to his Disciples, by the sea of Tiberias. Where
S. Peter vnderstanding that it was our Sauour
which spake to him from the shore, walked to him
vpon the water, without anie further commadement,
as before he had done vpon our Lords word. Wheras
the other Disciples came in the boate, drawing the
nette of fishes. After which narration of our Lords
so appearing on the shore: of S. Peters going on
the water; of the taking of a great, & certaine num-
ber of fishes, without breach of the nette: of their dy-
ning together: and of the assurance which euerie one
of them had that it was our Lord, which so manifested
him self: Together with this so cleare an historie: he
proceeded to the principal point saying [Therefore
when they had dyned; Iesus said to Simon Peter: Si-
mon of Iohn louest thou me more then these? He
said to him: yea Lord thou knowest that I loue thee.
He saith to him: Feede my lambes. Iesus saith to him
again: Simon of Iohn louest thou me? he saith
to him: yea Lord thou knowest that I loue thee.
He said to him, Feede my lambes. Iesus said to him
the third time: Simon of Iohn louest thou me? Peter
was strooken sad, because he said vnto him the third
time; louest thou me? And he said to him: Lord thou
knowest al thinges: thou knowest that I loue thee.
Iesus said to him: Feede my sheepe] Thus the sacred
text. Can anie man require more plaine wordes?
more solemnitie? more ful auctoritie? more am-
ple iurisdiction? Wherefore did not equal loue suffice,
but more loue was necessarie in S. Peter then in
the

Christ requi-
red more loue
of S. Peter the
of the rest.

the other Apostles; but because his charge of foules was greater then theirs? Why was he demanded thrice the same thing, but that by so solempne an institution, he and al the world might know his greater obligation to feede our Sauours flocke? What needed the thre-fold admonition to feede, but that before al other good workes of almes deedes, praying, fasting, and other vertues, Charitie in feeding foules, with true faith, wholsome Lawes, and iust regiment, excelleth in the supreme pastor? Finally who can be excepted, or exempted from S. Peters iurisdiction, when al Christes flocke, yong and old, Laitie, and Clergie, [Lambes and sheepe] are by Christ committed to S. Peters charge? Whosoever wil be cotinued a sheepe or Lambe of Christ, is vnder the charge of S. Peter; if not vnder him, then is he none of Christes folde, nor flocke.

19 It resteth breefly to see some practice of this supreme office in holie Scriptures. Presently after our Lordes Ascension, the eleuen Apostles, with our B. Ladie and other faithfull persons (in al nere an hundred and twentie) remaning together in praier, S. [Peter ryling vp, in the middest of the brethren said: you men brethre, the Scripture must be fulfilled which the Holie Ghost spake before by the mouth of Dauid concerning Iudas; who was numbred among vs, and obteyned the lotte of this ministerie] And so S. Peter beginning to execute his Vicarshippe; gave instruction and order, by which S. Mattheas was elected Apostle in place from which Iudas was fallen, to make vp againe the number of twelue Apostles.

20 When the Holie Ghost was come, and had replenished the faithfull with giftes of tongues, and other graces, wherat al were astonied, & some scorn-ers deriding said [these are full of new wine: S.

R r

Peter

17.

S. Peter practised his Primacie in the election of S. Mattheas.

18.

S. Peter first preached after the coming of the Holie Ghost.

[Peter standing with the other eleue Apostles (as head; in al their names) lifted vp his voice, and spake to them : Ye men Iewes and al you that dwel in Ierusalem, be this knowne to you, and with your eares receiue my wordes] my wordes (saith he) For albeit he alone spake, yet he iustly challenged audience and due regard to his speech being Superiour, and speaking with auctoritie, as also the effect by and by shewed. For he declaring that it was not drunkenness, as the deriders at first supposed, [but the Holie Ghost that gaue them knowlege and vtterance, with al tongues, to speake the great workes of God] He proued [by the Prophets Ioel and Dauid, that v. 16
Iesus, whom the cruel Iewes had crucified, was risen from death, ascended into heauen, had sent the Holie Ghost] powring out abundance of grace. [And the people hearing these thinges, were compunct in hart] and by S. Peters further instruction, 37. 3
the rest of the Apostles assenting and assisting [three 41.
thousand persons were baptized the same day.]

19.
S. Peter
wrought the
first miracle, &
answered the
Aduersaries.

21 Together with preaching, S. Peter also first of al the Apostles, confirmed the faithful, and conuerted infidels by working miracles. [S. Peter, Act. 1. 2.
and S. Iohn, going into the Temple, there was in the porch a poore man lame from his mothers wombe, who asking almes of them, S. Peter with S. Iohn 4.
looking vpon him said : looke vpon vs] he so doing, & hoping to receiue some thing of them, S. [Peter said, Siluer and Gold I haue not : but that which I haue, the same I geue to thee : In the name of Iesus Christ of Nazereth, arise and walke. And taking his right hand, he lifted him vp; and forthwith his feete & soles were made strong. And springing, he stood and walked, and went with them into the Temple, walking and leaping, and praising God] wherupon al the people being [astonied, agast] and wonder- 12.
ring

ring : S. Peter declared, that [not in their owne power, but in the power of Iesus, whom they had killed, & in the faith of his name, this mā was strength-
 4. al] Manie of the hearers [beleued and the number
 3. of the faithful was made fūe thousand] But [the Magistrates of the Temple, and the Sadduces, put these two Apostles into ward al that night . And on the morow, Annas, Caiphas, with other Princes, Ancientes, and Scribes, and as manie as were of the Preistes stock, gathering into Ierusalem, causing the two Apostles to be brought before them : asked, in what power, or in what name, haue you done this ?] Then S. [Peter said to them . Ye Princes of the people and Ancientes, if we this day be examined for a good deede, vpon an impotent man; in what he hath bene made whole : Be it knowne to al you, and to al the people of Israel, that in the name of Iesus Christ of Nazareth whom you did crucifie, whom God hath raised from the dead; in this same this man standeth before you whole .]

22 In matter also of Iudgement and correction of
 5. delinquentes among the faithful : S. Peter, as Head
 and Iudge, condemned and punished, the sacrilegi-
 ous crime of Ananias and Saphira his wife . who by diuine inspiration, knowing their secret fault, publiquely reprobued them both seuerally . First the husband [For lying to the Holie Ghost, and defrauding] the communitie [which he hearing, fel downe & gaue vp the Ghost . And about three houres after, the wife not knowing what was chanced to her husband, came in . And S. Peter said vnto her; tel me woman, whether did you sel the land for so much ? And she said, yea for so much . Then said S. Peter to her ; Why haue you agreed together, to tempt the Spirit of our Lord ? Behold the feete of

20.

He punished
the sacrilege of
Ananias, and
Saphira.

304. **THE ANSWER OF**
 them that had buried thy husband, are at the doore,
 and they shall beare thee forth. And forthwith she fell
 before his feete and gaue vp the ghost. And the yong
 men going in, found her dead, and caried her forth,
 and buried her by her husband.] Other actes of A-
 postolical power and iurisdiction, were likewise first
 exercised by S. Peter. As [the imposition of handes
 vpon the baptized, wherby they receiued the Holie
 Ghost. The reproofing of Simon the Magitian, for
 offering to buy that spiritual power with money.
 Not that S. Peter only did these functions, but in
 that he first put them in executio, his primacie plain-
 ly appeareth.

21.
 He wrought
 more frequent
 miracles then
 anie other of
 the eleuen A-
 postles, & the
 faithful respec-
 ted him as the
 cheife.

23 And so doth not only his first working of mi-
 racles before the other Apostles, but also his grea-
 ter and most frequent miracles of al the twelue A-
 postles, shew the same. S. Luke writeth, that al the
 Apostles praied for this special grace, to worke cures
 and signes in the holie name of Iesus: And when
 they had praied, the place was moued wherein they
 were gathered, and they were al replenished with
 the Holie Ghost, and they spake the word of God
 with confidence. In general also he saith, that by
 the handes of the Apostles, were manie signes and
 wonders done among the people: but of S. Peters
 miracles, he maketh more particular mention, then
 of al the rest. [The faithful people did bring forth
 the sicke into the streetes (saith he) and laid them
 in beddes, and couches, that when Peter came, his
 shadow at the least might ouershadow anie of them,
 and they al might be deliuered from their infirmi-
 ties. And there ranne together vnto Ierusalem, the
 multitude also of the Cities adioyning, bringing sick
 persons, and such as were vexed of vncleane spirits,
 who were al cured.] Doubtles the other Apostles
 did also cure manie, yet only S. Peter is here named.

And

And in their answeres to the persecuters, commanding them to cease from preaching Christ. [But Peter answering and the Apostles, said: God must be obeyed rather then men,] Al answered by the mouth of S. Peter. Shortly after the Martyrdom of S. Stephen, & conuersion of S. Paul, the Church being growne ouer al Iewrie, Galilee, and Samaria; 9. S. Peter visiting al, wrought sundrie miracles. [At 32. Lidda, he healed a man named Eneas, who had laid 34. eight yeares in bedde sicke of the palsey.] At Iop- 41. pa [he raised a godly woman named Tabitha from death.]

24. Moreover S. Peter receiued the first Gentiles 10. into the Church of Christ, and that by warrant [of a 11. vision from heauen shewed to him self, with a commandement to admitte al nations.] wherto also agreed an other vision made to Cornelius a Gentile, 5. 6. with expresse direction [to send into Ioppe, to Simon surnamed Peter, and of him to heare the word 8. 32. of God] And finally S. [Peter instructing the same 8. Cornelius, with al his familie, kindred, and special 4. 28. frendes, called for this purpose; commanded them to be baptised.] Before which fact of S. Peter, though 11. [some that had bene dispersed (when S. Stephen 19. was stoned to death) walked vnto Phenice, Cypres, and Antioch: yet they spake the word to none but to the Iewes only] that were in those places. But after that S. Peter had thus begune and returning to Ierusalem, auouched and iustified the same, by warrant of the visions, against other Christian Iewes, 20. 21. which reprehended him for it. Then [others also spake to the Greekes in Antioch, preaching our Lord Iesus. And the hand of our Lord was with them, & a great number of beleuers was conuerted to our Lord.]

25. In manie cases, and namely in question of Superioritie

22.

He receiued
the first Gen-
tiles into the
Church.

23.

He was most e-

especially per-
secuted by the
enimies.

326 part. I. AN ANKER OF

rioritie, the Iudgement of aduersaries is a great con-
firmation, who impugning the whole bodie, especi-
ally assault the head. So the incredulous Iewes op-
posing with al their might against the Church of
Christ, more egerly persecuting S. Peter, shewed
therby that they held him for the cheife of the A-
postles. As appeared by king Herodes proceeding:
who [seing it pleased the Iewes, that he had killed
S. Iames (to doe them a great pleasure in that kinde)
apprehended Peter also (attempting nothing against
the other S. Iames, being then also in Ierusalem)
but because it was the feast of Azimes, he cast him
into prison meaning after the Pasch to bring him forth
to the people] In the meane time keping him with
an extraordinarie guard [of foure quaternions of
souldiars, bound also with two chaines, and when he
slept, he laid betwene two souldiers.] Neither were
they deceiued in holding him to be the greatest of
the Apostles, for the whole Church did know him
so to be; which they declared by their more instant
[praier without intermission for his deliuerie] which
effect God graunted [deliuering him by the ministe-
rie of an Angel, out of Herodes hand, and from al
the expectation of the Iewes] for the longer gouern-
ment of the Church : Which can not stand without
vnitie, nor vnitie be conserued without one supreme
head : No not by a general Councel, except it haue
one cheif Iudge.

24.
He was cheife
head of the A-
postolical
Councel.

26 Example wherof is extant, in the Apostolical
Councel holden at Ierusalem, which shal be our last
prooffe in this plaee of S. Peters Supremacie aboue
al the other Apostles. For [when al the Apostles
were mette, and when great disputation was made,
al hauing spoken that they thought most true, pro-
ducing their particular iudgementes, according to
their seuerall opinions, for better discussing of the co-
trouerisie

Act.

2. 3.

17.

4.

6.

5.

7. 8.

11.

Act. 1.

v. 47.

trouerſie : then [Peter riſing vp (ſaith S. Luke)
ſaid to them (towitte to the whole Councel aſſem-
bled) Men brethren, you know that of old daies,
God among vs choſe, that by my mouth, the Gen-
tiles ſhould heare the word of the Goſpel, and be-
leue.] And ſo he decided the caſe, that [the Gen-
tiles were not to be burdened with Circumciſion,
and other partes of the old Law, which yoke (ſaid
he) is not to be put vpon their neckes. To whoſe
ſentence al agreed. And S. Iames, as proper Bi-
ſhop of that place, promulgated the ſame; therto ad-
ioyning his owne conformable iudgement, as Catho-
lique Biſhoppes euer ſince uſe to doe in holie Cou-
cels. S. Paul alſo, and S. Barnabas, with Barſa-
bas and Silas, were ſent for this purpoſe to Antioch.
And al the other Apoſtles (whatſoeuer anie of them
thought before (for the controuerſie was great) v-
niformly after S. Peters ſentence [beleued, obſer-
ued, & taught the ſame, ſubſcribing [by their handes]
to that which he, as their head, definitiuelly decla-
red.

27 We might yet adde more proofes, as that S.
Peter firſt adminiſtred Confirmation, that for him,
being in priſon, the whole Church made perpetual
prayer, as we touched euen now: alſo that S. Paul
in defence of his faſt, which ſome Corinthians diſ-
liked, alleaged the example of other Apoſtles, and
namely of Cephas, pleading that thing to be lawfull,
which Cephas the Rocke of the Church did approue.
His going to Ieruſalem to ſee Peter, abiding with him
fiftene dayes, and conferring pointes of Chriſtian
doctrin with him, leſt otherwiſe he might haue er-
red, and the like which I wil omitte: not doubting
but that anie Catholique diuine may confidently ioine
iſſue vpon one anie of theſe ſoure & twentie proofes,
which ſoeuer a Proteſtant his aduerſarie, ſhal thinke
to be

Other textes
of holie Scrip-
ture which alſo
proue this
truth: are here
omitted, be-
cauſe theſe be-
fore alleaged,
may abundan-
tly ſuffice.

to be the weakest, to proue this point of Catholique doctrine, that S. Peter was cheife of the Apostles: & visible head of the whole militant Church in earth. Much more doe al these together, most fully & superabundantly demonstrate the same.

Christ ordeyned a continual Succession of S. Peters Supremacie : to the end of this world.

ARTICLE. 36.

The like necessitie of one supreme head which was in the beginning of the Church, continueth to the end of this world.

Reason may satisfy al reasonable persons, that our Sauour establishing his Church, ordeined one, and the same forme of gouernment to continue therein, aswel after the Apostles time, as during the space of their temporal liues. Seing therefore he constituted one cheife head to be his Vicar in earth, which was S. Peter (as is clearly shewed in the precedent Article) it consequently followeth, that stil there is, and must be, one like supreme visible head, his Succesor, and Christes Vicar, from time to time, because the same necessitie remaineth of one head, conformable to the bodie; which otherwise would be both monstrous with manie heades, and subiect to ruine by diuision within it self. And therefore our Lordes prouident care (that no such incouenience fall vpon his Church) doth indeede continue without intermission, to the very end of this world. For so he expressely promised by these most louing wordes [Behold (said he to his Apostles, before his Ascension) I am with you al daies, euen to the consummation of the world.] which promise we see, is not limited to any shorter time, but amply extended, euen vntil this world shal be consummated. And so perteyned not only to the Apostles, but also to their true successors. For neither

ther could they, nor anie of them, alwaies tarie in this Militant Church, nor Christes care cease, nor his promise be frustrate at anie time.

2 How then is this performed? The Royal Psalmist in spirit of Prophecie, foreseeing the Succession of Pastors, which should continually feede & gouern the Church of Christ, speaketh thus vnto her [For thy fathers, there are borne sonnes to thee: thou shalt make them Princes ouer al the earth.] The Apostles were the fathers sent by Christ, which begate the Christian Church: by preaching the Gospel, conuerted manie Nations; by Baptisme, manie sonnes were borne to the Church; by Apostolical ministerie, manie particular Churches were founded, al members of one vniuersal militant Church. Of these her owne sonnes, the same Church ordeineth Bishopes, and other Pastors; so making them spiritual Princes ouer al the earth. And that in the same Monarchical forme of Ecclesiastical Hierarchie, and sacred subordination, as at first our Sauour ordeined: so doth he conserue and continue it [For Iesus Christ (saith S. Paul to the Christian Hebrewes) yesterday, & to day, the same also for euer.] And therefore his fact in ordeining one Apostle Superiour of the rest, sufficiently instructeth vs, that he hath therewithal instituted one Apostolical Bishope, successour of the sae cheif Apostle, the ordinarie Superiour of al other Bishopes, though there were none other prooffe besides in holie Scripture. Neuerthelesse the same Christian doctrine, is further confirmed, by diuers of those sacred textes, by which S. Peters Supremacie is alreadie declared, and also by some others. And by no place at al in holie Scriptures, can the contrarie euer be proued, nor with anie reason auouched.

How sonnes
are borne by
the Church &
made fathers

3 Among other, proofes, this truth is easily vnderstoode by the figure therof. For in the old Te-

The perpetual
succession of
one supreme
head in the

Church of
Christ, is pro-
ved by ex-
ample of the
old Testament.

It is necessarie
for the sending
of preachers
into heathen
countries.

S. Paul spea-
keth of such a
head as hath
neede of feete,
and other

330 part. I. AN ANRER OF

stament, there was euer one visible head of Gods Church : one cheif Patriarch in the Law of nature. In the written Law, for his time, Moyse extraordinarie, but most part of the same time, Aaron was the ordinarie high Preist. Him succeded Eleazer his sonne; after him, his sonne Phinees, and so other High Preistes in continual succession. Much more assured is the succession of cheife Pastors in the new Testament [They shal be mindful of Gods glorie and name in al generation and generation. Vpon thy wales (saith God to Ierusalem, the Church in al Nations) I haue appointed watchmen al the day and al the night; for euer they shal not hold their peace : you that remember our Lord, hold not your peace.] These and other Prophets, foreshewing that there shal euer be Pastors in the Church, presuppose their subordination in vnitie, vnder one head. Which Ezechiel expressly affirmeth of Christ, by the name of Dauid [My seruant Dauid (saith our Lord) shal be King ouer them, & there shal be ONE PASTOR of them al] which vndoubtedly is Christ, sometime visible in earth, & stil inuisibly teaching by his visible Vicar, one knowne supreme Pastor, who is also necessarie by this Prophets doctrine, for the vniting of al Nations in the Church of Christ. Because none can be authentically sent, to preach vnto infidels, but by the Supreme Pastor of Christes flocke. For one flocke necessarily requirith one Pastor : and a visible bodie, a visible head. Yea such a head, as doth and must mutually cooperate with other members, and be assisted by them, as hauing neede of their helpe (which Christ our principal head needeth not) For of such a head S. Paul speaketh : exhorting al estates of the Church, each sort to doe their functions with peace and concord : shewing that none is able to execute al requisite

Gen

I.

Ec

Gen

I.

I.

v.

4.

Exo

I.

Exo

30.

8.

Nu

25.

Pf.

18.

v.

Eze

v.

Rom

v.

1.

1.

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site offices; but al haue neede of others helpe. For example. Amongst other members of a natural bodie, resembling the diuers members of the Church, [the head (saith he) can not say to the feete, you are not necessarie for me] which speach can not be rightly applied to our Sauour Christ, because he can truly say to the feete, and to al other members of his Church, you are not necessarie for me. For although he of his good pleasure, vseth the ministerie of his seruantes, yet he needeth them not, for he can doe what him pleaseth without them. And [when they haue done al thinges that were commanded them; they must say we are vnprofitable seruantes] because to Christ, [they bring no profit] to him they are not necessarie. Two thinges therfore by this Apostolical doctrine we learne, very conformable to the Prophet euen now alleaged; that the Mistical bodie of Christ, hath one visible head; & that it hath such a head, as nedeth other members, and namely feete, which are Preachers of Goddes word, called [the beautiful feete of them that Euangelize peace, that Euangelize good thinges].

This ministerial head hath his eminent auctoritie for the confirmation of the whole bodie.

4 This ministerial head therfore, is the Pastor of Pastors in earth, the supreme visible head, aboue al other members. more especially priuileged, for the confirmation of his brethren; because he is the inuincible Rocke, wheron is continually building, and daily adding, of moe faithful soules. [Vpon this Rocke (said our Sauour, hauing designed his Apostle S. Peter for this purpose) wil I build my Church.] It is cleare also, that our Lord after his Resurrection constituted his former designed Deputie with charge to feede both Lambes and Sheepe. But this his fact was but the beginning of his promised worke, for this worke is, and stil wil be in hand, til the end of this world. And therfore this ministerial visible Rocke, is stil in the world. Els could not

visible persons be adioyned to an inuifible or imperceptible foundation, which perpetual Apostolical office, and continual building, S. Paul describing, teacheth, that [Christ gaue, some Apostles, & some Prophets, and other some Euangelists, & other some Pastors and Doctors, to the consummation of the Sainctes (or faithful) vnto the work of the ministerie: vnto the building of the (Church the mystical) body of Christ, vntil we meete al into the vnitie of faith, and knowlege of the Sonne of God.] Wherby it is euident, that Apostolical auctoritie and function, remaineth in the Church, euen to the ende of this world.

Christs prayer
that S. Peters
faith should neuer
faile, hath spe-
cial effect in S.
Peters succes-
sors.

5 And that the same resideth in S. Peters successor, is likewise euident, besides al former proofes, by our Sauours declaration to S. Peter, that whereas [Satan had required to sift and trie them al: he had specially prayed that Peters faith should not faile.] Which different prouidence towards him, more then towards the others, pertained (as the euent haith shewed) to their successors, rather then to them selues. For none of them in their owne persons, euer failed in their faith, after they once beleued Christes Resurrection. But in their successors the difference is most cleare. For the successors of al the other Apostles, some soner, some later, al now manie hundred yeres since, haue failed in faith, and their particular Prouinces, are fallen from the vnion of one head, and into other errors. manie also into Turcisme, and Paganisme. Only the successors of S. Peter, remaine in the same faith and Religion, without change; through the efficacie of Christes praier, and singular prouidence, that Peters faith shal neuer faile, nor the gates of hel preuaile, against the *Church builded vpon this Rocke.*

6 Now to dispute who is S. Peters successor, is
no lesse

Eph
11.

13.

Luc.
v. 31

no lesse strange, then to make doubt of al the successions, as wel Ecclesiastical as temporal in the whole world. For there is no greater certentie, that Romulus, Numa, Cæsar, Cicero, and Nero, were sometimes in Rome. nor that our English Nation came from Germanie, and possessed the greatest part of this land, which before pertained to the Ancient Britans, whom we cal Walshmen; nor that we the same English Nation, were conuerted from Paganisme to Christianitie by S. Augustine, and other Religious men, sent for this purpose by S. Gregorie called the great, then Pope and Bishope of Rome; nor that William Duke of Normandie, did conquere England, and became King therof; nor that King Henrie the seauenth, ouercame King Richard the third, and afterwarde reigned King of England. Neither is there more certaintie of the beginniges, and successions of anie other Kinges, or Bishopes of Christian Countries: then there is of S. Peters residing somtimes, and finally dying, in Rome. A thing testified, not only by al Ecclesiastical Histories, innumerable Fathers, both Greeke, and Latin: but also knowne from age to age, without interruption, by the perpetual monuments of places in that Citie where he resorted, exercised sacred functions, where he was imprisoned, where he died by Martyrdome on a Crosse. By the memories of his Sepulchre, & Reliques; together with S. Paules, who died there the same day. By the Recordes also of the Martyrdomes of other thirtie two Bishopes his next successors, al Martyrs for the same faith. Of S. Siluester also a holie Confessor, and so of their continual successors euen to this present Bishope, and Pope, Paule the fifth. Besides which vndoubtful witnesses, to require further prooffe of S. Peters being in Rome by holie Scriptures, is both ridiculous (as

The Protestants paradox that S. Peter was neuer at Rome, is no lesse absurde then to say: that William Duke of Normandie, did not conquere England. And the like.

though neither point of faith, nor matter of fact, can be certaine, except it be expressed in holie Scriptures) and also superfluous, because it is abundantly proued otherwise. And therefore may we boldly say, that the denial of it, is obstinate follie, grounded in malice, of those that hate the same holie seate. A Paradox feared by Iohn Caluin; broached, and bruted by him, & the like, for lacke of other meanes, for to holde vp their badde cause, and new doctrines.

We require of our Aduersarie to proue by holie Scripture, that S. Peter was neuer at Rome. We also proue by S. Peters Epistle, that he writte the same in Rome.

No other Church doth, nor can, at this time challenge continual succession from any of the Apostles but onlie the Roman.

7 Wheras therefore our Aduersaries exact prooffe of this point by the holie Scripture; we answere. First, that we being so long and vndoubted possessors of the affirmatiue assertion, that S. Peter was at Rome, and died there; we iustly pleade prescription, and put our aduersaries to proue the contrarie by holie Scripture. Secondly, we auouch, that S. Peter writte his first Epistle extant in the New Testament, then resident in the Citie of Rome, which he mystically called Babylon saying: [The Church saluteth you that is in Babilon coelect.] This we say and hold, with manie Ancient, learned, & holie Fathers and Doctors, for more then probable. But whether this place proue it or no; we hold & beleue amongst other pointes of faith, that there is, and euer shal be, to the end of this world, an Apostolical seate in the Militant Church of Christ, according to S. Paules doctrine to the Ephesians. *Ephes. 1. 13.* And by euident reason we deduce, that the Bishopes seate of Rome, is the Apostolical seate, and that none other seate, can rightly pretend, so to be at this day, but only that of Rome. And this may suffice for our purpose, touching the first marke of the true Church, which is vnitie and consent, consisting in belefe of the same faith and Religion of al faithful Christians, and in confession therof in vnion with one

CHRISTIAN DOCTRINE. Art. 36. 225
one supreme spiritual Pastor, and head of the whole
Church in earth : and so I conclude the same . And
none other is the true Church of Christ which hath
this mark of vnitie and consent .

The true Church of Christ is Holie .

A R T I C L E . 37 .

u. 7.
17.
A N other marke of the true Church is Sanc-
titie; according to the Apostles Crede :
where we acknowlege the Church to be Ho-
lie . Our Sauour also gaue this note to discern true
and false Prophets [by their fruites . A good tree
yeldeth good fruites (saith he) & the euil tree yel-
deth euil fruites . A good tree cannot yelde euil
fruites : neither an euil tree yelde good fruites . ther-
fore by their fruites you shall know them . For eue-
rie tree is knowne by his fruites .] Where therefore
we see holie and wholsome doctrine to be taught
yelding good fruites , as frequent prayer , much fas-
ting , manie good workes ; often repairing to holie
Sacramentes , special care to kepe Gods commande-
ments , obseruation of Euangelical counsels , with
continual endeuoures to proceede in vertues , to the
honour of God , and edification of al men , there may
we wel thinke to be the true Christian Church .
Contrariwise , we may assuredly know that congre-
gation to be a Sinagogue of Satan , which teacheth
and practiseth litle prayer , few , or inordinarie fastes ,
but only when euerie one wil ; which holdeth opi-
nion , that no good workes merite anie reward , that
no Sacrament remitteh sinne , nor conferreth grace ;
that the commandements are vnpossible to be kept ;
al vowes of perpetual chastitie , and of other state of
Religious life , to be vnlawful , wherof foloweth both
lesse

As a tree is
knowne by the
fruites , so the
true Church
by the effect of
her doctrine ,
tending to pie-
tie and holi-
nes .

And those
which geue
way to loosnes
of life , can not
be the true
Church .

lesse care to keepe Gods precepts, or to doe other good workes wherunto al men are bound: and also the breach and contempt of Sacred vowes; which S. Paul calleth [Breach of faith & damnable.] Neither is the Church only knowne and discerned especially in these dayes from the false pretended, and reformed companies, by the note of holines, but by the same is also most excellently adorned, and renowned, that albeit manie of her members are sinners, yet she loseth not the denomination, but stil is Holie, by reason of her holie faith, holie doctrine, holie Sacrifice, Sacramentes, with other Rites, and holie functions. And in respect also of manie true holie seruants of God, euer existing in the Church, out of which there can not be anie holie person, nor true sanctitie at al [no more then a branch can bring forth fruite vnlesse it be in the vine] or a seperated member liue that is not in the bodie.

The true seruants of God were knowne by their holie conuersation.

2 Of which double priuilege as wel to be knowne by her holines, as to be singularly adorned therwith, let vs see more particular testimonies of holie Scriptures. By the holie conuersation of Abraham, and Sara, with their familie [Abimelech King of Gerare, saw that they were the people and seruants of God.] And wheras before he thought to make them his subiectes; seing them to be protected of God, presented Abraham with honorable giftes, granting him al freedome and priuilege: [the land is before you (said he) dwel whersoever it shal please thee.] Isaac also gained peace and estimation with the Philistines, who first expelled him from them; but afterward made leauge with him, yelding this reason of their better affection towards him [we saw (said they) that the Lord is with thee] when God had multiplied the children of Israel brought them out of Egypt, and made with them an expresse covenant

nant, that he would be their only God, and they should be his peculiar people. He promised them two especial priuilegies; Priestly function, wherby they might rightly serue him; and sanctitie, that he might iustly reward their seruice saying: [You shal be vnto me a Priestly Kingdome; and a holie Nation.] So he gaue them accordingly spiritual functions, [holie Rites, and holie precepts] caused them to make a [holie Tabernacle, with the Arke of Testament, Propitiatorie, Altars, holie Vestiments; al implementes and ornamentes] therunto requisite. Finally in the principal ornament of the High Priest [the Plate of sacred veneration, God commanded to be engrauen; The holie of our Lord.] Verie often inculcated his general [Precept to al the assembly of the children of Israel: Be ye holie, because I the Lord your God am holie. Sanctifie your selues, and be holie, because I am the Lord your God: kepe my precepts and doe them; I the Lord that sanctify you. You shal be holie vnto me, because I the Lord am holie. And I haue seperated you fro other peoples that you should be mine. This is your wisdome and vnderstanding before al Peoples. Neither is there other Nation so great, so renowned, that hath the Ceremonies, and iust iudgements, & the whole Law, which I wil set forth this day before your eyes: Keepe thy self therefore, & thy soule carefully. Thou shalt not make league with Idolaters, thou shalt not make mariages with them. Ouerthrow their Altares, and breake their statues, and cutte downe their groues, and burne the sculptiles: because thou art a holie people to the Lord thy God. The Lord thy God hath chosen thee to be his peculiar people of al peoples that are vpon the earth. Our Lord hath spoken to thee, that thou shouldest kepe al his commandements, and he make thee high-

The peculiar people of God were called a holie nation.

The law is holie, and requirerh holines.

er then al Nations which he created, to his praise and name, and glorie, that thou maist be a holie people of our Lord thy God, as he hath spoken.

The same title of holines is ascribed to Gods peculiar people, by the Prophets.

3 As the Law, so likewise the Prophets, amongst other excellent properties, ascribe holines to the Church. King Dauid distinguisheth her by this title from al other congregations. For albeit God worketh meruelous thinges in the whole world; yet nowhere els doth he bestow sanctitie. [God in his holie place. God that maketh men to inhabite of one maner in a house. Holines becometh thy house o Lord. Exalt ye the Lord our God; and adore ye in his holie mount; because the Lord our God is holie. Iewrie was made his sanctification, Israel his Dominion] signifying that the Israelites were the peculiar people whom God sanctified, and in whom he especially dwelled and reigned [Because our Lord hath chosen Sion: he hath chosen it for an habitation to him self. this is my rest for euer and euer (saith our Lord) here wil I dwel, because I haue chosen it. Blessing, I wil blesse her widow, her poore I wil fil with breades. Her Preistes I wil cloth with saluation: and her Sainctes shal reioyce, with ioyfulness.] This Spouse of Christ is described in the Canticles [ascending by the desert as a litle rodde of smoke of the aromatical spices of Mirh and Frankencense, and of al poudere of the Apoticarie] that is, ful of al holie vertues and good workes [Euerie one that shal be left in Sion, and shal remaine in

See Isa. 4. Ierusalem (saith Isaias) shal be called holie, euerie v. 3. Ch. one that is written in life in Ierusalem] Generally the Prophets vtter their discourses of the Church Ch. 27. v. by these termes [The holie Mount, The holie Citie The holie People: Israel is holie to our Lord, v. 2. Ch. The holie Citie Ierusalem; Monnt Sion shal be holie 56. v. 7. and the like. Ch. 62. v. 12.

According

† 4 Accordingly in the new Testamēt, Holines is more *Ch. 63.*

1. required, and more abundantly geuen [that with - *v. 18. Ch.*
 4. out feare (said iust Zacharie) being deliuered from *64. v. 11.*
 the hand of our enemies, we may serue our Lord in *Iere. 2. v.*
 holines & Iustice before him al our daies.] So his *3. Ch. 31.*
 blessed Sonne Iohn the Baptist, by life and doctrine, *v. 23.*
 preached holines, teaching [sinners to doe penance] *Ezech. 20.*
 3. penitents [to bring forth worthie fruietes therof.] *v. 40.*
 8. Our Sauour confirmed the same in al his actions, & *Dan. 3. v.*
 15. in his sermons, affirming that [his seruants & frendes *28. Ch. 9.*
 14. are knowne by keping his Precepts.] S. Paule cō- *v. 11. Ch.*
 mendeth the Romanes, not only for their holie faith, *12. v. 7.*
 as being [renowned in the whole world] but also *Joel. 2.*
 1. for [their obedience which was published in euerie *v. 1.*
 5. place] encoraging them to procede, and [exhibite
 16. their bodies to serue Iustice vnto sanctification, a
 19. liuing host, holie pleasing God; not cōformed to this
 6. world, but reformed in the newnes of their minde]
 19. Admonisheth the Corinthians [to purge the old le-
 12. uen, and become new past, to feast in the Azimes
 1. 2. of sinceritie.] Likewise the Galatians [that if they
 Cor. liue in the spirit; they also must walke in spirit, & do-
 v. 8. ing good, not to faile, that so in time they may reape
 5. good not failing. For in Iesus Christ, neither Cir-
 25. cumcision auaieth, nor prepuce, but a new cre-
 6. ature.] He teacheth the Ephesians, that [God hath
 9. 15. chosen vs in Christ, that we should be holie & im-
 bes. 1. maculate in his sight] beseeching [al to walk worthie
 4. of the vocation in which they are called.] Not a
 bes. 4. smale part of al his Epistles, is exhortatiue to holi-
 1. nes of life: and the other Apostles, writte much
 more of the necessitie of good workes, presupposing
 true faith. Both which are in the Church, and in
 45. none other congregation, wherof we shal speake
 more in due place, hauing here only touched that
 point as by the way, to shew, that notwithstanding

† Confirmed
in the new te-
stament.

338 part. I. AN ANKER OF
great and daily sinners amongst the faithful; yet the
Church is trulie called holie.

Gods true ser-
uants haue
bene called by
diuers names
for distinction
sake.

5 But now especially we speake of holines as it is
a notorious marke amongst other titles wherby the
true Church is knowne. For as when [God hauing *Gen.*
formed al beastes of the earth, and foules of the aire, 19.
brought them to Adam, that he might see what to
cal them, and al that Adam called anie creature, the
same is his name] and by such names, each kind is
knowne from others: euen so the faithful seruants
of God, haue alwaies bene distinguished and known
by certaine names and titles, from other that serue
false Goddes, or folow false religions. And ther-
fore it wil not be vngrateful I suppose, nor vnpro-
fitable, but rather necessarie, for al such as be in
doubt, which is the true Church, to consider by what
ordinarie names the true seruantes of God haue bene
vsually called and distinguished from other peoples
offalse and of no religion. For by this very meanes
if there were no other way of trial (as indede there be
manie) al may be sufficiently satisfied that sincere-
ly search the truth, with resolute mind to embrace
it when it is declared vnto them.

1.
The sonnes of
God.

6 Wherefore to repeate this point from the begin-
ning; shortly after that Cain made seperation from
his parents, and brethren, and as the holie Scripture
relateth it [went forth from the face of our Lord] *Gen.*
Gods true seruants, not only for their more com- 16.
fort, but also for distinction sake, were called [*the*
sonnes of God] And the other which were gone out,
were called the sonnes of men. These two sortes
were so distinct companies, and perteyned to oppo-
site cities, of God, and of this wicked world, that it
was a greudus fault in [the sonnes of God to take *Gen.*
wiues of the daughters of men.] Of which vnto- 2.
wardly mariages, came the wicked generations of 4.
monstruous

monstruous great people called Giants.

7 For these & other finnes, the world being drowned, eight persons only reserved aliue, of whom mankind being againe multiplied: the diuel yet estsones seduced whom he could. And by false and violent dealing of some, the most part conspiring or yelding to build an high Towre vnder pretence to auoide the danger of the like floud: the Patriarch Heber with his familie was free from that presumptuous attempt, which God so confounded, by diuision of their tongues, that they could no further build. And only Heber, and the rest that were innocent, kept their ancient tongue: which thence-forward, was called, for distinctiō sake, the Hebrew tongue. And those true seruantes of God, began to be called the *Hebrewes*, especially those that succeded him in true Religion, and were of the line of his sonne Phaleg.

11. 7. 10. 15. 14. 13. 39. 14. Gen. 11. 1. Ch. 1. 8. Ex. 1. 18. 5. 3. Ch. 16. 36.

For of his other sonne Iectan, came thirtene Nations, of so manie diuers tongues, as appeareth in the Genealogies of Sem. And so [Abraham was surnamed the *Hebrew*, when he dwelt in Mambre, nere to Sodom] and so were al of his progenie by Isaac and Jacob, called *Hebrewes*. The Egiptians called Ioseph an Hebrew; and him self called his Countrie where his Father and brethren dwelt, the land of the *Hebrewes*, which was a part of Chanaan, but this name belonged to the people, not to the Countrie. And which especially sheweth our purpose, God was called, the Lord God of the *Hebrewes*.

8 But besides this name (which continued til Christ his time) for more particular distinction from other Nations, which were alio descended from Heber, and Abraham; the peculiar people of God, were called the *Children of Israel*. Especially after their parting out of Egipt. Which sufficed til by the diuision of their kingdome, the greater part violently vsur-

2.
The Hebrews.

3.
The Children
of Israel.

ped the name of Israel, calling them selues, the king-
dome of Israel; and the other was called the king-
dome of Iuda; wherewithal happened the enormous
schisme first made by Ieroboam, continued by others
til their captiuitie, and lastly renewed with erection
of a schismatical Temple in Garizim, in the Coun-
trie of Samaria.

4.
The Iewes.

† 9 By which occasion, a further distinction being
necessarie, the true Israelites were called the *Iewes*,
and the schismatikes, Samaritanes. Betwene whom
grew so great difference, that each part refrained cō-
uersation with the other. Albeit the Samaritanes
were in errour [adoring they knew not what, and
saluation was of the Iewes.] These were the foure
general surnames appropriated to the faithful of the
old Testament wherby the true Church was knowne
and discerned from Infidels, Paganes, Heritikes, &
Schismatikes.

5.
Disciples.

10 Likewise the faithful of the new Testament,
in shorter time, euen in the primitiue Church of
Christ, receiued proper titles, by which, the true
Church in al succeding ages, hath bene, and is, cler-
ly knowne, from al Infidels, Heathnish peoples,
Iewes, Turkes, Heritikes and Schismatikes. First
whiles Christ him self in his owne person, preached
his holie Gospel, those that beleued his doctrine,
were called his *Disciples*, not only those which in
special maner were sent to preach: but also others,
as Nicodemus, Ioseph,; yea also deuout women had
the general name of Disciples.

6.
The Saintes.
The Holie.

11 But after the coming of the Holie Ghost, those
that beleued in Christ, and by holie baptisme were
incorporated into his mystical bodie, the holie Church,
were intituled by the name of Saintes: & ther-
by knowne and distinguished from the Iewes that
remained obstinate against our Sauour. By this name

Ananias

Ananias a Disciple at Damascus, confidently called his brethren of the same faith in Christ; when he was warned by a vision from God, to repair to Saul newly conuerted. For hereupon he answered [Lord I haue heard by manie of this man, how much euil he hath done to thy *Sainctes* in Ierusalem.] S. Luke calleth them by the same name, relating that S. Peter making a visitation [came (saith he) to the *Sainctes* that dwelt at Lidda.] Adding that S. Peter being at Ioppe, called the *Sainctes* to receiue comforth of the reuiuing of a holie woman from death. S. Paul acknowledging his owne former false zeale : saith he had shut vp manie of the *Sainctes* in prison. Seuerally in al his Epistles saluting those to whom he writte, he calleth them the *Sainctes*. Also vpon other occasions he so vseth most frequently the same terme, requesting the Romanes to assist the necessitie of the *Sainctes*, telling them that he is going to Ierusalem to minister relife to the *Sainctes* [to the poore *Sainctes* that are in Ierusalem.] Besecheth their praiers that he may be deliuered from the Infidels in Iewrie, and that the oblation of his seruice, may become acceptable to the *Sainctes*. Saluteth al the *Sainctes* there. To the Corinthians he auoucheth, that he taught peace in al the Churches of the *Sainctes*. Commendeth to them to make collections for the *Sainctes*. He comforteth the Ephesians, & in them al the faithful, that they are Citizens of the *Sainctes*, and the domestical of God. Without arrogancie saith of himself. To me the least of al the *Sainctes*, is geuen this grace, a mong the Gentiles, to Euangelize. He willeth them to pray instantly for al the *Sainctes*. Salute (saith he to the Philippians) euerie *Sainct*. Al the *Sainctes* salute you. I wil omitte other places for this purpose. The other Apostles likewise acknowledge

wise acknowledge and vse this title of holines as proper to the Church, and to her children in general. S. Iohn, according as was reueled vnto him, declarereth the communication that is betwene the Sainctes in heauen, and the Sainctes in earth saying [The four liuing creatures, & the twentie four Seniors (Sainctes in heauen) fel before the Lambe, hauing harpes & golden vials, ful of odoures which are the praier of Sainctes, that is, of the faithful in earth. For he calleth them Sainctes against whom Antichrist shal make battle [whose patience and faich shal be tried] whose constancie in vertues, signified by [filke, wherwith the Church is clothed, & the iustifications of Sainctes] So proper it is to the Church of Christ to be holie, and to be trulie called [the Campe of Sainctes] that most Sectaries, especially of this time, rarely or neuer in their sermons, or writings, vouchsaife her this title. For they wel know it agreeth not fitly to their congregation, but rather putteth Christian people in mind of our holie Mother, against which they make opposition. But the holie Apostles inspired by the Holie Ghost, taught vs to cal her holie in our daily Crede.

7.
Christians.

12 An other most renowned title of the Church, and of her children, is the name *Christian*, first ascribed to the faithful [Disciples of Christ at Antioch] when by S. Paules, and S. Barnabies preaching, there was a great multitude conuerted. Of which most honorable name, there is but only twice more anie mention in holie Scriptures. Once by King Agrippa saying to S. Paul [A litle thou perswadest me to become a Christian.] And once S. Peter expresseth this name in his first Epistle, admonishing al to looke to their behauour, that [none suffer as a malefactor ; but if as a Christian, let him not be ashamed, and let him glorifie God in this name

1. P.
v. 1.
v. 3.
5. v.
Ch.
4. C.
v. 7.
Ch.
12. C.
v. 8.
20. 7.

Act. 1.
v. 26.

Act. 2.
v. 28.

1. Pet.
v. 15.

name.] By this are the faithful rightly distinguished from Iewes, Turkes, and Paganes, but not so plainly from heritikes, who being once christened, kepe the name in some sort of Christians. Neither did the holie Apostles put this name Christian in their Crede, but after the title holie, added *Catholique*, by which we are to know true & false Christians.

The true Church of Christ is Catholique.

ARTICLE. 38.

AMongst al Markes of the Church, the name Catholique, hath so preuailed, that false pretending congregations, could neuer by any sleight get this title; wherof finding them selues vtterly destitute, partly they strue to dispossesse the true Church therof, by imposing vpon her other names framed for their present purpose. As the Arrians called the defenders of Christes Consubstantialitie with God the Father; *Homousians*: and the sectaries of this time, call those which hold the same faith with the Pope, the Bishope of Rome, Papists; partly they endeouour to extinguish the name Catholique, as Lutheran Catechismes haue thrust it out of the Apostles Crede, putting in Christian for it: and some English Bibles haue left out the word Catholique in the title of S. Iames, and S. Iudes Epistles; some others haue the word General in place of it, fearing and abhorring the very sound of it, because in the proper signification which is *Vniuersal*, it doth confound them: though in the titles of these Epistles, it signifieth, that wheras other Epistles, namely of S. Paul, were directed to particular Churches or persons for the benefite of al: these were immediatly written to the whole Church. So in this

Sectaries practise two wayes to deprive the true Church of the name Catholique.

By nicknaming Catholiques by other names.

And by putting the name Catholique out of the Crede.

point, as likewise in some others, our Aduersaries are like to the woman whose child being dead, contended for an others liuing childe, and when she could not obtaine it, cried to haue the liuing child destroyed [be it neither mine nor thine (said the false pretending mother) but let it be deuided] No (said wise Salomon) geue the liuing child to the true mother] let it not be killed. So our B. Sauour greater then Salomon, protector of his Church, wil not haue the title Catholique, thrust out of our Crede, not mangled nor extinguished, but to remaine in-tyre to our true and holie mother the Catholique Church.

That the Church is vniuersal, is proued by manie holie Scriptures.

2 By which especial marke amongst al others, the true Christian Church is knowne from al heretical conuenticles. For albeit in the whole Bible, the Church is not expressly called Catholique; yet the thing it self that is spreadde in manie Nations, and shal be propagated into the vniuersal terrestrial world is abundantly proued by the holie Scriptures, whereof we shal here recite some store. Noe prophesying of his sonnes said [Cursed be Chanaan, a seru-
uant of seruants shal he be vnto his brethren. Blessed be the Lord God of Sem, Chanaan be his seru-
uant. God enlarge Iapheth, and dwel he in the Tabernacles of Sem, and Chanaan be his sernant.] Fulfilled as in the figure, when the children of Israel, of Sems race, subdued the land of Chanaan: Iaphets progenie in the meane times, inhabiting the vtmost coastes of the earth, aswel in the continent, as the Ilandes. But in the mystical sense principally intended, this prophecy is more fully performed in this time of the New Testament, when Infidels, signified by Chanaan, are subiected to Christians, consisting at first both of Iewes and Gentiles, and the Iewes shortly after, for the most part, failing in faith, & impugning

Gen. 9
25. 26

impugning Christ; the Gentiles not only succeeded in place of the Iewes, but also the Church by them is dilated into al partes, euen to the endes of the earth. And al Heritikes, and false sectes of religion from time to time, are conuincd, and by auctoritie of the Catholique Church, subdued and corrected. The same dilatation of the Church, was promised by God to Abraham, that [his seede should be innumerable, as the Starres of the firmament & sandes of the sea] and in confirmation therof, was called [the Father of manie Nations] not only verified in his natural progenies, but much more in his spiritual children, for so S. Paul expoundeth this promise, and calleth [Abraham the Father of al that beleeue] in Christ. Also of faithful Gentiles, called prepuce, that are not circumcised [Because in his seede should be blessed al the Nations of the earth.] Renewed also and confirmed to Isaac, and to Iacob. Though the Iewes Church neuer failed [God being propitious to the land of his people] yet in comparison of greater multitudes in the Gentiles borne to Christ, holie Anna prophecied that [the barren woman should beare very manie, and she that had manie children, was weakened; and our Lord (Christ) shal iudge the endes of the earth.] The Royal Prophet signifieth also the vocation of manie Gentiles, in place of the Iewes saying, in the name of Christ vnto God [Thou wilt kepe me to be the head of the Gentiles, the people which I know not, wil serue me, the children aliens wil resist me (for some time: neuerthelesse) with the hearing of the eare, they wil obey me.] God also by the penne of the same psalmist, saith to our Sauour Christ [I wil geue thee the Gentiles for thine inheritance, and thy possession the endes of the earth.]

3 During the old Testament, the Church was almost

That the
Church is

more propaga-
ted in the new
Testament the
it was in the
old, is proued
by the
Psalmes.

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most included in one Nation [God is knowne (said Ps.
this Royal Prophet) in Iewrie, in Israel his name is v.
great, his place is made in peace, and his habitation
in Sion] But since our Redemer paid the ransome
of mankind [When God arose vnto Iudgement, that 10.
he might saue al the meeke of the earth.] Now is
his Kingdome most amply enlarged, as the same Pro-
phet clearly testifieth, in these & the like diuine spea-
ches through his whole Psalmodie saying [With Ps. 1
thee (o God) is my praise in the great Church. 26. 2
Al the endes of the earth shal remember, and be Ps. 1
conuerted to our Lord. Al the families of the Gen- 3. P
tiles shal adore in his sight. Because the Kingdom v. 1
is our Lordes, and he shal haue dominion ouer the 39. v
Gentiles. Our Lord vpon manie waters. Therefore 11. P
shal peoples confesse to thee. Our Lord a greate v. 18
King ouer al the earth. Al flesh shal come to thee. 64. v
Ye Gentiles blesse our Lord. In al Nations thy- Ps. 6
saluation. Let al Peoples o God confesse to thee. 8. Ps
I wil conuert into the depth of the sea. Ye King- v. 3.
domes of the earth sing to God: sing to our Lord. 67. v
He shal rule from sea vnto sea: and from the riuer 33. P
euen to the endes of the rownd world. The kinges v. 8.
of Tharsis, and the Ilandes, shal offer presentes: 11. P
the kinges of Arabia, and of Saba, shal bring gifts. v. 9.
Al kinges of the earth shal adore him: al Nations 86. v
shal serue him. Al Nations whatsoever thou hast 2. 3.
made, shal come and shal adore before thee o Lord: 88. v
and they shal glorify thy name. The fundations (of 21. P
this Church) in the holie mountaines; our Lord lo- Ps. 9
ueth the gates of Sion, aboue al the Tabernacles of 1. 2.
Jacob. Glorious thinges are said of thee, o Citie 95. v
of God. Our Lord hath reigned. he hath establi- 10. P
shed the round world which shal not be moued. 101. v
Shew forth his glorie among the Gentiles: his mer- Ps. 11
uelous workes in al peoples. Say ye among the Gen- 1. Ps.
tiles v. 4.

riles, that our Lord hath reigned. The Gentiles shal feare thy name o Lord : and al the kinges of the earth thy glorie. Praise ye our Lord al ye Gentiles : praise him al ye peoples. Let al the kinges of the earth, o Lord, confesse to thee.] What better prooffe, then these so often repeated vniuersal termes, can anie man require, for the vniuersalitie of the true Christian Church, aswel in respect of al places, as persons, Princes, and peoples of al degrees. Especially if we consider the diuersmaners of Prophetical vtterance, sometimes by plaine affirmation, other times by way of praying God it may be ; praising God that it is so ; congratulating with the faithful, in inuiting them to be grateful in wordes, and deedes, euery way foreshewing, that so it wil come to passe.

4 Wil ye see also like predictions of other Prophets? Isaias in a Canticle of thanks to God, for benefites bestowed on al mankind by Christ, inuiteth the faithful to make known among al people, Goddes
 12. so gracious cogitations [Sing ye to our Lord, be-
 4. 5. cause he hath done magnifically : shew this forth in
 al the earth.] In an other place, vnder the names
 of Egyptians and Assirians, very great kingdomes,
 19. he prophecietieth the conuersion of al Gentiles [In
 18. that day (saith he) there shal be fise Cities (that
 is manie Cities) in Egypt, speaking the tongues of
 Chanaan (which was then the Countrie of Goddes
 peculiar people) and swearing (not by false Goddes
 but) by the Lord of hostes.] In that day shal Israel
 24. be a third to the Egyptian and Assirian (meaning
 they shal agree in participating Goddes grace) a
 25. blessing in the middest of the earth. The Lord of
 6. 7. hostes wil make to al peoples in this mount, a feast of
 fatte thinges, a feast of vintage of fatte thinges ful
 27. of marrow, of vintage purified from dregges. Isra-
 6. el shal

The same by
 other Pro-
 phets.

el shal florish and spring, and they shal fil the face
 of the world with seede. Sing ye to the Lord a new *If. 4*
 song : his praise is from the endes of the earth. Ye *10.*
 that goe downe to the sea, and you the fulnes therof.
 Ye Ilandes, and inhabitantes of the same. Heare ye *If. 4*
 Ilandes, and attend ye peoples from a farre. The *11.1*
 Gentiles shal walke in thy light (saith this Prophet *If. 49*
 to the Christian Church) and kinges in the bright-
 nes of thy rising. Lift vp thine eyes round about, & *Ij. 60*
 see; al these are gathered together : they are come
 to thee : thy sonnes shal come from a farre, & thy
 daughters shal rise from the side. Then shalt thou see
 & abound, and thy hart shal meruel and be enlarged, *5.*
 when the multitude of the sea shal be conuerted to
 thee; the strength of the Gentiles shal come to thee.
 For the Ilandes expect me, and the shippes of the sea *9.*
 in the beginning, that I may bring thy sonnes from
 a farre. They shal know their seede in the Gentiles, *If. 61*
 and their budde in the midst of peoples. Al that
 shal see them shal know them, that these are the
 seede which our Lord hath blessed. The Gentiles *If. 62.*
 shal see thy **I V S T O N E**, and al kinges thy noble
 one; and thou shalt be called by a new name, which
 the mouth of our Lord shal name.] Conformably
 to al this saith the Prophet Ieremie [In that time, *Iere. 3*
 Ierusalem shal be called the Throne of our Lord : *17.*
 and al Gentiles shal be gathered together to it in
 the name of our Lord into Ierusalem] which is ful-
 filled in that al Nations some soner, others later, are
 ioyned to the Church begunne in Ierusalem, when
 most part of the Iewes impugning it, refused for to
 heare. Yea euen such Nations as semed to be most *Iere. 48*
 reiected, as exprisly *Moab* and *Elam*, are named for *47. Ch.*
 example : that al shal be conuerted in these laste *v. 39.*
 daies of the New Testament. Ezechiell likewise fore-
 sheweth the conuersion of al Nations [elder and yon- *Ezech.*
 ger *v. 61.*

ger in place, and as daughters of the Iewes, but by
an other couenant.] Osee [admonisheth the king-
dome of Iuda, not to disdaine to cal the Gentiles
brethren, nor Samaria their sister] in respect that
they should be conuerted to Christ [in greater num-
ber] then the Iewes. Especially the Gentiles, vn-
to whom God wil say [my people art thou.] God
againē saith by his Prophet Ioel [I wil powre out
my Spirit vpon al flesh.] Micheas saith [God shal
be magnified, euen to the endes of the earth.] So-
phonias, that [al peoples shal inuocate the name
of our Lord with a chosen lippe, and serue him with
one shoulder.] Zacharias, that [manie Peoples shal
come, and strong Nations, to seeke the Lord of
hostes in Ierusalem, and to besech the face of our
Lord, and that our Lord shal be King ouer al the
earth.] Malachie relateth our Lordes premonition
to the Iewes saying [From the rising of the Sunne,
euen to the going downe, great is my name among
the Gentiles.] Al which most assured prophe-
cies, and others which we willingly omitte, doe ne-
cessarily shew, that the true Church cannot be con-
tained in one or few Countries, nor restrained to
few persons at anie time, but is, and must be, vni-
uersal.

5 Yet here remaine principal proofes of this truth
of the new Testament; which I wil touch so breifly
as wel may be. Our Sauour vpon occasion of a Cen-
turians great faith that was a Gentile, declared that
[manie shal come from the East and weast (and the
North, and the South) and shal sitte downe with
Abraham, and Isaac, and Iacob in the kingdome of
heauen.] By sundrie parables he also teacheth that
of a smale beginning should grow a great bodie. For
albeit when the seede of the Gospel is sown, three
partes perish, and only as it were the fourte part
prospereth

Confirmed by
Christ and his
Apostles.

prospereth: yet that in respect of the whole world, the Church is a litle flocke; yet being compared with anie other common-wealth of the whole world, it clearly excelleth it, not only in value from the beginning, but also in quantitie after that it was once propagated by the holie Apostles. For [it is like to a grane of mustard-seede, which is the least of al seedes: but when it is growne it is greater then al herbes, and is made a tree. It is also [like to a litle leauen, which being put into a great quantitie, as it were into three measures of meale, leueneth the whole.] which we see verified of the Christian doctrine growne ouer al the world, more dilated then Iudaisme (which was the true religion, but is long since degenerate:) Larger also extended then Turcisme, then anie sorte of Paganisme, anie sect of heresie, Arianisme, Pelagianisme, Donatisme, Lolardisme, Lutheranisme, Caluinisme, or anie other whatsoever.

No one Sect of Heretikes, nor other Infidels, is equal in greatnes to the true Church.

6 For neither the Arrians which were sometime manie, could be spred in al Christian Prouinces, & are long since decaied: nor the Turkes, who doe now possesse much, can compare with the Catholique Church in number, or extension of Prouinces and peoples, euen to the East and West-Indies. And if they were equal in largenes of place, or number of persons, yet they faile also in vniuersalitie of time, beginning long after Christianitie was planted in the world. But of antiquitie with succession, we are to speake in the next Article.

It is further proued that the Church is vniuersal in respect of al nations.

7 Concerning Vniuersalitie of the Church, in respect of places and persons, our Lord further taught, that [his Gospel should be preached in the whole world for a testimonie to al Nations.] He also gaue commandement so to preach it: ordeyning his Apostles [to be witnesses vnto him in Ierusalem, and in al Iurie, and Samaria, and euen to the vtmost of the earth

Ma

v.

33.

Mat.

v. 14

Mar.

v. 10

Mat.

v. 19

1. the earth.] After Christes Ascension, S. Paul re-
 24. ceived the same Commission as extraordinarily rai-
 8. sed vp for the Gentiles. And to them, both he, &
 1. the former Apostles, and manie others, performed
 8. this function [By Christ (saith S. Paul to the Rom.)
 we haue receiued grace, and Apostleship for obedi-
 ence of the faith in al Nations] where he congratu-
 lateth with them by the way, that their faith (the Ro-
 manes faith) was renowned in the whole world.
 And to certify, that not in Ierusalem only, nor in I-
 lyricum, nor only in Antioch, in Corinth, or in Rome
 but [certes into al the earth, hath the sound of the
 Apostles gone forth, and into the endes of the whole
 10. world their wordes.] In the same Epistle also he
 8. sheweth by the holie Scriptures, the priuilege of the
 18. Church in the Gentiles aboue the old Sinagogue of
 the Iewes [Christ Iesus (saith he) hath bene minister
 15. of the circuncision (that is of the Iewes) for the ve-
 9. ritie of God to confirme the promises of the Fa-
 thers. But the Gentiles to honour God for his mer-
 cie, as it is written : therefore wil I confesse to thee
 in the Gentiles o Lord, and wil sing to thy name :
 Reioice ye Gentiles with his people. Praise our
 Lord al ye Gentiles, and magnifie him al ye peoples.
 there shal be the roote of Iesse : and he that shal
 rise vp to rule the Gentiles, in him the Gentiles shal
 15. hope.] After which he concluding saith : [the mi-
 26. sterie of the Gospel, is opened by the Scriptures of
 the Prophets, according to the Precept of the eternal
 God, to the obedience of faith, knowne in al Gen-
 tiles.] Being at Rome, and finding manie Iewes
 obstinate ; he finally denounced vnto them, this mi-
 sterie of the Gentiles vocation, and great fruit of
 28. preaching amongst them saying : [Be it knowne ther-
 20. fore to you, that this saluation of God, is sent to
 the Gentiles : and they wil heare.] Yea the con-

352 *part. I. AN ANKER OF*
 uersion of this plenitude of Gentiles, was so hidden
 a Misterie, that [it was notified to the Princes &
 Potestates in celestials (that is to angelical powers)
 by the Chrurch] as the same Apostle writeth to the
 Ephesians; and to the Colossians, with thanks to
 God for their happines in receiuing the Gospel, sig-
 nifyeth that it is also [in the whole world, & fruc-
 tifyeth, and groweth which is preached among al cre-
 atures that are vnder heauen.]

Ephes
v. 1
Colos
v. 6

The true Church of Christ is Apostolique.

A R T I C L E. 39.

Protestants &
 we agree that
 Antiquitie is a
 true marke of
 the Church.

C Oncerning the fourth principal Marke of
 the true Christian Church, which is Anti-
 quitie: the English Protestants agree with vs,
 that the same is an assured note, acknowleging with
 the Nicene Crede, which they recite in their publique
 seruice, that the true Church is Apostolical, as be-
 ing planted in the world by Christes Apostles. And
 so they pretend, that themselves are of the same an-
 cient Church and right successors therof, & charge
 the Romane (commonly called Catholique) Church,
 to be degenerate from the Apostles Church, about
 some thousand yeares agoe; wherby they would proue
 their Church more Ancient then ours, by five or sixe
 hundred yeares. For better discussing of which con-
 trouersie, being of singular importance; we not on-
 ly accept in very good part, that which they graunt,
 but also shal here proue it to be true by holie Scrip-
 tures, that Antiquitie is an infallible note of the true
 Church. And withal, that the Christian Church, is
 rightly called Apostolical. And then in a seueral Ar-
 ticle shew, by this Marke of Apostolical Antiquitie,
 that the commonly called Catholique (which they
 now

now cal the Popish Church) is the Apostolique true Church of Christ. And that their Protestant church, nor anie other dissenting from the Romane, is not, neither can be, the true christian Church.

The true Church was before al Infidelitie.

2 Touching therfore the former point, it is cleare there was a true Church in this world, before Cain began the first malignant church, els it could not haue bene said, that [he went forth from the face of our Lord, and dwelt as a fugitiue on the earth] the true Church also continuing, not only to Noe, but also to Abraham, to Moyſes, and so to Christ. Whereas other broken companies rose and changed, and multiplied into innumerable sectes of infidels, newer and newer, none in special becoming ancient without notable mutation, no nor infidelitie ingeneral, had anie shew of succession, like to true Religion; which stil remained, where al Infidels were drowned in the diluge, and some good time passed before new rose. In the New Testament our Saujour teacheth plainly, that the good seede is first sowne, and afterward coele is ouersowne by the enemie the diuel. As for Iudaisme, which some may obiekt to be more ancient then Christianitie, the contrarie is true. For al those holie Patriarches, and Prophets, and other godlie Iewes, beleued in Christ, before he came in flesh, though when he came, manie obstinate Iewes opposed against him: and more afterwarde, til this day, such as S. Iohn writeth of to the Churches of Smirna and Philadelphia [which say them selues to be Iewes, and are not, but are the Sinagogue of Satan] which Iewes, with their corrupted Iudaisme, are much yonger then the true Iewes, which confessed Christ to come in maner as he did, to whose testimonie our Saujour remitted the incredulous, willing them to search the Scriptures; because al the Prophets did write of him. So it is certaine that

Al Infidels were destroyed in Noes floud.

Iudaisme which confesseth Christ, is more auncient then Iudaisme which denieth him.

the Catholique Church, and the Catholique Religion, is not only [built vpon the fundation of the Apostles] which may satisfie Christians; but also [of the Prophets] which confoundeth the Iewes [Iesus Christ him self being the highest corner stone. who is the eternal Sonne of God:] As therefore antiquitie is a sure marke of the true Church and Religion: so is the rising after of anie new contrarie opnion an assured prooffe of heresie in Christian countries, Which note, whosoever wil auoide, must needs appeale as the Protestants doe, vnto the ancient faith of the Apostles, and pleade to be more ancient then we. But how wel they can mantaine this plea, resteth to be tried.

Apostolical, or
mission power
remaineth stil
in the Church.

3 In the meane time that the true Church is rightly called Apostolical which they also acknowledge, is further confirmed by al those holie Scriptures, that teach the necessitie of vocation, and mission of Ecclesiastical persons, to preach christian doctrine, and to administer the holie Sacraments; with other sacred Rites. And by the verie same also is clearly proued, that protestants doe not succede to the Apostles, as they pretend. For the true Church is not only Apostolical, because the Apostles did first plant it, which is one principal reason as we haue already said, and is allowed by Protestantes: but also because al Ecclesiastical power is deriued from Apostolical auctoritie, which ceased not by the temporal death of the Apostles, but stil resideth in the militant Church. And because the Cleargie of the true Church, more peculiarly participateth of the name Apostolical; which signifieth sent, if they were not so sent they were not Clerkes at al, nor Goddes spiritual Messengers.

True mission
is either ordi-
narie, or ex-
traordinarie.

4 As neither in the old Law, could anie be a Preist or a Prophet, except he were sent by Goddes ordinance

Ephes
v. 2

Deut
v. 1

14. dinance. Wherupon God by his Prophet Ieremie,
 14. denounced them to be no Prophets, which preten-
 ded that office without Mission saying [The Prophets
 propheticie falsly in my name : I sent them not, and
 I commanded them not, neither haue I spoken vn-
 to them. Lying vision, and deceiptful diuination,
 guilfulnes, and the seduction of their owne hart, they
 propheticie vnto you.] This therfore, is an espec-
 al mark to be obserued in al preachers, whether they
 be sent or no. And so God againe and againe war-
 ned his people not to heare them at al, that are not
 sent, for the very first word which they speake say-
 23. ing [the Lord hath spoken] is false, because our
 17. Lord hath not spoben to them [they take their tong-
 ues and say, our Lord saith it] that is, they vniustly
 take that auctoritie which is not *deliuered* vnto them.
 And therfore God alwaies made it manifest, who
 were his true preachers, by one of these two meanes.
 Either by miracles, as when he sendeth extraordi-
 3. narie Pastors. So Moyse being extraordinarie, to
 2. proue his mission, had power to worke miracles. A-
 4. aron being to be made ordinarie high Preist, was cō-
 2. secrated by Moyse, and al his sonnes, consecrated
 8. Preistes. Likewise other Prophets, and other
 2. Preistes. Yea our Sauour besides other proofes, &
 6. testimonies, proued him self to be Messias by manie
 most cleare miracles. And sent his Apostles and o-
 ther Disciples at first with power to worke miracles :
 10. But established their function, by the ordinarie course
 1. of Mission [Hauing called his twelue Disciples (saith
 S. Mathew) he gaue them power ouer vncleane spi-
 rites, that they should cast them out, and should
 cure al maner of diseases, and al maner of infirmitie.]
 5. 6. 5 At which time he limited their mission in respect
 of place, and persons; commanding them thus : [In-
 to the way of the Gentiles; and into the cities of

Christ at first
 limited his A-
 postles Iuris-
 diction to cer-
 taine places, &

persons.

Afterwardes
extended it in -
to al the earth.

S. Mathias
was ordained
an Apostle by
election.

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the Samaritans enter ye not: but goe rather to the sheepe that are perished of the house of Israel.] And [after this (saith S. Luke) our Lord designed also other seauentie two, and sent them two and two into euerie Citie and place whether him self would come.] In which two Missions, appeareth the Patterne and order of sending, both the higher degree of Bishopes, and of the lower cleargie other Preistres, with special instruction, that albeit [the haruest be much, and the workmen few] yet must none passe their assigned limites, but [pray to our Lord to send moe workmen into his haruest.] Afterwardes the Apostles iurisdiction, was extended into al the world. [Al power (saith our Sauour to them) is geuen vnto me in heauen and in earth: going therefore, teach ye al Nations. (And as S. Marke relateth this commission) going into the whole world, preach the Gospel to al creatures. And they going forth, preached euerie-where, our Lord working with-al and confirming the word, with signes that followed.] In like sort S. Paul was extraordinarily sent to al Gentiles whosoever; being made also an Apostle, [not of men, neither by men, but by Iesus Christ] touching his first calling; yet tooke orders [by imposition of handes of other Apostles, by Goddes expresse commandement.] And further auouched his calling [by the signes of Apostleship done amongst the Corinthians] and in manie other places [In signes (saith he) & wonders, & mightie deedes.]

6 By the ordinarie way S. Mathias was chosen, & ordained an Apostle, when S. Peter in the College of Apostles, and presence of the faithful people, declaring [that one of the other Disciples must be elected to supply the place from whence Iudas was fallen] two by Iudgement of voices were found fitte, and after [the publique praier, the lotte falling to

Matthias

Luc.
v. 1

Mar.
v. 15

Act.
1. 15

Gal. 1
Act. 1

2. 3.

2. Cor
v. 12

Act.
v. 15

Mathias, he was adioyned to the other eleuen Apostles] and the number of twelue made againe complete. Shortly after as the Church increased, other Bishops, Preists, Deacons, and al cleargie men were ordained by Apostolical auctoritie. The first were the seauen Deacons chosen by the faithful people geuing testimonie of their vertues, and so they were consecrated by the Apostles imposition of handes: which Deacons were not only the keepers, and distributors of the Churches temporal goodes, which was the occasion that these were then ordered; but also their more principal functions were to preach, and to baptise, as apeareth in S. Steuen, S. Philippe and the rest. Againe besides the twelue Apostles, by the expresse commandement of the holie Ghost. S. Paul, and S. Barnabas, were adioyned aboue their number, and made Apostles. [Seperate me Saul, and Barnabas (said the holie Ghost) vnto the worke wherto I haue taken them] wherupon [the other Apostles fasting, and praying, and imposing handes vpon them, dismissed them.] They also preaching and conuerting manie [ordained Preistes in euerie Church with fasting, praying, and imposing of handes.] Manie of them were also Bishopes, for so S. Paul calleth them in his Sermom to the Cleargie, made at Miletum, where he exhorted them to be careful of their Pastoral charge saying: [Take hede to your selues and to the whole flocke wherein the holie Ghost hath placed you Bishopes, to rule the Church of God, which he purchased with his owne bloud.] Such also of the Bishopes as first conuerted anie citie, or countrie to Christianitie, were in a secundarie degree called the Apostles of the same places. So was [Epaphroditus the Apostle of the Philippians.] And [Epaphras the Apostle of the Collossians.] By which examples S. Gregorie the great, and S. Augustine

Deacons were ordained by election, position of handes, and mission.

S. Paul, & S. Barnabas adioyned to the Apostles, by imposition of handes, and mission.

Particular Apostles of those nations which they first conuerted to Christ.

Other Bi-
shopes, and
Preistes, were
also ordained
by the A-
postles, and
other Bi-
shopes.

Augustine sent by him, are called the proper Apostles of our English nation. And so others of other nations. S. Timothee likewise and S. Titus, were Bishopes, ordained by S. Paul, and they ordained other Bishopes, Preistes, and Deacons: As is cleare by S. Pauls Epistles instructing them, and in them al other Bishopes, what qualities are required in al Cleargie men. Namely in the three greatest orders of Bishopes, Preistes, and Deacons. To which the inferior orders are presupposed in euerie one that is to ascend to the higher. Wherof we shal say more in the proper place. But of al conditions requisite in Cleargie men, due vocation and mission is most essential.

7 As the same Apostle manifestly teaceth in his Epistles to the Romans, and Hebrewes: declaring how much mens saluation dependeth vpon the lawful mission of pastors by this deduction. For that [none can inuocate God to saluation, vales they beleue in God whom they inuocate. And how shal they beleue in him whom they neuer heard? And how shal they heare without a Preacher? But how shal they preach vnlesse they be sent?] Againe touching Mission, he teacheth that [Euerie High Preist (& so euerie Cleargie man) being taken from amongst men (that is, from the state of lay-men wherin al are borne) is appointed for men in those thinges that pertaine to God. Neither doth anie man take the honour to him self, but he that is called of God as Aaron,] Wherin is proued not only, that they sinne most enormiously, that without due ordination exercise spiritual functions: but also that al such as take Ecclesiastical power to them selues, or take it of them that cannot geue it, are in deede mere laimen, being not ordained by power descending from Christs Apostles. And so are no more Preistes, then those whom

1. 7

v. 2.

Tit.

5. 6.

Part

Art.

Rom.

v. 14.

Heb.

1. 4.

3. Reg

v. 31.

13. whom Ieroboam made of the abiectes of the people
 33. which were not of the childeen of Leui.

*The true Militant Church is perpetual, from the
 beginning of the world to the ende.*

ARTICLE. 40.

Against these four principal Markes now declared, which are Vnitie, Sanctitie, Vniuersalitie, and Antiquitie: our Aduersaries doe rather seeke euasions, then make direct opposition. For whereas they can not denie them to be very special proprieties, of the true Church being so clearly proved by holie Scriptures: yet are they vnwilling to trie by them which is the true Church; foreseeing that they agree whollie to the Romane, commonly called Catholique Church; & not so wel to their own congregation, which they pretend to be the true Christian Church. And therefore they flee so much as they can from this kind of trial; and when they are pressed therewith, they commonly answere; that albeit the true Church, is one, holie, Catholique, & Apostolique Church; yet is it not (say they) alwaies extant in this world, but faileth some times; or at the least is so hidden, that the world doth not see it nor knoweth where or in whom it is. To these shifts did the Donatistes flee in Africk about twelue hundred yeares agoe: and al Protestantes vse the same plea now, in these partes of Europe, when they are vrged to tel, where or in whom their pretended Church was, before Luther broke from the Romane Religion, wherein he liued til he was about fourtie yeares old: was also a frier; and fiftene yeares being a Preist, daily said Masse. And so to our iust demand, they generally make this dooble doubtful an-

Though Protestantes can not denie the former foure Markes of the Church, yet they decline from trial by them.

Therefore we
also proue o-
ther two
Markes .

The perpetui-
tie of the
Church, is de-
clared by Moy-
ses, from the
beginning of
the world til
his time .

Three Patriar-
kes compre-
hended in
their times, a-
bout two
thousand yea-
res .

360 part. I, AN ANKER OF

swear, that either the true Church was for manie hun-
dred yeares wholly decayed, which they say is possi-
ble; or els it was often times so smale, that it could
not be seene; except perhaps there were some few,
that knew one an other; though no man knoweth now
who they were, nor where they were hidden. But
that the reader may more fully see, how false these
imaginations are, we wil here shew by manie plaine
textes of holie Scripture, touching the former part of
their answear, that the true Church is perpetual: &
then concerning the later part, that it is also perpe-
tually visible.

2 First therfore that the Church continued without
interruption from the beginning, til the written Law
was geuen, is manifest by the sacred Historie, where
Moyse most exactly declareth, the continual succes-
sion of Patriarches, with the times of their birthes,
and termes of their liues. Wherby we see that each
of them saw their owne progenies multiplied by ma-
nie generations, al of them liuing manie yeares be-
fore they came to the supreme gouernment of the
whole Church. So farre was the Church from inter-
ruption that it contained manie particular families,
as it were Dioses and Parishes, subordinate to one
supreme head of al. For Adam the origine of mankind,
liued to see Mathusale in the eight Generation; yea
and Lamech in the ninth. Mathusale liued to see Sem
the Sonne of Noe nere an hundred yeares old. Sem
liued, til Iacob the Nephew of Abraham was borne.
So that these three Patriarches, Adam, Mathusale, &
Sem, comprehend al the time from the beginning,
til the birth of Iacob, otherwise called Israel, father
of twelue sonnes, which were the heades of the 12
Tribes. In al about two thousand yeares. Al which
time, the same faith and Religion, continued in these
and the other Patriarkes, and in their proper families
not

Gen.

Gen.

Gen.

10. 2

11.

notwithstanding the breaches which were made from them by collateral Generations of Chain, Cham, Iaphet, Lot, Ismael, Esau, and others whose progenies fell into innumerable sectes of infidelitie. And the same Church remained intire, more and more increasing, for al the cruel persecution of the Egyptians; as

1. Moyses recordeth saying: [The children of Israel
 7.8. increased, and as it were springing vp, did multiply; and growing strong exceedingly, filled the land. In the meane time, there arose a new king ouer Egypt that knew not Ioseph, and he said to his people. Behold the people of the children of Israel, is much: and stronger then we: Come let vs wisely oppresse the same, lest perhappes it multiply. Therefore he set ouer them maisters of the workes to afflict them with burdens. And the more they did oppresse them; so much the more they multiplied and increased. And the king of Egypt said to the mid-wiues commanding them: when you shal be mid-wiues to the Hebrew women, and the time of deliuerie is come, if it be a man child, kil it; If a woman, reserue her. He after this commanded al his people saying: whatsoeuer shal be borne of the male sex, cast it into the riuer. But God heard the crie of the children of Israel, and their groning, and remembered the couenant
 16. which he made with Abraham, Isaac, & Iacob,

2. 3 In the desert, after their deliuerie out of Egypt, Balac, king of Moab, hired Balaam the sorcerer to
 22. curse them: But he contrariwise was forced, by
 2. Goddes ordinance, to speake good thinges of them,
 23. yea and God by him, blessed them, and deliuered them
 19. out of his hand: which he, in his excuse to Balac, confessed plainly saying: [God is not as man that he
 10. Ios. may lie, nor as the sonne of man, that he may be changed. But God (saith he) hath brought Israel out of
 4. v. Egypt, whose strength is like to the Vnicorne] signifying

God also conserued his Church al the time of the Iudges, and Kinges.

nifying that God whose wil is immutable, hauing chosen them to be his people, & deliuered them from Egypt, wil conserue and protect them, til he haue performed his promise in them. The very same thing Moyses assured them saying [Our Lord hath taken you, and brought you out of the iron furnace of Egypt, to haue you his people by inheritance.] And albeit he punish them for their sinnes, yet [he wil repay vegeance vpon their enemies; & wil be propitious to the land of his people.]

The same Church also continued without interruption, in, & after the captiuitie in Babilon, til Christ.

Not withstanding extreme persecution therof.

4 Goddes promise also made concerning the sonne of Dauid saying : [I wil establisth his kingdome, and he shal build a house to my name; and I wil establisth the throne of his kingdome for euer] is especially vnderstoode of Christ, & his Kingdome the Church. For otherwise Salomons kingdome was shortly diminished after his death, & afterwarde ouerthrowne. Yet was the Church also of the old Testament conserued, though the temporal kingdome, with the Citie of Ierusalem, and the material Temple were destroyed. For manie Prophets, namely Ieremie, very often foretold the faithful peoples conseruation in captiuitie, and relaxation, with restauration of the Temple. And Esdras, and Nehemias, writte the Historie how the same was al accomplished. Neither did the Church perish by the furious persecution of Antiochus the Grecian king, and other persecuters and Apostataes; but was made more illustrious by the most Heroical fortitude of the Machabees, and manie other constant Pristles, & people, euen to Christes time. Seing then the Church of God in the old Testament, was continual without interruption: it followeth necessarily, that the Christian Church must needes be perpetual and inuincible, as hauing more grace, greater promises, and more excellent priuileges, which might suffice, though there were none other

Deu.
v. 2.
Deu.
v. 4.

2. R.
v. 1.

Iere.

27.

v. 10.

Ch. 1.

14.

v. 3.

30.

Ch. 3.

37.

v. 17.

Ezech.

v. 8.

Ps. 1.

1. E.

v. 5.

2. v.

ther proote.

5 Much more this truth is confirmed by other ir-
 refutable testimonies of the holie Prophets, and A-
 postles, and by Christ himself. Of manie we wil re-
 cite some competent number. The Royal Psalmist
 prophecying of our Sauours victorie against his ra-
 2. v. ging enemies saith: [he shal be king ouer Sion his
 8. holie hil] that is the holie Church. And therein [re-
 ceiue the Gentiles for his inheritance.] If therefore
 the Church of Gentiles could faile Christ could loose
 his inheritance, which were absurde and impossi-
 ble. In respect also of the Church it self, especially
 of the more holie members therof, the same Prophet
 11. speaketh thus to God [thou Lord wil preserue vs;
 8. and keepe vs from this generation for euer. Peoples
 44. (not one people onlie but peoples) of manie nations
 18. (which is the Christian Church) shal confesse to thee
 45. for euer, and for euer and euer.] And that also in
 4. 5. persecution, though some fal, others shal be so much
 the more constant [The violence of the riuer ma-
 keth the citie of God ioyful; God is in the midst
 therof, it shal not be moued: God wil helpe it in the
 60. morning early. thou o God hast geuen inheritance
 7. to those that feare thy name. Thou wilt adde dayes
 vpon the dayes of the king; his yeares euen vnto the
 68. day of generation, and generation: Because God
 36. wil saue Sion, and the cities of Iuda shal be built vp,
 7. and the seede of his seruants shal possesse it, and they
 71. that loue his name shal dwel in it. there shal rise in
 7. his dayes (in the dayes of Christ) iustice, and abun-
 dance of peace, vntil the moone be taken away.]
 Neither shal sinnes, which are more dangerous then
 77. anie persecution, destroy the Church: for [God is
 36. merciful, and wil be propitious to their sinnes, and
 he wil not destroy them. He built his sanctuarie as
 of Vnicornes in the land, which he hath founded for

Much lesse is it
 possible that
 the Church of
 Christ in the
 new Testamēt
 should euer
 perish.

Proued by the
 Psalmes.

euer. We thy people (say true penitents in afflicti-
 on) and the sheepe of thy pasture, wil confesse to thee
 for euer. Vnto generation and generation we wil
 shew forth thy praise.] In an other Psalm God saith
 of his Church [I haue ordemed a Testamēt with mine
 elect : I haue sworne to Dauid my seruant ; for euer wil
 I prepare thy seede . And I wil build thy seate vnto
 generation and generation. I wil kepe my mercie
 vnto him for euer ; and my Testament faithful vnto
 him . I wil put his seede for euer and euer ; & his
 throne as the daies of heauen . But if his children
 shal forsake my Law, and wil not walke in my iudge-
 mentes . If they shal prophane my iustices and not
 kepe my commandmentes : I wil visit their iniqui-
 ties with a rodde, and their sinnes with stripes . But
 my mercie I wil not take away from him : neither
 wil I hurt in my truth . Neither wil I prophane my
 Testament : and the wordes that procede from my
 mouth, I wil not make frustrate . Once I haue sworne
 in my holie, I wil not lie to Dauid : his seede shal
 continue for euer . And his throne as the sunne in
 my sight , and as the Mone perfect for euer, and a
 faithful witnes in heauen .] Al this in one passage,
 of the permanent stabilitie of the Church; notwith-
 standing it may seme to the weake, in affliction, to
 be in danger of failing; yet doth God stil respect mans
 infirmitie, his owne promise, and the reproach of the
 enemies ; and so conserueth it . As the same Prophet
 very often inculcateth [Because (saith he) our Lord
 wil not reiect his people, and his inheritance he wil
 not forsake . The sonnēs of thy seruantes shal inha-
 bite : and their seede shal be directed for euer . Of-
 ten haue they impugned me from my youth, let Isra-
 el now say, often haue they impugned me from my
 youth : but they haue not preuailed against me . Be-
 cause our Lord hath chosen Sion : he hath chosen it
 for an

Psf.
13.Psf.
4. 5

29.

30.

31.

32.

33.

34.

39.

48.

50. 5

P]. 93

v. 14

Psf. 10

v. 29.

Psf. 12

v. 1.

Psf. 13

13. 14

15. 16

for an habitation to him self. This is my rest (saith he) for euer and euer : here wil I dwel because I haue chosen it. Blessing, I wil blesse her widow : her poore I wil fil with breades. Her Preistes I wil cloath with saluation : and her Sainctes (al faithful good children) shal reioyce with ioyfulness.]

6 Thus therfore the beloued spouse of Christ re-
 ioyceth in Canticle, for her perpetual coniunction
 with him saying : [My beloued to me, and I to him :
 who feedeth among the lillies til the day breake, &
 the shadowes decline :] Isaias saith to the Christian
 Church [Thy gates shal be open continually : day &
 night they shal not be shutte. that the strength of
 the Gentiles may be brought to thee ; & their kinges
 may be brought .] Ieremie amongst his prophecies
 concerning the Iewes captiuitie, and relaxation, with
 continual conseruation of their Church vntil the co-
 ming of Christ ; interposeth often the perpetual sta-
 bilitie of the Christian Church. For example let one
 place serue our present purpose [Behold (saith he)
 the dayes shal come saith our Lord, and I wil make
 a new couenant with the house of Israel, & the house
 of Iuda ; not according to the couenant which I made
 with their fathers, in the day that I tooke their hand
 to bring them out of the land of Egipt, the couenant
 which they made voide. But this shal be the coue-
 nant which I wil make with the house of Israel, after
 those dayes saith our Lord. I wil geue my law in
 their bookes, and in their hart I wil write it : and I
 wil be their God, and they shal be my people. If
 the lawes (which are geuen to the Sunne, Moone, &
 Sea) shal faile before me, saith our Lord, the seede
 of Israel shal also faile thee, that it be not a nation
 before me for euer. Thus saith our Lord : If the hea-
 uens aboue shal be able to be measured, and the fun-
 dation of the earth beneath to be searched out ; I al-
 so wil

The same is
 confirmed by
 other Pro-
 phets.

so wil cast away al the seede of Israel, for al thinges that they haue done, saith our Lord.] But the proposed suppositions being impossible to be done, it is also impossible that God wil suffer the seede of Israel, the Christian Church, to faile. Ezechiel prophesying of Antichrist vnder the name of Gog, sheweth that the whole Church shal not be destroyed by him, much lesse by anie other meanes, but shal preuaile against him [I wil eal in against him (saith our Lord God) in al my mountains, the sword; euerie mans sword shal be directed against his brother. And I wil iudge him with pestilence, and bloud, and vehement shoure, and mightie great stoncs; fire and brimstone wil I rayne vpon him, and vpon his armie, and vpon the manie peoples that are with him. And I wil be magnified, and I wil be sanctified, and I wil be knowne, in the eyes of manie Nations : and they shal know that I am the Lord. Behould I vpon thee Gog, the Prince of the head of Mosoch and Thubal. And I wil strike thy bow in thy left hand, and thine arowes I wil cast downe out of thy right hand. Vpon the mountaines of Israel shalt thou fal, and al thy troupes, & thy peoples that are with thee.] Daniel interpreting Nabuchodonosers dreame, of the four great temporal Monarchies of the world; preferreth the Church of Christ farre aboue them al, as the only kingdome that can neuer be destroyed saying [In the daies of those kingdomes, the God of heauen wil raise vp a Kingdome that shal not be dissipated for euer, and his Kingdome shal not be deliuered to an other people; and it shal breake in peeces and shal consume, al these kingdomes, and it self shal stand for euer.] The same four Monarchies being represented in a vision, to the same Daniel he saw last of al, that God gaue to Christ, as the sonne of man [power, and honour, and kingdome, and that al peoples, tribes, and tongues

Eze.

v. 21

23.

Cb. 3

2. 3.

4.

Dan. 2

v. 44

Dan. 7

2. 13.

11. tongues shal serue him : His power, is an eternal
 32. power that shal not be taken away, and his King-
 dome shal not be corrupted] no not in the perse-
 cution of Antichrist, as is alreadie noted in Ezechi-
 el; for then also [there shal be a people that know-
 eth their God, and shal obtaine, and shal be saued.]
 So by the other Prophets, God foretelleth, that he
 1. wil perpetually conserue his Church [I haue bene
 4. zealous for Ierusalem, and Sion with great zeale. I
 2. wil be to it (saith our Lord) a wal of fireround a-
 bout. I wil be in glorie in the middest therof. And
 2. you shal know that I sent you this commandement,
 4. that my couenant might be with Leui, saith the Lord
 of hostes.]

7 Our Sauour & his Apostles, teach the very same of-
 te admonishing, that the Church shal be tossed as the
 sea with great stormes; but shal neuer perisn. In
 signe wherof, when the Disciples feared drowning,
 8. our Sauour encoraging them said [why are ye fear-
 24. ful, o ye of litle faith.] In this spiritual Kingdom, the
 Church [shal be corne & chaffe, good & badde fishes,
 3. euen to the consummation of the world.] In the
 12. world [the faithful shal haue distresse, but haue con-
 3. fidence (saith our Sauour) I haue ouercome the
 49. world. I wil geue you an other Paraclete, the Ho-
 16. lie Ghost, that he may abide with you for euer. I
 31. am with you (not for an hundred, or fise hundred,
 14. or for a thousand yeares, not somtimes with you, som-
 16. times, forsake you, but) I am with you al daies, euen
 to the end of the world.] It is [not built vpon sand,
 7. but vpon a Rocke; hel gates shal neuer preuaile a-
 gainst it.] Euerie [counsel and worke that is of men
 7. (said wise Gamaliel) wil be dissolued : but if it be
 24. of God, you are not able to dissolue it.] Manie haue
 resisted and impugned, but al in vaine [Saul brea-
 16. thing forth threatens and slaughter against the Dis-
 18. ciples

The perpetuat
 stabilitie of the
 Church, is yet
 more expressely
 auouched by
 our Sauour, &
 his Apostles.

ciples of our Lord, assisted those that stoned S. Ste- *Act.*
 phen; gotte Letters of commission to persecute those *38.*
 that confessed Christ] but he being conuerted, innu- *Act.*
 merable others persecuted him, and the whole Church *1. 2.*
 three hundred yeares together, but could not ouer- *23.*
 throw it; stil it increased, and is continually [builded, *Act.*
 vntil we shal meete al in vntie of faith, and know- *14.*
 lege of the Sonne of God .] If it were at al possi- *Ephes.*
 ble, that the Church could be for anie time extingui- *v. 1.*
 shed, that should doubtles especially happen in the
 persecution of Antichrist. But besides the Prophe-
 cies of Ezcehiel and Daniel aboue recited; it is yet
 more cleare in the Apocalips of S. Iohn, that also
 al that time of Antichristes reigne, it shal continue,
 as is declared in these plaine wordes [there were *Apoc.*
 geuen to the woman two winges of a great Eagle, *v. 14.*
 that she might flye into the desert, vnto her place
 where she is norished, for a time, and times, and *15.*
 half a time, from the face of the serpent. And the
 serpent cast water out of his mouth after the woman *16.*
 as it were a floud, that he might make her to be ca-
 ried away with the floud. And the earth helping the
 woman, opened her mouth, and swallowed vp the
 floud which the Dragon cast out of his month.]
 Where we see, that the Church shal flee, but not
 perish; not the Church, but the furious floud of per-
 secution, shal be swallowed vp. [Here is the patience
 and faith of Sainctes .] By the bloud of Martyrs,
 the Church is norished, conserued, and strenght-
 ned.

The true Church euer hath bene, & wil be visible.

ARTICLE. 41.

ALbeit the same places of holie Scripture which shew the Church to be perpetual, doe for the most part, proue also that it is alwaies visible : neuerthelesse, because these two qualities are in them selues distinct, and manie things are perpetual, which are not visible, and manie things visible, and not perpetual : and especially, because our aduersaries, supposing the Church may be perpetual, yet denie it to be alwaies visible : we shal here recite some moe places of holie Scriptures which particularly proue this point of the Churches continual visibilitie, euen from the beginning to the end of the world. As for the first age before the general flood, it is so cleare by the Catalogue of the Patriarches, with their manie families, and by the famous title of the sonnes of God, that no learned protestant doth denie it.

2. The first doubt which they make, is for the time betwene the death of Noe, and the parting of Abraham from Chaldea, into Chanaan, which time, by true calculation, was no more then the space of fourtie and eight yeares. And as certaine it is, that the Church of God was there also visible, and wel known in the world, not only to the members therof, among them selues, but also to infidels which persecuted them for professing one God, and refusing to serue Idols. For Abraham who was neuer corrupted in faith nor religion, was twentie seauen yeares of age when Noe dyed. Moreouer at the time of Abrahams parting from his Countrie of Chaldea, where he had suffered persecution for his faith, there were

Some Protestants acknowledge the Church to be perpetual, yet denie it to be alwaies visible.

The first objection is, of the time betwene Noe, & Abraham.

Our answer. Sem, Heber, Abraham, and manie others were inuiolate in faith.

manie of his progenitors the faithful seruantes of God yet liuing. Namely Sem (the first sonne of Noe) and Arphaxad, Sale, Heber, Reu, Sarug, and Thare, the father of Abraham. Melchizedech was then also liuing in Chanaan, a Preist of God, and (as it is most probable) a Chananite; for that S. Paul saith [his generation is not numbred among Abrahams children.] By al which it is manifest, that the Church was then also visible in these Patriarches, and their families. From which time it increased still in Abrahams familie, which was not smal: As it appeareth by his sudden arming of three hundred eightene men of his owne household, for an exploite when he rescued his Nephew Lot, with others out of their enemies handes. Neither can it be doubted but al these, besides women and children, beleued rightly in one God, for that shortly after, al the men of his house aswel the home-bred, as the bought seruantes, and strangers, were circumcised together. After which time, the Church was more and more conspicuous according to Goddes promise to Abraham saying [I wil make thy seede, as the dust of the earth: if anie man be able to number the dust of the earth, thy seede also he shal be able to number.] Which though S. Paul teacheth to be more perfectly performed in Christians, then in the Iewes; more in the spiritual, then in the natural children of Abraham, yet it is also cleare, that manie of Abrahams issue, & their families, rightly beleued in God.

Another more common objection is, of the time of Elias the Prophet.

3 An other obiection is made by Protestantes touching the time when Elias lamented the decay of Goddes faithful children saying [With zeale haue I bene zealous for our Lord the God of hostes, because the children of Israel haue forsaken thy ceuenant: thine altars they haue destroyed, and haue slaine thy Prophets with the sword, and I alone am left, and they

Heb.
v. 6.

Gen.
v. 14.

27.

Gen.
v. 16.

Rom.
v. 7.

3. Reg.
v. 10.

they seeke my life to take it away] *Ergo* (say they) the Church was then inuisible. But we deny their consequence, for this Argument proueth nothing for their purpose, but sheweth their penurie of proofes. And it either bewraith their ignorance, or detecteth a malicious intention to deceiue the people with shew of wordes. For notwithstanding the persecution made by Achab and Iezabel in the kingdome of Israel (the ten schismatical Tribes) the whole kingdome of Iuda remained intyre in Religion. where king Aia then reigned; and after him king Iosophat both good kinges, Amarias the High Preist gouerning in thinges which pertain to God. Yea also in Israel the Church was visible, though Elias being then in mount Horeb, saw not who were constant in Religion. For God answered his lamentation, telling him that seauenthouland were left, which had not bowed their knees before Baal. And, when the People of those tenne Tribes, were afterwarde carried captiues into Asiria, yet there remained some faithfull knowne seruantes of God, as [Tobias, Raguel, Gabelus, and their families, with others that feared God.] Much more the Church continued visible among those of the kingdome of Iuda in their captiuitie in Babilon al the time of their seauentie yeares aboade there, besides manie remaining in the land of Iuda: As is most cleare in the Prophecies of Ieremie, Baruch, Ezechiel, Daniel, Aggeus, Zacharias, Malachias, & bookes of Esdras.

Neither could the crueltie of King Antiochus, with other heathen Princes, and Captaines, nor the Apostasie of Manasses, and other vsurpers of the high Priesthood, ouerthrow the Church, or make it inuisible, but by those persecutiōs it became more known, and famous in the world, through the constancie & valiant corresse of manie Martyres, and other most

Answered by
the next wor-
des, and other
textes.

Preoccupation
of other obiections.

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zealous obseruers of Gods lawes. Namely by the *Ch.*
fortitude of Matthatias, and his two sonnes, in who *41.*
resided the office of high Preists, by right and conti-
nual succession, from whose time the Church stil con-
tinued visible, and Christ so finding it, obserued the
lawes therof, and approued customes.

Manifest sa-
cred textes,
that the Chur-
ch euer was,
and shal be
visible.

5 Now that the Christian Church alwayes was &
must be visible, is most assured by the more special
prouidence of God, as both the Prophets and Christ
him self and his Apostles doe plainly teach. He put *Pf. 1*
his Tabernacle in the sunne (saith the Royal Prophet) *6. 7*
and him selfe as a bridegrome, coming forth of his
bridechamber. That his tabernacle is his Church,
is manifest by al the proprieties of the figuratiue ta-
bernacle, described by God, and framed by Moyse *Exo.*
direction, Bridegrome, and Bride, being perfect
correlatiues, cannot possibly be seperated, but if one
cease to be bride, the other should cease to be the
bridegrome. By which termes S. Iohn Baptist also *Io. 3.*
sheweth that [Christ is the bridegrome, because he *Pf. 2*
hath the bride.] Nothing is more frequent with the *26. P*
same Psalmist then such termes, applied to the Chur- *v. 2.*
ch, as necessarily import it to be alwayes visible; *44. 2*
calling it the great Church; inuiting al to adore our *Pf. 4*
Lord in his holie court: [therefore shal peoples con- *9. P*
fesse to thee for euer, and for euer and euer. As we *v. 16*
haue heard, so haue we seene in the citie of our Lord *71. v*
of hosts, in the citie of our God. the mountaine of *Pf. 9*
God a fatte mountaine. there shal be a firmament in *3. 4.*
the earth in the toppes of mountaines, the fruit ther-
of shal be extolled farre aboue libanus. Al the endes
of the earth haue seene the saluation of our God.
Make ye iubilation to God, al the earth chaunt and
reioice, & sing: I haue prepared a lampe to my Christ: *Pf. 18*
vpon him shal my sanctification florish.] Likewise *17. 1*
Salomon signifying, that wisdom shal inuite alto
heare

8. heare her voice, presupposeth preachers in the visi-
 1. 2. ble Church. [Doth not wisdome carie (saith he) &
 9. prudence geue her voice, standing in the high and lof-
 3. tie toppes, ouer the way, in the middelt of the pathes?
 31. She hath sent her hand-maides to cal to the towre,
 18. and the wales of the Citie. Her lampe shal not be
 6. extinguished in the night. The daughtrers haue seene
 8. 9. her, and declared her to be most blessed. What is
 7. she that cometh forth as the morning rising? faire
 1. as the moone, cleet as the Sunne, terrible as the ar-
 mie of a campe set in aray? What shal thou see in
 the Sunamitesse, but the companies of campes?]
 So likewise the other Prophets testifie Goddes pro-
 1. 1. uidence in conseruing his perpetual visible Church.
 9. [Vnlesse the Lord of hostes had left vs seede (saith I-
 9. saias) we had bene as Sodom, and we should be
 9. like to Gomorha] which sentence S. Paul applieth
 29. to the time when the Law, and forme of the Church
 was changed by Christ, shewing that euen in that
 case, there was seede, and visible seede left. For al
 the Apostles, and manie other Disciples, stil bele-
 ued the Law and the Prophets, though not actual-
 ly that our Sauour should rise, or was risen so sone
 as indeede he was, being a matter of fact; or if they
 were defectiue, in some other particular pointes, not
 fully reueled: yet they beleued in general the omnipo-
 tencie, omniscience, absolute goodnes, and other at-
 tributes of God. So that these visible reliques of the
 Jewish Nation, were neuer infidels: nor the Church
 made inuisible nor vknowne. According to that
 10. the same Prophet addeth in another place, and the
 22. same Apostle alleageth to this purpose; that [the rem-
 9. nant shal be conuerted, the remnant to the stron-
 27. gest God.] And of this remnant, the Christian
 Church began, and most visibly increased [In the
 latter daies (saith he) the Mountaine (marke Chri-
 stian

stian reader, that the Church is so often called a Moū-
 taine) of the House of our Lord shal be prepared in
 the toppe of mountaines, and it shal be eleuated a-
 boue the litle hilles, and al Nations shal flow vnto
 it .] Againe God saith [As in the daies of Noe, is
 this thing to me, to whom I sware, that I would no-
 more bring in the waters of Noe vpon the earth : so
 haue I sworne not to be angrie with thee, and not to
 rebuke thee. For the mountaines (particular Chur-
 ches) shal be moued, and the litle hilles shal trem-
 ble; but my mercy shal not depart from thee, & the
 couenant of my peace (made to the whole Church)
 shal not be moued. Vpon thy wales Ierusalem I haue
 appointed watch-men; al the day and al the night,
 for euer they shal not hold their peace.] That we
 may better obserue the greater priuileges of the Chri-
 stian Church, aboue that of the old Testament : God
 saith by diuers Prophets [I wil establissh vnto them,
 an other Testament euerlasting, that I be their God,
 and they shal be my people . I wil plant a bough of
 Cedar vpon a mountaine high and eminent . On the
 high mountaines of Israel wil I plant it, and it shal
 shoote forth into a budde, and shal yeld fruiet, and it
 shal be into a great Cedar : and al birdes, and eue-
 rie foule shal dwel vnder the shadow of the boughes
 therof, and shal there make their nest . Thy hand shal
 be exalted ouer thine enemies, and al thine enemies
 shal perish .] In a vision [Zacharie saw a candle-
 stick al of gold, and the lampe therof, vpon the head
 of it : and the seauen lightes therof vpon it.] Pro-
 phecying of Cyrill, he saith : that [he shal build a
 Temple to our Lord; and shal beare glorie; & shal
 sitte & rule vpon his Throne.]

Our Sauour
 in diuers pa-
 rables, and in
 other more ex-
 presse doc-

6 Al agreable to the Law and Prophtes, our Sau-
 our him self describeth his Church to be [the light
 of the world : a Citie situated vpon a mountaine :
 a candle

*Isa. 2.
Ch.
v. 9.*

10.

*Ch. 6.
6.*

*Bar. 3.
15.*

*Ezech. 31.
v. 22.*

*Mat. 23.
v. 32.*

*Mich. 4.
v. 9.*

*Zach. 4.
2. Ch.*

v. 13.

*Mat. 5.
15. 16*

candel nor put vnder a bushel, but vpon a candellsticke that it may shine to al that are in the house.] whereas some Protestants would rather expound these properties; of the Apostles, or of the Doctors, and Pastors of the Church, or of the Cleargie; then of the vniuersal Church; so much the more it proueth our purpose. For seing some special partes, are so eminent, and visible, it is not imaginable that the whole bodie should be hidden, or obscure. Againe our Sauour necessarily supposed, that the Church is known and the gouerners therof, are both visible, and accessible, when he prescribed, as a perpetual remedie against obstinate offenders, to informe the Church of their demeanour, saying: [If they wil not heare two or three (priuate frendes) tel the Church] For if the Church were not visible, or her Prelates vnknown persons, this remedie should faile, & there should be no meanes to correct the greatest perturbbers of common peace. Also foreseeing that false prophets would say: [Loe here is Christ, or there: (not in the publique known Church, but in secret corners of the world) Behold he is in the desert, goe ye not out (saith our Sauour) behold in the closets (say heretikes) beleue it not saith our Lord.] At the coming of the holie Ghost this Church was established in visible persons, and by visible signes, [the multitude gathered in one house in Ierusalem, was almost a hundred and twentie] the sensible signes were [a sound from heauen as of a vehement winde, appearing of parted and fyrie tongues] speaking vpon the sudden diuers languages. By and by their number increased to three thousand; shortly after to five thousand; and dayly more were added to the same visible Church. [S. Peter being admonished by a vision, receiued Gentiles into the Church.] then [at Cypres, Cyrena, and Antioch, a great number was conuerted

trine describeth his Church to be alwayes visible.

Protestants euation is fruitelous.

converted to our Lord.] S. Barnabas being sent from Ierusalem to Antioch [exhorted the faithful to continue in our Lord: And a great multitude was added] their preaching was open, ministration of Sacraments visible: Discipline visible; heades and gouernoures visible, the prouision for their maintenance visible; the persecution visible, their dispersiō visible; S. Steuens, and S. Iames, their Martyrdomes visible; S. Peters imprisonment by Herod, as also his and others imprisoning by the Iewes, visible; the Churches prayer for S. Peters deliuerie, was known to manie: the Apostles council was visible: miracles wrought visibly, the name of Christians publique; the going out of heretikes visible: Simon the magician publicly reprobued, and punished for offering to buy spiritual power with money. the Nicolaites noted for heretikes. But of an inuisible Church we haue not one word.

An other frivolous euasion of some Protestants, conuinceth their principal late Ministers to haue liued in damnable state.

7 If anie wil say (as needes they must say, which wil mantaine this paradox of an inuisible Church) that Luther being a frier, and a Preist, and saying Masse dailie fiftene yeares, was a secret protestant: Likewise Ecolampadius, Carolostadius, Zuinglius, Bucer, Cranmer, Calvin, and others, were secret Protestantes, whiles they said Masses, and liued in the Romane Church, and were members of their inuisible Church: then must their Church consist of manie heritikes mixed with true Christians; for that by the doctrine of these named, most of them were heritikes, they so condemning one an other of horrible heresies. Yea if anie of these, or other sectaries, were true Christians knowing the truth as their Aduocates pleade that they did; yet because [they denied Christ before men; he wil denie them before the face of his Father in heauen.] If their inuisible Church consisted then, and manie hundred yeares

Act.

4.5

Ch.

Ch.

Ch.

26.0

v. 20

Apoc.

v. 6.

Mat.

v. 33

yeares before of such members : it was indeede of
 repropate persons, dissemblers, fearful worldlings,
 lyers, and (as moderne Protestantes iudge) Idola-
 21. ters, [whose part is in the pitte of hel, burning with
 fyre and brimstone] for one of these two must neces-
 sarily be graunted; that either none did beleue as
 protestantes doe, and then by their doctrine, there
 was merely no Church in the world, visible, nor in-
 visible, but al were incredulous and Idolaters : or
 els those which did beleue, (as these Doctors ima-
 42. gin) and did not professe their faith before men,
 47. were dissembling hipocrites, and so are damned to
 moe stripes, and greater tormentes in hel, then if
 they had bene infidels, and not knowne the truth
 at al.

*The Church can not erre in doctrine of faith, nor
 of manners.*

ARTICLE. 42.

BEing now sufficiently proued, by the holie
 Scriptures, that the true militant Church of
 Christ, is One, Holie, Catholique, Aposto-
 lique, Perpetual, and Visible companie of Christians
 confessing the same faith in vnion of one supreme vi-
 sible head : By which proprieties, and special markes,
 euerie one may easily perceiue, that neither the pro-
 testantes, nor anie other like pretending congregati-
 on; but only the commonly called Catholiques, are
 the true Christian Church : it remaineth to be shew-
 ed, by the same diuine auctoritie, of holie Scrip-
 tures, that this perpetual visibe knowne Church,
 hath neuer erred, nor can erre, in doctrine of faith,
 nor of manners, declared by definitiue sentence in her
 supreme Tribunal seat : that these two principal poin-
 2. tes being

Whosoever
 knoweth the
 true Church,
 and that it can
 not erre, may
 by relying
 therupon be
 secure from er-
 rour in Religi-
 on.

res being made cleare, and that by the written word of God, wherto alone, manie wil needes appeale : al reasonable persons that doubt in anie part of true Religion, may both know where to be resolu'd of their doubtres, and securely rest vpon the resolution so geuen : not as vpon only probable and comon opinion, of manie good, wise, and learned men ; but vpon most certaine diuine infallible Iudgement ; for this singular priuilege neuer to erre in publique Iudgement, cometh not to the Church by natural power, nor power of anie mere creature ; but by the omnipotent power of God ; by diuine ordinance, & perpetual assistance of the Holie Ghost, the Spirit of truth preserving her from errour, wherinto euery priuate man may fall, but not the vniuersal Church.

True Religion was conserued by the Patri-
arkes before
the written
law.

2 As we shal here make manifest, beginning with the Church of the old Testament ; which albeit was inferiour to the Christian Church in manie respectes, yet wanted not the meanes of infallible iudgement in al doubtful cases. To this purpose, God prouided first in the Law of nature special Patriarches from Adam to Noe, and so to Abraham, Isaac, and Iacob, from whom descended the twelue Tribes. Then did God raise the extraordinarie Prophet Moyse ; supreme head, Iudge, and gouernor of the visible Church. By al which, the true faith and Religion was continually conserued ; as is alreadie declared in diuers precedent Articles.

Gen. 1.
25. 2
Ch. 5.
3. 9
&c.

An especial
Chaire of in-
fallible Iudge-
ment, was in-
stituted by the
written law.

3 In the writen law God expressely [commanded Moyse to make a special Tabernacle, or Sanctuarie] with appurtinances. Namely to make [an Arke of testimonie of the (durable) wood setim] signifying the Church : and ouer the Arke [to make a Propitiatorie (or Oracle) and two Cherubimes] which couered the Oracle with their winges. Thence (said God to Moyse) wil I command, and wil speake to thee

Art. 38. 4
Exo. v. 8.
17. 18
22.

thee over the propiciatorie, and from the middest of the two Cherubimes, which shal be vpon the Arke of testimonie, al thinges which I wil command the children of Israel by thee.] So it pleased God in such maner to reueile his diuine wil to Moyse, and by him to assure the people of the certantie therof.

18. In like sorte when God would ordaine Aaron his ordinarie high Preist, and in him a continual Incession of Preist-hood [he commanded Moyse to make special sacred vestiments and ornaments for Aaron:] amongst which are first named [the Rationale of Iudgement, which he should carie on the brest, and the Ephod on his shoulders: linked together aboue with ringes, hookes, and chaines; of gold; and beneath with lace of hyacinth: both were adorned with pretious stones, and in the Rationale were engrauen the names of the twelue tribes of Israel. And [in the same Rationale of Iudgement, were also engrauen the two wordes: DOCTRINE, and VERITIE, which shal be on Aarons brest when he shal goe before the Lord; and he shal beare the Iudgement of the children of Israel on his brest in the sight of the Lord alwayes] signifying that the high Preist observing this prescribed forme in consulting God, should for the conseruation of truth, and iustice, be inspired to know, and iudge equitie in al doubtful causes. Conformably to this diuine ordinance is Gods precept, expresly commanding his people to repaire to this high tribunal in difficult causes, and vnder the paine of death, to accept the sentence that should there be geuen saying: [If thou perceiue that the iudgement with thee be hard, and doubtful, betwene bloud, and bloud, cause, and cause, leprosie, and not leprosie: (in causes criminal, ciuil, and religious) and thou see that the wordes of the Iudges within the gates (of the inferior Iudges) doe varie :

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 arise and goe vp to the place which the Lord thy God
 shal choole. And thou shal come to the Preists of v. 9.
 the Leuitical stocke, and to the Iudge that shal be
 at that time; and thou shalt aske of them: who shal 10.
 shew thee the truth of the Iudgement. And thou shalt
 doe whatsoever they that are presidents of the place
 (which our Lord shal choose) shal say, and teach 11.
 thee according to his law; and thou shalt follow
 their sentence: neither shalt thou decline to the right
 hand, nor to the left hand. But he that shal be proud,
 refusing to obey the commandement of the Preist, 12.
 which at that time ministreth to the Lord thy God,
 by the decree of the Iudge, that man shal dye; and
 thou shalt take away the euil out of Israel. And the 13.
 whole people hearing shal feare, that none after-
 wardes [wel in pride.] By these holie Scriptures we
 see that a supreme infallible tribunal, was instituted
 in the old Law, for decision of al controuersies, and
 doubtles, with assurance of true sentence, not by hu-
 mane, but by diuine Iudgement: God him self spea-
 king ouer the Propitiatorie, from the middest of the
 two Cherubins, and promising that this consistorie
 of Preistes shal shew the truth of iudgement.

The temporal
 was bound to
 take direction
 of the high
 Preist, in al
 greater
 affayers.

4 Generally also in the greater affaires of the tem- 9.
 poral Princes [the High Preist was to consult God, Nu. 27
 and at his direction and word, the Prince must goe v. 21.
 out, or goe in] that is, vndertake, or not vndertake,
 anie busines proposed [and al the children of Israel 1. Reg.
 with him.] So did [Abiathar the High Preist, con- v. 9. 1
 sult our Lord for Dauid, by applying the Ephod (& 11. 12
 consequently also the Rationale) and by him Da-
 uid receined answeare] that Saul purposed to come
 into the Citie of Ceila where Dauid then was: and
 that the Citizens, would deliuer him into Saules
 handes. And therefore Dauid with al his men, par-
 ted from thence, and so auoided the danger. Vpon Ch. 30.
 an other 7. 8. 9.

an other occasion, he consulted againe by Abiathar in the same maner [applying the Ephod] and by diuine direction, pursued certaine theues his enemies, tooke them, and recouered the pray which they had taken. Neither was this priuilege lost at anie time, by the defectes or faultes of the Preistes, as not being geuen of God, for their sakes only, but for the stabilitie of the vniuersal Church. And therfore the Prophet Malachie, reprehending the Preistes for their

41. 1. couetousnes, and other sinnes, yet saith plainly [the
7. 8. lippes of the Preistes shal kepe kuowlege, & the Law they shal require of his mouth; because he is the Angel (that is to say) the messenger of the Lord of hostes.]

5 Our Sauour also confirmeth the same warrant in the Scribes and Pharisies notwithstanding their personal vices, and actual transgressions of the Law, saying to the multitudes, and to his Disciples [vpon
41. 23. the Chaire of Moyse haue sitten the Scribes, & the
1. 2. Pharisies; therfore whatsoeuer they shal say to you, obserue ye, and doe ye : but according to their workes doe ye not; for they say and doe not] Which is vnderstood, not of their priuate enormous doctrines,
5. 6. and humane traditions of their owne inuentions, for
15. which our Sauour by and by taxeth them, as also at
5. 6. other times, but of their doctrine, when they spake definitiuelly in their Councils, and in the chaire of Moyse. For so enen wicked Caiphas pronounced true sentence in the council of the cheife Preistes, &
11. 2. the Pharisies [that it was expedient, one man should
50. dye for the people, and the whole Nation perish not] Where the holie Euangelist obserueth, that neither anie other of that Council, nor this man of him self,
51. vttered this true sentence; but [being the high Preist of that yeare, he prophecied, that I E S V S should dye for the Nation.]

Our Sauour
testified the infallibilitie of
Moyse
Chaire.

Seing

God promised
an infallible
Iudgement
seate in the
new Testa-
ment.

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6 Seing therfore Moyles Chaire was so established in true Iudgement; it necessarilie followeth, that Christ our Lord, who came, not to breake the Law but to fulfil it, hath most firmly placed, an other chaire of infallible Iudgement in his Church, not with lesse, but with more auctoritie, and more assured stabilitie then was in the old law, which is now abrogated. For so [God promised to geue a better Law, and a better couenant.] And that particularly in this point of the infallible stabilitie of his Church in al truth; wherof are abundant testimonies both in the old and new Testament. When King Dauid in his seruent deuotion, determined to build a glorious Temple to Goddes more honour, and seruice; it pleased God, accepting his so good a purpose, in stead of the fact, for *Mysterie* sake, signifying the excellency of the house which Christ the Sonne of God, and Sonne of Dauid should build; to promise the same should be an cuerlasting spiritual Kingdome [Thou shalt not build me an House to dwel in (said our Lord to Dauid) but when thy daies shal be accomplished, and thou shalt sleepe with thy fathers; I wil raise vp thy seede after thee, which shal come forth of thy womb, and I wil establish his kingdome: He shal build a house to my name, and I wil establish the Throne of his kingdome for euer. And thy house shal be faithful and thy kingdome for euer before thy face; and thy Throne shal be firme continually] verified in the chaire wherein our Sauour placed his Apostle S. Peter, and in his successors, Christes Vicars in the Sea Apostolique. For none other Throne, but that Chair only, is continued and conserued since the Apostles time.

Premises made
to King
Dauid, pertei-
ned especially

7 Which great promise, the same Royal Prophet wel foreseeing, not to be fulfilled in a temporal kingdome, but in the Church of Christ, reioycing ther-
in-

Mat.
18.

Iere.
31. E
v. 6

2. R
v. 2
13.

1. P
v. 1.

in, inviteth the same Church, to congratulate with ~~to the Church~~
him her happie state [Let Mount Sion (saith he) be of Christ.

47. gladde, and the daughters of Iuda reioyce, because
12. 13. of thy Iudgements o Lord.] Againe to al the faith-
ful he saith [Compasse ye Sion, and embrace her,
relye in her towres. Set your hartes on her strength]
But because this strength is not of her self, but of
117. God, she confesseth [From tribulation I inuocated
5. 6. our Lord : and our Lord heard me in largenes. Our
Lord is my helper : I wil not feare what man can
doe to me. I wil confesse to thee because thou hast
heard me, and art become my saluation.] With this
118. confidence she stil praieeth saying : [Lord take not
43. away out of my mouth, the word of truth in anie
wise.] And with the same confidence, doubteth not
8. to say [I am a wal, and my breastes are as a towre,
10. (or castle) since I was made before him, as one fin-
ding peace. The peace-maker Christ, had a vine yard
in that which hath peoples, he deliuered the same to
kepers] his Pastors, Prophets, Apostles, and their
successors. And aboue al other keepers, Christ him
self holdeth the principal care, and therefore saith :
[My vine yard is before me] in his continual pro-
tection. Wherefore it is wonderful blindnes to think
as some doe, that the whole Church hath at anie time
erred, or can erre; and in the more learned, it must
needes be extreme malice, so to charge the Spouse of
Christ; and so likewise to robbe Christ him self of
his inheritance, if there had bene none other visible
Church in the world, for manie hundred yeares, but
such a one, as they say, both taught, and committed
abominable Idolatrie, quite contrarie to the doctrine
of the holie Prophets.

8 For they say plainly, that in the Church of Christ,
[al Idoles shal be vtterly destroyed] So saith Isaias
prophecying of the Church, that should be gathered

The Prophets
foretold that
there should be
no Idolatrie in
of al the Christian

Church. of al Nations, and of the reiection of the Iewes. The same thing saith our Lord by his Prophet Micheas vnto the Gentiles that shal be conuerted [I wil make thy sculptiles to perish, and thy statues out of the midst of thee ; and thou shalt nomore adore the workes of thy handes.] Thus also writeth the Prophet Zacharias [It shal be in that day, saith the Lord of hostes, I wil destroy the names of Idoles out of the earth, and they shal be remembred nomore.] So clearly did the Prophets foreshew, that the Church of the new Testament, should be free from al Idolatrie, with which errour, our Aduersaries especially charge the visible Church before their time. From al other erroures also, it is most free, by the same diuine prouidence, as the Prophets yet further testifie [Behould, (saith Isaias) the king shal reigne in iustice, and the Princes shal rule in iudgement] foreshewing that Christ our King should performe al that was decreed by the Blessed Trinitie, concerning the Redemption, Iustification, and saluation of men : And that his Apostles and other Pastors, Prelates, & spiritual Princes of his Church, should rule, not in falsehood and errour, but in iudgement, discerning and iudgeing what is right, good, and profitable, for the health of foules. Againe he saith [Looke vpon Sion, the Citie of our solemnitie ; thine eyes shal see Ierusalem, a rich habitation a Tabernacle that can not be transferred ; neither shal the nailes therof be taken away for euer, and al the cordes therof shal not be broken] Nailes in buildinges, & cordes in tentes and Tabernacles, ioyne and kepe the partes, in one total bodie : so doe holie Sacramentes, Rites & ordinances, hold together the members of the vniuersal Church, and shal neuer be taken away, nor broken. Because only [there, our Lord is magnificent. This is my couenant with them (saith our Lord) : my Spirit that

Mich.
v. 12Zach.
v. 2.Is. 32.
v. 1.Ch. 31.
v. 20.21.
Ch. 59.
v. 21.

it that is in thee; & my wordes that I haue put in thy mouth, shal not depart out of thy mouth, and out of the mouth of thy seede, and out of the mouth of thy seedes seede, saith our Lord, from this present, and for euer.] Ezechiel concludeth his large and misti- cal description of the whole Church, aswel Militant as Triumphant, with the inseperable coniunction of Christ and her; in regard wherof he saith [The name of the Citie from that day (shal be called) *Our Lord there.*] And where our Lord is, there is al truth, and none error, because he is truth it self.

9 Al which our Lord hath accordingly auouched with his owne mouth, and published by his Apostles [A wise man (saith he) built his house vpon a Rock, and the raine fel, and the floudes came, & the windes blew, and they beate against that house. and it fel not ; for it was founded vpon a Rocke.] This was his owne house his Church, which he the eternal wis- dome promised to build, vpon such a Rocke as him self had made, and ordained for this purpose, & ther- upon expressly auerred, that [the gates of hel (that is no forces of al the diuels of hel) should preuaile a- gainst it] the reason of which inuincible strength, is his owne perpetual presence in spirit. For where his Apostles, and their Successors [are gathered in his name (in the vnitie of his Church) he is in the mid- dest of them] and that [al daies, euen to the con- summation of the world.] For though neare the end of the world, there shal be fewer faithful, then at other time, wherupon he saith : [the Sonne of Man coming, shal he find, trow you, faith in the earth ?] signifying then, faith shal be most scarce, but not altogether wanting. For if there should be no faithful Christians at al visible; how should An- tichrist persecute so furiously, as then he shal? An example of which great Apostasie and reuolt of ma-

Christ built his Church vpon a rocke : not vpon sand.

Neither in An- tichrists time shal the Church faile.

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 nie but not of al, happened in Capharnaum, where
 when our Saujour preached of the high misterie of
 his owne B. bodie and bloud to be geuen in the most
 holie Sacrament, manie of his Disciples hearing him
 say [My flesh is meat indeede, and my bloud is drink
 indeede] they said, this saying is hard, and who can
 heare it ? And manie went backe, and walked not
 with him. A litle before, there were fise thousand
 men, besides women and children, which might wel
 be so manie more, & now there remained but twelue,
 & one of those twelue (Iudas the traitor) was also
 reuolted in hart, and the other eleuen were indeede
 sincere. And S. Peter, in the name of the twelue,
 answered, that they ment not to depart : saying
 [Lord, to whom shal we goe ? thou hast the wordes
 of eternal life] therby professing, that whatsoeuer
 our Saujour said, the same he could and would per-
 forme : that his wordes are operative, effectually wor-
 king that, which they signify, howsoeuer they see-
 med hard to the incredulous carnal Capharnaites ;
 Christes wordes dye not, nor faile not ; but geue life,
 & haue their effect.

This infallibili-
 tie of the
 Church is the
 worke of the
 Holie Ghost.
 And therefore
 the Churches
 Iudgement is
 not humane,
 but diuine.

10 After this when our Saujour was (according to
 his visible presence) to part from the world, he pro-
 mised another comforter [I wil aske the Father, and
 he wil geue you another Paraclete, that he may a-
 bid with you for euer : the Spirit of truth : whom
 the world can not receiue : because it seeth him not ;
 neither knoweth him. but you shal knowe him be-
 cause he shal abide with you, and shal be in you. He
 shal teach you al thinges : and suggest to you al
 thinges whatsoeuer I shal say to you. when the Spi-
 rit of truth cometh (who came on whitsunday fo-
 llowing fiftie dayes after his Sermon) he shal teach
 you al truth.] Ponder these wordes which exclude
 al error, and al falshood. For this so necessarie, &
 important

important a benefite, our B. Sauour in the conclusion of his diuine Sermon, prayed particularly for his
 17. Apostles and their successors, saying: [Holie Father
 12. keepe them in thy name whom thou hast geuen me: that they may be one as also we. those whom thou gauest me, haue I kept: and none of them perished but the sonne of perdition: that the Scripture may be fulfilled. I pray not that thou take the away out of the world.] Loe our Sauour would not haue his Pastors taken away out of the world, as Protestants imagine, that a long time together there were no true Pastors, [but that thou preserue them from euil] to witte from error, which is a most pestilent infectious euil. Against which he expressly prayed that they might be continually protected, adding thus in his prayer.
 17. [Sanctifie them in truth: thy word is truth. As thou
 19. didst send me into the world, I also haue sent them
 21. into the world, and for them I doe sanctifie my self
 23. (offer my self in Sacrifice by death) that they also may be sanctified in truth. yea lest anie thinke he prayed only for the Apostles, or for some smale time, marke what followeth. [And not for them only doe I pray, but for them also that by their word shal beleue in me, that they al may be one. as thou (Father) in me and I in thee, that they also in vs may be one, that the world may beleue that thou hast sent me.] See here the vnion of the Church without interruption is a motiue, and special reason for the world to beleue in Christ, that he is sent from God.

11 His Pastors therfore being thus firmly established in perpetual succession, with warrant of true doctrine, our Sauour also ordained that al the flocke should here and follow them, euen as himself. For
 10. as he said [the sheepe heare their sheapheard and
 14. follow him, because they know his voice, and my sheepe know me.] so he saith to his Pastors [He

Al Christians
 are bound to
 relye vpon the
 Iudgement of
 the Church.

[He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, (whether it be in himself, or in his Pastors) despiseth him that sent me.] And in another place saith: [He that wil not heare the Church, let him be to thee as the heathen and the publicane.] In vigour of this power geuen to the Apostles, with this warrant to be directed by the Holie Ghost; when a controuerſie was riſen, they gathered them ſelues into a publique Councel, and after mature diſcuſſion, decided & decreed, what ſhould be done, with this ſolemne Preface [*Viſum eſt Spiritui Sancto & nobis*. It hath ſemed good to the Holie Ghost, and to vs] ſo conioyning the Inuiſible, and viſible Iudges, as one Iudge, that by the one, we may ſee the diuine aucthoritie of General Councels: and by the other, be aſſured what is ſo defined; and withal know whither to repaire whē difficulties occurre, about the true ſenſe of anie wordes or ſentence. Wherefore S. Iohn tryeth by this Rule, who knoweth God and his truth, and who doth not know him, ſaying [He that knoweth God, heareth vs: he that is not of God, heareth vs not. In this we know the Spirit of truth, and the ſpirit of error] For to this end, as S. Paul alſo teacheth [Chriſt gaue ſome Apoſtles, ſome Prophets, Euangelistes, Paſtors, and Doctours, that we be not as children, wauering and caried about with euery wind of doctrine, in the wickednes of men, in craftines, to the circumuention of error] And ſo exhorteth the Ephesians, whom he had conuerted from Paganisme, to Chriſtianitie, that they ſhould perſeuer in vnitie of the Church, and obedience of the Paſtors therof. But with the Corinthians, whom he had alſo conuerted, and ſome of them were afterwardeſ ſeduced by falſe prophets; he reaſoneth the caſe, with expoſtulation, why they ſhould preferre the

Lue.
v. 1Mat.
v. 17Act.
v. 181. Io.
v. 6.

the new maisters before him saying [I haue despou-
sed you to one man, to present you a chaste virgin
vnto Christ] and so presse them not to harken to
suttle seducers, that teach otherwise then he had done.
Where it is to be wel obserued, that in euery Nati-
on, when it was first conuerted to Christ, it was de-
spoused in puritie of Religion, wholly vndefiled, &
void of error in al pointes [subiect to Christ] as
the Apostle affirmeth againe of the whole Church, ad-
ding that [Christ loueth (and consequently protec-
teth) his Church as his owne flesh and bodie, because
(saith he) we be members of his bodie .]

12 Finally this stabilitie of the Church is confirmed
by Christs cōtinual protection [For he walketh in the
middest of the seuen candlestickes (which are manie
particular Churches) and holdeth seuen starres (the
Bishoppes called the Angels of the same Churches)
in his right hand] as was shewed in a vision to S.
Iohn, with the interpretation that the candlestickes
are the Churches, and the starres the Angels that
guide, and gouerne the Churches. Whereas therefore
particular Churches are so visible, as so manie can-
dlestickes, and so guided as by Angels, and holden vp
in Christs owne right hand, it is most certaine that
the vniuersal Church is both visible, and securely gui-
ded in truth. Again S. Paul in few wordes com-
priseth the assured infallibilitie of the Church. de-
scribing it to be [the house of God; the Church of
the liuing God: the pillar and ground of truth]
wheras al the world is Gods, both heauen, and earth,
yet the Church is properly called his house. yea the
house of the liuing God, who is life, and geueth life,
and so can and wil euer preserue his house. the pil-
ler, and the ground of truth, pure from error, as wel
from being deceiued, as from deceiuing. For that
is the vse of groundworke to beare the whole edifice
and

Christ neuer
ceaseth to pro-
tect his
Church, ther-
fore it can ne-
uer erre.

The Church is
truly called the
pillar, and
ground of
truth.

and the vse of a pillar not alone to stand firme, but to beare and vphould the flore, the wales, the rooffe, and couer, & whatsoeuer dependeth thereon. And so I wil adde no more proofes for this point, not doubting to conclude vpon euerie one of the sacred textes of diuine Scriptures here recited, as wel of the old, as new Testament, much more vpon them al, that the knownen perpetual visible Church, commonly called Holie Catholique, and Apostolique, neuer did erre, nor can erre definitiuelly deciding anie point of faith, or of maners, by sentence in tribunal seate.

In the whole Church, is communion of Sacrifice, Sacramentes, Praiers, & other good workes.

ARTICLE. 43.

Al spiritual good thinges in the Church, are profitable to al the members.

FOr our further instruction of the Churches excellencie, it pleased the Holie Ghost, by the mouth of the Apostles, besides the proprieties and priuilegies before recited, to signifie the special benefite redounding to the members therof by the Communion of Sainctes, that is communication and participation of spiritual fruit, which proceeded principally from Christ the Head: secundarily also, from one member to another. For here the word *Sainctes*, or *Holies*, signifieth not only holie persons, as Christ him self, al holie Angels, with other Sainctes in heauen, & al the faithfull in earth; but also holie thinges, as Sacrifice, Sacramentes, with other holie Rites, and al good workes which are made common to the vniuersal Church, through the perfect v-nion of the head, and members, and consequently of the fellow members each to others. For first the con-
 iunction of Christ with his faithfull seruantes, is such, *Jo. 15.*
 that he not only calleth them his frendes, and which *Mat.*
 is more *v. 50*

is more, his brethren, sisters, and his mother : but
 25. also accounteth whatsoever is done, or left vndone, to
 40. one of his least brethren, as done or not done to him
 self. Yea he calleth them him self saying to Saul,
 9. [why persecutest thou me] whereas he persecuted him
 4. not in his owne person, but in those that beleued in
 him. The coniunction of the members among them
 12. selues is such, that [being manie, they are al one bo-
 5. die in Christ, and each one an others members. there
 Cor. are manie members indeede, but one bodie.] By
 7. meanes of which vnion, what good worke soeuer is
 done, by Christ is profitable to al the Church, & to
 al the members wherto it is applied, according to the
 measure of his grace imparted to euerie one. For he
 died for al, he redemed al, his ransome is sufficient
 for al; So bountiful is his mercy, so abundant is the
 price which he hath payed for al mankind, wherof al
 that wil, may be participant, as S. Paul teacheth,
 5. [Christ being consummate, was made to al that obey
 9. him, cause of eternal saluation.] And by this com-
 munitie also of the members; one doth profitably pray
 for an other yea and suffer for others, as the same A-
 1. postle did for the Colossians [accomplishing those
 24. thinges that wanted of the passions of Christ] that is
 Cor. 1. of Christes members; where againe his members are
 5. called him self, for the strict vnion of him and them,
 for otherwise it is most certaine, that nothing was
 wanting of Christes passions in him self, for it was su-
 perabundant for al. But both his Passion, and his
 members passions, and other good workes, are effec-
 tual only to those that are cōmembers of the Church,
 or to make them members therof, or to become ca-
 pable, & participant. which is clearly shewed both
 in the old & new Law.

2 For in Moyse Law, none were to be admitted to
 cate the Paschal Lambe, nor were capable of the spi-

B b b

ritual

In the old law
 none could
 cate of the
 Paschallambe,

but the mem-
bers of the
Church.

So none are
capable of spi-
ritual graces
in the Church
of Christ, but
the members
therof.

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ritual grace which God imparted to them, that did
rightly eate therof, except they were first made mem-
bers of the Church [This is the Religion of the Phase
(said God to Moyfes) No aliene (or stranger in Re-
ligion) shal eate of it. Euerie bought seruant, shal
be circumcised, and so shal eate of it; the stranger,
and hireling, shal not eat therof. Al the assemblie
of the children of Israel, shal make it. And if anie of
the sojournours be willing to dwel among you, and
make the Phase of the Lord; first al the male that he
hath, shal be circumcised, and then shal he celebrate
it according to the rite. And he shal be as he that is
borne in the land: but if there be anie man vncircū-
cised, he shal not eate therof. Al one Law shal be
to him that is borne in the land, and to the Profelite
(a gentile conuerted) that sojourneth with you.] E-
uen so in the Christian Church, none are capable of
others spiritual benefites, til they be baptized, and
therby incorporated in this mystical bodie: other-
wise this communion of Sainctes and participation
of holie thinges, with faithful persons, pertaineth not
to them: Which is proued by manie holie Scriptures
alreadie recited, shewing that the true Church, is one
whole bodie. namely by S. Paules doctrine saying
to the Christian Corinthians [As the bodie (that is
to say, a mans natural bodie) is one, and hath ma-
nie members; & al the members of the bodie, wher-
as they be manie, yet are one bodie: so likewise
Christ (that is to say, the mystical bodie of Christ) ha-
uing manie members, is one bodie] ordinarily cal-
led the Church, but in this place called Christ, be-
cause the Church being his bodie [is the fulnes of
him] as the same Apostle writeth to the Ephesians.
And in the place now alleaged, he teacheth, that al
faithful members of the Church, and of Christ [are
one bodie, by the meanes of bapthisme, in one Ho-
lie Ghost

Exo. 12.

v. 43.

45.

47. 4

49.

1. Cor.

v. 12.

Ephes.

v. 23.

13.

lie Ghost] for (saith he) [in one Spirit, were we al baptized into one bodie, whether Iewes or Gentiles, or bond-men, or free .]

3 Of this vnion therfore, procedeth the communion of holie thinges, that the good worke of one member, may profit an other. Which thing, holie Job wel knew and considered, when he offered Holocaustes for euerie one of his Sonnes. And in regard of this great benefite by communicating of holie workes in the Church of God, the Royal Psalmist said [One thing haue I asked of our Lord, this wil I seeke for : that I may dwel in the house of our Lord, al the daies of my life. Blessed are they that dwel in thy house o Lord : for euer and euer, they shal praise thee] And expressing the reason of this happines by remaining in the holie felowship of the Church, he saith in his thanks for the same to God [I am partaker of al that feare thee : & that keepe thy commandementes . [Againe congratulating this singular benefite, in the whole Church, vnder the name of Ierusalem, he saith [Ierusalem which is built as a Citie, whose participation is together in it self.] For this cause of mutual communicating, and participating each with other in good workes ; our B. Sauour taught and commanded vs, to pray in common for our selues, together with al our fellow members of the militant Church, calling vpon God for his grace to al in this maner [Our Father (not only my Father) geue vs : forgeue vs : let vs not be lead : deliuer vs] which is the ordinarie forme of praying. Neuerthelesse, singular praier for ones self, or for some one, is also lawfull and good in particular cases. For so S. Paul requested the praiers of the faithful for him self, which also proueth our present purpose of mutual assistance amongst the members of Christ [I beseech you brethren (saith he to Christian Romanes) by our

Vnion of the members, is the cause of mutual profit-
ing each o-
thers.

Lord Iesus Christ, and by the Charitie of the Holie Ghost, that you help me in your praier for me to God.] So likewise he requested the Corinthians to [ioine with him in praier, and in thankesgeuing] wherein he reposed special confidence [to be deliuered from danger, and comforted in affliction, by their helpe in praier, that by manie, (saith he) thanks may be geuen in our behalfe, for that gift which is in vs] So did this great Apostle esteeme of the peoples praier and felowshippe in the seruice of God. And so doth he teach al Christians, to esteeme and be glad each of others helpe [Seing Christ, who onlie needeth no mans helpe] hath so ioyned vs to him self, that we may be holpen by him [al being called by God, into the societie of his Soune Iesus Christ our Lord] And seing al are so disposed in place, to assist each other, for he hath set the members of his Church with exceding great distinction, of giftes, orders, & offices [euerie one in the bodie, as he would that there might be no schisme in the bodie] but the members together might be careful one for an other. [And if one member suffer anie thing, al the members suffer with it : or if one member doe glorie, al the members reioyce with it .] This indeede is the worthie fruiet of the Gospel, not that which libertines talke of, making schismes, breaking from the Churches communitie, & raising daily more & more new sectes, alwaies deuiding those that are ioyned, neuer gathering Pagane Gentiles vnto Christianitie, as the true Apostles doe [bringing the Gentiles to be coheires and concorporate, and comparticant of God his promise in Christ Iesus, by the Gospel, bringing al liuing members of the militant Church, to participate [with Mount Sion, the Citie of the liuing God; heauenly Ierusalem, and the assemblie of manie thousand Angels: and the Church of the first borne

2. Cor
v. 11.

Pf. 15
v. 2.

1. Cor
v. 9. 1

Io. 1. v
Ch. 12
18. 24.

Ephes. 3
6. Heb.
v. 22.

borne 24.

borne, which are written in the heauens; & the Iudge of al, God, and the spirites of the iust made perfect, and the Mediator of the new Testament Iesus.

4 Such are the endeouours, and fructful labours of the true Church, wherein is the communitie of Sainctes. Wheras other congregations, false pretending Churches, neither performe nor commonly attempt anie such thing: but quite contrarie imploy their trauailes to draw Christians to their owne new deuised opinions, contend against vnitie, and communitie of the whole bodie, and by pretence of reforming imagined errors, or of correcting other mens, either real, or surmised faults, open the gappe to innumerable absurde heresies, (for there is but one only true religion) and into most detestable, beastly, yea and diuelish crimes, wherunto the world is fallen since Martin Luther with his folowers brake from that onely knowen Church, which was then and manie hundred yeares before in the world: and so lost the communion of Sainctes, and al holines. For at that time of Luthers breach which is now an hundred yeares since, al Christians publicquely porfessed the same faith, acknowledged one visible head, serued God in one vniuersal Church, at least outwardly by confessing al one and the same communion of Sainctes.

The different endeouours of Catholique Pastors, to vnite the dispersed, and of Sectaries to disperse the vnited.

Soules in Purgatorie, doe participate of the Communion of Sainctes, receiuing releife by the holie Sacrifice, and other Suffrages.

ARTICLE. 44.

AS the glorified Sainctes in heauen, & the faithful in earth, are members of the vniuersal Church: so likewise are the penitent soules remayning for some time in purgatorie, which

B b b 3

Soules departed in state of grace, are members of the Church.

parted

parted from their bodies in state of grace, not ha-
 uing made sufficient satisfaction for their sinnes; &
 they also pertain to the Militant part of the Church
 as being in the way, but not in possession of eter-
 nal glorie. And so being members of the same bo-
 die, are releued by the holie Sacrifices, and other
 suffrages offered for them by their fellow members
 in earth. As for the point of Catholique doctrine,
 that manie soules be in state to neede such releife,
 and consequentlie, that there is a place of temporal
 punishment after this life called Purgatorie: it per-
 taineth to the third part of the Sacrament of Penance
 which is satisfaction, and shal there by Goddes as-
 sistance, be further declared.

That there is
 a place of pur-
 gatorie, is pro-
 ued in the se-
 cond part.

Article 31. 35.

Prayer for the
 dead is here
 proued by di-
 uers holie
 Scriptures, to
 be lawful, and
 profitable.

Funeral Exe-
 quies is a di-
 stinct spiritual
 office from bu-
 rial.

2 Here in the meane season it shal be breifly shew-
 ed by the holie Scriptures, that prayer for the dead
 is both lawful and profitable. wherby the other
 two pointes are also proued, that some soules de-
 parted from their bodies, haue nede, and also are ca-
 pable of such spiritual helpe. For otherwise it were
 in vaine to pray, or to doe other good workes for
 them. That therefore it is not vaine but behooful for
 them, is first proued by these authentical examples.
 Abraham the holie great Patriarch, when his wife
 Sara was deade, performed an other office for her,
 distinct from burial, called her obsequies. For so
 Moyse relateth that [after Abraham was risen vp
 from the funeral obsequies, he spake to the children
 of Heth, concerning a place of burial] where it is
 manifest that funeral obsequies was an other distinct
 thing from the office of burying the bodie, and done
 before he dealt for the place of sepulchre. It is also
 manifest that Abraham did not then a new thing, but
 obserued the accustomed rite, as appeareth by the
 maner of Moyse narration of a thing knowen, and
 vsually practised saying: [after that Abraham was
 risen

Gen. 23.
 v. 3.

risen vp from the funeral obsequies &c.] So this text confirmeth the tradition of the Iewes, who to this day haue a sollemne office, & prayer for the dead. Likewise when Iacob died in Egipt [his sonne Ioseph dealt not for his burial til the time of morning was expired.] In like maner [Al the people mourned vpon Aaron. Also for Moyfes.] And though there be no mention of prayer (for that it seemed not needful for anie of these) yet this mourning importeth a sollemne religious office. And for King Saul and his three sonnes [the inhabitantes of Iabes Galaad, fasted seuen dayes. And King Daud and his men, not only mourned, and wept, but also fasted vntil euening vpon them, and vpon the people of our Lord, and vpon the house of Israel, because they were fallen by the sword] which penal worke of fasting, pertaineth to satisfaction for sinnes; and was done for the dead. Holie Tobias exhorted his sonne to geue almes for the dead saying [Set thy bread and thy wine, vpon the burial of a iust man] which worke of almes bestowed on the poore, could not otherwise profit the iust mans soule departed, but by way of satisfaction for his sinnes. Iesus the sonne of Sirach, amongst manie most godlie aduises, saith, [From the dead, stay not grace.] When certaine souldiers of the Iewes were slaine, and were found to haue committed especial sinne, in keeping vnlawful spoiles; [the rest of the armie turning vnto praier, besought God, that the same offence which was committed, might be forgotten.] And Iudas their general captaine, and High Preist, making a gathering, sent twelue thousand drachemes of siluer to Ierusalem, for Sacrifice to be offered for sinne, because he considered, that they which had taken their sleepe with godlines (that is, thinking that they died penitent) had very good grace laid vp for them] wherupon

Fasting, and
Almes deedes
for the dead.

upon the auctour concludeth, that [it is a holie & healthful cogitation to pray for the dead, that they may be loosed from finnes] which is the very point we beleeue, and hold against Protestantes . And it is not so much as half a good answer, to denie these three last cited auctorities, of Tobias, Ecclesiasticus, and Machabees, to be Canonical Scriptures ; seing they are declared to be Canonical euen as sufficiently as diuers other partes of the holie Bible which Protestantes acknowlege . And seing also this present point is proued by other places as you see , against which they doe not pretend this euation. wherunto may be added manie places which shew that some soules departed from this life, are neither in hel, nor as yet in heauen. As the soules of those which were raised from death.

See Art

Prayer for the dead is approved by S. Iohn the Apostle.

3 But here one place shal suffice touching prayer for the dead . S. Iohn in his Epistle distinguishing two sortes of sinners, some sinning to death, some not to death, which must needs be vnderstood of persons departed from this world, for til their death it can not be knowen who continue in sinne to death, who not; he exhorteth, and encorregeth vs to pray for him that sinned before his death, and continued not therein to death: but not for him that persisted sinning euen to death saying : [He that knoweth his brother to sinne a sinne not to death, let him aske, & life shal be geuen him, sinning not to death. there is a sinne to death : for that I say not that anie man aske] thus he. Agreeable wherto is the continual practise of the Catholique Church; praying for those sinners that dye penitent, or geue signes of true sorrow at their death. As when they confesse their finnes before they dye; and not praying for others that persist obstinate in error of faith as heretickes doe; or dye desperate killing them selues, or blaspheming God

1. Io. 5
v. 16.

CHRISTIAN DOCTRINE. *Art. 44. 399*
God; or holie thinges and the like. For such are vn-
capable of this benefite. And therefore it were in
vaine to pray for them. And so this place proueth
that it is behooful, and profitable, to pray for faith-
ful soules departed from this life with true repen-
tance: and good also to pray euen for the most wic-
ked, and desperate, so long as they are in this life;
but not after that they are dead in so miserable, &
wretched estate.

*Noe infidels doe participate of the Communion of
Sainctes: neither is it lawful to communi-
cate with them in practise of Religion.*

ARTICLE. 45.

IN this especially, the Arke of Noe was a figure
of the Church, that as the liuing creatures ther-
in were saued from drowning, and al that staid
without were drowned in the flood: so spiritual sal-
uation is only within the Church, and none without
can be eternally saued. For as then [al flesh was con-
sumed that moued vpon the earth, of foule, of catle,
of beastes, and of al creepers that creepe vpon the
earth, al men, and al thinges wherein was breath of
life, dyed, but only Noe remained, and they that
were with him in the Arke] In [which few (saith
S. Peter) that is, eight soules, were saued, by wa-
ter:] so now by faith and Baptisme, which is the gate
of other Sacramentes and entrance into the Church,
the worthie receiuers therof, are ingrafted in Christ
and made his members [Baptisme being (as the same
Apostle there saith) of the like forme vnto the water]
that caried Noe his shippe, with him, and al therein
from death [now saueth vs also from perishing with
the incredulous] that doe not beleue. An other fi-
C c c

No iustificatiō,
nor saluation is
possible but in
the Church.

gure

gure was shewed by the fact of Abraham, when [he gaue al his possessions to Isaac his sonne, borne of Sara by Goddes promise ; and to the children of Agar and Cetura, he gaue giftes] that is to say, moueable temporal goodes : signifying that only the spiritual children of the Church, are heires of the euerlasting kingdome of heauen, and al the carnal children, representing al sortes of infidels, which are Painimes, Iewes, Turkes, and Heritikes, haue none other goodes, but the transitorie riches and pleasures of this world, for reward of their best deedes, and for their euil [according to the measure of the sinne shal the measure of the stripes be inflicted .] And as it is prophecied of the whole societie of the damned [So much as she hath glorified her self, & hath bene in delicacies ; so much geue her torments and mourning .] The same exclusion from the Church, is signified by the similitude of [the blinde, and the lame, which were prohibited to enter into the Temple .] Al that want true faith, are spiritually blind ; & not doing good workes, are also lame .

Moral good workes, done out of the Church, are only rewarded temporally .

Gods grace being sufficient for al, is only effectual to saluation, within the Church .

Proued by manie textes of the Psalmes .

2 Goddes grace and mercie, is sufficient for al mankind, and is offered to al, but is receiued only in his Church : As the Psalmist professeth saying : [We haue receiued thy mercie o God ; in the midst of thy Temple] Neither are praiers or praises grateful to God, but only in his Church ; and therefore the same Psalmist saith : [An Himne o God becommeth thee in Sion ; and a vow shal be rendered to thee in Ierusalem . The God of Goddes shal be seene in Sion . Because better is one day in thy courtes (o God) aboue thousandes . (elsewhere) I haue chosen to be an abiect in the house of my God, rather then to dwel in the Tabernacles of sinners . Because God loueth mercie and truth ; our Lord wil geue grace & glorie .] By which aduertismentes we see, that it is in vaine

Gen. v. 5.

Deut. v. 2.

Apoc. v. 8.

2. Reg. v. 8.

Pf. 47. v. 10.

Pf. 64. v. 2.

Pf. 83. v. 8. 11

12.

in vaine to flatter our selues with Goddes mercie,
 vnlesse we doe also receiue his truth, which is only in
 his Church; or to expect glorie in the next life, ex-
 cept we receiue grace in this : For [mercie & truth
 haue mette each other; iustice and peace haue kissed.
 Iurie was made his sanctification, Israel his domini-
 on. Seauen times in the day, I haue said praise to thee
 for the Iudgementes of thy Iustice. Our secte were
 standing in thy courtes o Ierusalem. Ierusalem which
 is built as a citie; whose participation is together in
 it self. How shal we sing the songe of our Lord, in
 a strange land? Our Lord the God of Sion, declareth
 his word to Iacob : his iustices and Iudgementes to
 Israel. He hath not done in like maner to anie Na-
 tion : and his Iudgementes he hath not made manifest
 vnto them.] Nothing is more frequent in this and o-
 ther Prophets, then the special graces, and spiritual
 benefites bestowed by God vpon his Church, & not
 vpon other kingdomes nor Nations.

3 Isaias hath recorded how God aduanced some tē-
 porally, and punished others for his Church sake.
 And prophecied namely of Cyrus, king of Medes &
 Persians, about two hundred yeares before he was
 borne, that he should ouercome the Assirians, pos-
 seſſe Babilon, and deliuer the Iewes from captiuitie
 saying : [thus saith our Lord to my Christ Cyrus,
 whose right hand I haue taken to subdue the Gen-
 tiles before his face, and to turne the backes of kinges
 and to open the doares before him, and the gates
 shal not be shutte.] And so it came to passe, that
 after seauentie yeares captiuitie, this Cyrus released
 them, and gaue them both leaue and assistance, to
 build againe their Temple in Ierusalem. But for al
 this, he not beleuing rightly in God, nor daily ser-
 uing him, was frustrate of spiritual benefite, as the
 Prophet also foresheued saing : [for my seruante

Proued by o-
 ther Prophets.

Jacob and Israel mine elect, I haue called thee by thy name : I haue resembled thee, and thou hast not knowne me. (for this king stil serued false goddes, and therefore God by his Prophet said) I the Lord and there is none els ; besides me, there is no God : I girded thee , and thou hast not knowne me .] Againe the same Prophet saith to the Christian Church vnder the figure of Ierusalem [Arise, be illuminated Ierusalem, because thy light is come ; & the glorie of our Lord is risen vpon thee . Because loe darknes shal couer the earth, and a miste, the peoples , but vpon thee shal our Lord arise, and his glorie shal be seene vpon thee .] Ezechiel most fitly compareth the Church to a vine-tree which yeldeth much fruit by her branches, remaining in the bodie ; but none at al by anie seperated members, God thus speaking to him [Sonne of man, what shal be made of the wood of the vine, of al the trees of the woodes, that are among the trees of the forestes ? Shal there be taken wood of it , that a worke may be made, or shal a pinne be made therof that anie vessel may hang therō . Behold it is geuen to the fyre for foode ; the fyre hath consumed both partes therof, and the middest therof is brought into ashes ; why shal it be profitable for a worke ? .] Euen so fruitles were the Iewes refusing Christ the true vine ; and so fruitles are al men remaining out of his Church : neither rightly vnderstanding diuine Misteries , nor reaping spiritual fruit of anie thing they doe .

The same is confirmed by Christ and his Apostles .

4 Al which is yet more cleare in the new Testament, our Sauour often and plainly affirming , that men can know nothing, nor doe anie thing without him, nor out of his Church [Toyou (saith he to his Disciples) it is geuen to know the Misteries of the Kingdome of heauen : but to them it is not geuen] To them that are without, al thinges are done in parables

Eccl.
Ibid.

5.
Ch. 6.
v. 1.

Ezech.
v. 2.

4.

Ioan.
v. 1.

Mat. 11.
v. 11.

Mar. 4.
v. 11.

15. parables] so alluding to the Parable in Ezechiel [As
 4. the branch (saith he) can not beare fruit of it self,
 vnles it abide in the vine : so you neither vnles you
 abide in me. I am the vine, you the branches : he
 that abideth in me, and I in him, the same beareth
 much fruit : for without me you can doe nothing]
 Mat. 12. At other times he said [He that is not with me, is
 30. against me ; and he that gathereth not with me, sca-
 tereth .] Speaking of the schismatical Samaritanes,
 Mat. 4. said plainly [Saluation is of the Iewes part] And in
 9. general of al the world [He that beleueth not (and
 Mat. 16. consequently is none of the Church) shal be con-
 16. demned . [And therefore al that shal be saued, are first
 adioyned vnto the Church . they that receiued (and
 Mat. 2. beleued) S . Peters word , were baptizd] and so
 41. were added to the Church [And our Lord increa-
 7. sed them that should be saued daily together .] Christ
 . Ioan . the Redemer of al, and the propitiation for al sinnes,
 . v . 2 . euen of al the world] yet is properly [the head of the
 Ephes. 5 . Church, the Sauour of his bodie] which manifestly
 23. sheweth, that out of the Church there is no saluation.
 And the wordes of S . Iohn declare the same , say-
 . Io . 1 . ing in the beginning of his Epistle [That which we
 3. haue seene, and haue heard, we declare vnto you,
 that you also may haue societie with vs, and our so-
 cietie may be with the Father, and with his Sonne
 Iesus Christ] where we see, that whosoever wil haue
 societie with God, and Iesus Christ, must haue soci-
 etie with the Apostles, and with that Church which
 is deriued by succession from the Apostles . Because
 those that haue societie with the Apostles, & none
 other : they haue societie with Christ, and with God
 the B . Trinitie .

5 Now seing none out of the Church can partici-
 pate of the communion of Sainctes, it foloweth by
 right sequele, that no true member of the Church can

That it is not
 lawful to yelde
 conformitie to
 the practise of

heresie, or
other infideli-
tie, by personal
presence, at
their seruice or
sermons, is
proued by ma-
nie holie
Scriptures.

404 *part. I.* AN ANKER OF

lawfully communicate with Paganes, Iewes, Turkes,
Heretikes; nor anie other Infidels, in practise of
their Infidelitie, or pretended religion. As by per-
sonal presence at their seruice, or sermons. which
we shal further declare by the holie Scriptures. God
expresly forbideth al Idolatrie, and seruice of fals
goddess, in his first commandement of the ten fun-
damental diuine precepts, saying to his people: [thou
shalt not haue strange goddess before me. thou shalt
not make to thee a sculptile, (or grauen thing) nor
anie similitude that is in heauen aboue, and that is in
earth beneath, neither of those things which are in
the waters vnder the earth. thou shalt not adore
them, nor serue them.] After this, further explica-
ting this commandement, he also forbiddeth com-
munication with Idolaters, either in anie practise
therof, or in such occasions as may dangerously tempt
them therunto saying: [Myne Angel shal goe be-
fore thee, and shal bring thee in vnto the Amorhite,
and Hetheite, and Pherezite, and Chananite, & He-
ueite, and Iebuzite, whom I wil destroy, thou shalt
not adore their goddess, nor serue them. thou shalt
not doe their workes, but shalt destroy them, and
breake their statues. thou shalt not enter league
with them, nor with their goddess. Beware thou ne-
uer ioyne amitie with the inhabitants of that land,
which may be thy ruine. Enter no trafficke with the
men of those regions; lest when they haue fornica-
ted with their goddess, and haue adored their Idols,
some man cal thee to eate of the thinges immolated.
Neither shalt thou take wife for thy sonnes of their
daughters: lest after them selues haue fornicated
they make thy sonnes also to fornicate with their
goddess.] Further touching Mariages, not only to a-
uoid Idolatrie, but also to shunne other execrable
sinnes, our Lord commanded his people saying:

According

Ex. 20

3. 4. 5

Ch. 23

23. 24

32.

Ch. 34

12. 15.

18. [According to the custome of the land of Egypt,
 3. wherein you haue dwelt, you shal not doe. and ac-
 20. cording to the maner of the countrie of Chanaan,
 16. into the which I wil bring you; you shal not doe,
 nor walke in their ordinances. I the Lord your God
 that haue seperated you from other peoples, that
 you should be myne.] Vpon occasion of schisme rais-
 ed by wicked men, our Lord by miracles, and by
 the ministerie of his Preistes, and Prophets, Moyse,
 and Aaron, declared the truth, confounded the re-
 bels, and strictly commanded the people [to depart,
 and seperate them selues from the sedicious.] Moy-
 ses thus admonishing the cheife rebel Core, and his
 16. complices: [In the morning our Lord wil make it
 5. knowen, who pertyne to him, and the holie he wil
 ioyne to himself, and whom he shal choose, they shal
 approach to him.] Againe our Lord said to Moyse,
 21. and Aaron: [Seperate your selues from the midst
 24. of this congregation, that I may suddenly destroy
 them.] And then to Moyse: [Command the whole
 people that they seperate them selues from the taber-
 nacles of Core, Dathan, and Abiron. Whereupon
 Moyse saide to the multitude: [departe from the
 tabernacles of the impious, and touch not the thinges
 that pertyne to them, lest you be wrapped in their
 sinnes.] Againe Moyse a litle before his death, a-
 mongst most principal commandements repeteth the
 prohibition of league, and Mariages with Infidels,
 7. saying [Thou shalt not make league with them, nor
 2. 3. pittie them, nor make Mariages with them. thy
 daughter thou shalt not geue to his sonne, nor take his
 daughter for thy sonne.] Likewise not to heare new
 13. doctrines, nor false Prophets. If there rise (saith
 1. 2. the Law) in the midst of thee a Prophet, or one
 that saith he hath seene a dreame, and foretold a signe,
 and a wonder, and it come to passe which he spake;

and

and he say to thee: Let vs goe and follow strange goddes which thou knowest not, & let vs serue them, thou shalt not heare the wordes of that Prophet, or dreamer: for the Lord your God tempteth (or pro-ueth) you, that it may appeare whether you loue him or noe, with al your hart, and with al your soule.

True zeale of
good people a-
gainst schisme,
and heresie.

6 Such was the true zeale of the people of Israel, in the time of Iosue, that when the children of Ru- *Ios. 2*
ben and Gad, and half Tribe of Manasses, had built *10. 1*
an Altar by the bankes of Iordan; the other Tribes *Ec.*
suspecting that they would make a schisme, assëbling
together in Silo (where the Tabernacle, with the
Arke then was) determined to fight against them.
Of this so important danger of schisme and infide-
litie, Iosue inlike maner, earnestly warned the whole *Ios. 2*
people saying: [If you wil cleaue to the errour of *12. 1*
these Nations that dwel among you, and make ma-
riages with them, and ioyne amitie: Euen now know
you, that our Lord your God wil not destroy them
before your face; but they shal be a pitte and a snare,
for you, and a stumbling block at your side, & stakes
in your eyes; til he take you away, and destroy you
from this excellent land, which he hath deliuered
vnto you.]

Al true ser-
uants of God,
refrained from
Ieroboams
schisme.

7 When Ieroboam made the schisme of the tenne *3. Reg*
Tribes of Israel [al the Preistes and Leuites that were *v. 28.*
in those partes, came to Roboam king of Iuda, out *Par. 11*
of al their seates, leauing their suburbes & their pos- *13. 14.*
sessions, and passing to Iuda and Ierusalem, remai- *16.*
ned in the vnitie of the Church: and manie other of
those Tribes, geuing their hartes to seeke our Lord
God of Israel, came into Ierusalem to im-molate their
victimes before our Lord the God of their fathers]
because Ieroboam wanting lawfull Preistes, made vn-
to him self new ministers, of the excelces of diuels,
and

Reg. and of the calves which he had made.] King Iosaphat iustly suspecting schismatical false Prophets, sought to be instructed by some true Prophet of our Lord. So Micheas was consulted, and ptophecied the truth. Neuertheles the same king Iosaphat was reprehended for ioyning with king Achab in vnlawful actions by the Prophet Iehu saying to him: [To the impious man thou geuest aide, and to them that hate our Lord, thou art ioyned in frendshippe: and therfore thou didest deserue indeede the wrath of our Lord; but Good workes are found in thee; for that thou hast taken away the groues out of the land of Iuda, and hast prepared thy hart to seeke our Lord the God of thy fathers] So that ciuil conuersation, and lawful temporal affaires, are permitted with Infidels, but no communication in Religious cases, nor cooperation in sinne.

Reg. 8 For wheras the Prophet Elizeus allowed Naaman a Sirian, to doe his accustomed temporal seruice to an infidel king within the Temple of an Idol; that case differeth much, from the question of personal presence in heretical conuenticles, at seruice or sermons. First because Naamans fact was neither a reuolt from true Religion, nor profession of falshood, as now it is in England by shewing conformitie to the wicked law, by which Catholique Religion is abandoned, and heretical abomination, brought in place therof. Secondly this noble mans fact, was not scandalous to anie man, because in that place, true Religion was not knowne, nor anie controuersie concerning the publique profession therof moued, as now there is amongst vs. Lastly Naaman tooke direction of Elizeus in his particular case: and so must Christians doe now in our case, not folowing the iudgement of priuate men, but of the cheife Pastor of Goddes Church, or of such an approued Prophet of God, as Elizeus was

Wherin Naamans case differeth from personal presence in heretical conuenticles.

Examples
more like to
our case in
England, tou-
ching confor-
mitie to here-
tical procedin-
gs.

9 But for Examples like vnto our case, we haue manie in holie Scriptures, as Daniel, and the other children in the captiuitie, [who would by no meanes be polluted by eating of the kinges table: nor would adore his statua.] Iudith being in Holofernes house [professed the true God, and abstained from vnlawful meates.] After the captiuitie [those that builded the Temple, would not admitte the schismatical Samaritanes to ioine with them in that work.] Esdras and Nehemias were very diligent [in correcting the fault of manie Iewes, making mariages with infidels.] In the persecution of Antiochus, when [manie consented to leaue Goddes Law, and to obey him: Manie also were most constant, determining not to eat the vncleane thinges, but chose rather to dye, then to be defiled with vncleane meates] And [they would not breake the holie Law of God, and so were murdered] For Antiochus suspecting, that the Iewes would refuse to obey his wicked lawes [tooke the Citie of Ierusalem by force of armes, & bade the souldiers kil, and not spare them that came in their way; and there were slaine in three dayes, fourscore thousand, and fourtie thousand imprisoned, and no lesse number sold] And [manie retired into a desert place, liuing amongst wild beastes eating herbes, that they might not be partakers of the contamination.] With no lesse wickednes, but with more politique pretence of iust proceeding, as by forme of law [manie were brought to trial; accused, and condemned for transgressing the new wicked lawes. Amongst which, [two women were accused to haue circuncised their children. whom when they openly led through the Citie, with their infants hanging at their brestes, they threw them downe headlong by the wales. others coming together to the next

Dan. 1.
8. Ch.
6. 16.
Iudith
v. 14.
12. v.
19.
1. Ma
v. 45.
66. 2.
5. v.
12. 16

27.

2. Mac
v. 1. 16

the next caues, & secretly keeping the day of the Sabbath; when they were discovered, were burnt with fire, because they feared for Religion and obseruance, to help them selues with their hand.] Renowned
Mac. v. 18. Eleazarus, cheif man of the Scribes; at the age of nintie yeares, being commanded to eate swines flesh, contrarie to Gods Law, would neither do it, nor suffer his worldly frendes to say that he had done it [lest others through his dissimulation, might be deceiued : And so sustained glorious death, to the honour of God, and memorable example to al men of vertue, and fortitnde.] After him, others also [especially
Ch. 7. v. 2. 8. seauen brethren, and their mother (with admirable courage) suffered exquisite tormentes, and by their deathes finished their noble martyrdome. Seing therefore it was necessarie rather to suffer death, then to omitt circuncision of infantes, or celebration of the Sabbath, or to eate swines flesh, or to make shew so to doe against Goddes Lawes, and with scandalous example to others : it is no lesse, but more necessarie, in these times of heresies, and of persecution for the Catholique faith, to suffer temporal losses, tormentes, and death; then to yeld conformitie vnto wicked lawes, made in derogation of Catholique Religion, & for practise of heresie, by personal presence at their seruice or Sermons. Neither can it be lawfull to breake Ecclesiastical fastes, or abstinence, or other Catholique Obseruances, when therby tryal is made of our faith and Religion. For then such Christian Lawes, are to be sincerely obserued, not only as ceremonial sacred Rites, which ordinarily bind al Christians, but also, because in this case, they become moral diuine Precepts, pertaining to Religion, and therefore the transgression therof, is a reuolting from God, a participation with Infidels, and a breach of the first Commandement, concerning

Ceremonial Rites, become moral precepts, when breach therof is exacted for trial of our Faith, and Religion.

the seruing of God, and not seruing false Goddes. And so is absolutely and strictly forbidden; and al such conformitie to Paganisme, Idolatrie, Heresie, or other infidelitie, is very often condemned in holie Scriptures: As both wicked in it self; dangerous to the transgressors, of more and more corruption, and scandalous to others by pernicious example: & therefore to be auoided by al the true seruantes of God.

Manie euident
textes of the
Psalmes, & o-
ther Prophets,
doe condemne
al shew of con-
formitie to
the practise of
heresie or
other infideli-
tie.

10 So doth the Royal Proper admonish vs to flee, and abhorre al participation, and association with the wicked, saying: [with the holie thou shalt be holie: and with the innocent thou shalt be innocent: with the elect thou shalt be elect; and with the peruerse thou shalt be peruered. I haue hated (saith he) the Church of the Malignant: and with the impious I wil not sitte. I haue hated iniquitie, and abhorred it: but thy law I haue loued. But those that decline into obligations, our Lord wil bring with them that worke iniquitie. Did not I hate them that hate thee o Lord, and pyned away because of thine enemies? with perfect hatred did I hate them: they are become enemies to me: I wil not communicate with the cheife of them, the iust shal rebuke me in mercie, and shal reprehend me: but let not the oyle of a sinner fatte me.] Wise Salomon teacheth the same necessitie of auoiding felowshippe with the wicked, in exercise of Religion, saying: [the hostes of the impious are abominable; because they are offered of wickednes. He that is partaker with a theefe, hateth his owne soule. He heareth one adiuring, and telleth not. He that feareth man, shal soone fal: he that trusteth in our Lord, shal be lifted vp.] Vnder the name of Babilon, Isaias admonisheth al Christians, to flee from communicating with infidels [Depart, depart, go ye out from thence: touch not a polluted

Psf. 17.

26. 27.

25. v.

Psf. 118

163. Psf.

124. v.

Psf. 138

21. 22.

140. v.

5.

Pro. 21

27. Ch. 2

v. 24. 2

If. 52.

v. 11.

polluted thing; goe out of the middest of her : be
 clensed ye that carie the vessels of our Lord] Which
 S. Paul applieth to the shunning of false Apostles,
 [Thus saith the Lord of hostes (by the mouth of Ie-
 remie) Heare not the wordes of the Prophets, that
 Prophecie vnto you and deceiue you : they speake
 the vision of their owne hart, not from the mouth
 of the Lord. I sent not the Prophets, & they ranne:
 I spake not to them, and they prophecied.] Ezechiel
 instructeth those that wil learne the truth, first to de-
 part from Idolatrie & false doctrine of such as preach
 without right mission [Conuert (saith he) and de-
 part from your Idols, and from al your contamina-
 tions, turne away your faces.] Our Lord threat-
 ning al vaine temporisers by his Prophet Sophoni-
 as saith : [I wil destroy them that sweare by the
 Lord, and by Melchom, and them that turne away
 from after the backe of our Lord, & haue not sought
 our Lord, nor searched after him.]

11 Al which admonitions and threatates, our Sauour
 and his Apostles often confirme by their doctrine.
 [No man can serue two Maisters (saith Christ) God
 and Mammon] that is, God, and this world, truth
 and falsitie, the spirit and the flesh. [Euerie one
 that shal confesse me before men, I also wil confesse
 him before my Father which is in heauen : but he
 that shal denie me before men, I also wil denie him
 before my Father which is in heauen. Doe not you
 thinke that I came to send peace into the earth : I
 came not to send peace, but the sword] meaning,
 that he wil not haue peace, betwene faith, and in-
 fidelitie, betwene opposite enemies [He that taketh
 not his Crosse, and foloweth me, is not worthie of
 me.] Our Lord [would not suffer the diuel to speak
 the truth, but compelled him to hold his peace, and
 to goe out of the man] whom he possessed & yexed.

The same is
 much inculca-
 ted in the new
 Testament.

S. Paul likewise [commanded silence to a Pithoni-
 tal spirit, and expelled him out of the person whom
 he possessed.] He taught the Corinthians that [they
 could not drinke the chalice of our Lord, and the cha-
 lice of diuels : you can not (saith he) be partakers
 of the Table of our Lord, and of the table of diuels.
 Beare not the yoke with Infidels ; for what partici-
 pation hath iustice with iniquitie ? or what societic
 is there betwene light and darknes ? and what a-
 grement betwene Christ and Belial ? or what part
 hath the faithful with the Infidel ? And what agrement
 hath the Temple of God with Idoles ? For you are
 the Temple of the liuing God. For the which cause
 goe out of the middest of them, and seperate your
 selues saith our Lord, and touch not the vncleane]
 the same which was recited euen now out of Isaias.
 In the very same maner S. Paul admonisheth the
 Thessalonians saying : [we denounce vnto you bre-
 thren in the name of our Lord Iesus Christ, that you
 withdraw your selues from euerie brother walking
 inordinately, & not according to the tradition which
 they haue receiued of vs.] He instructeth Timothee
 a Bishoppe that [there wil be manie heretikes] in
 this time of the new Testament, describing their wic-
 kednes, and noteth some euen then seducing whom
 they could [hauing an appearance in deede of pietie,
 but denying the veritie therof. and these (saith he)
 auoide. For of these be they that craftely enter in-
 to houses : and leade captiue feelie women loaden
 with sinnes ; which are led with diuers desires, al-
 wayes learning and neuer attaining to the knowlege
 of the truth.] In likesort instructing Titus an other
 Bishoppe, how to preach and conuerse with al the
 faithful especially warneth him, and in him al others
 to haue no felowshippe with heretikes saying : [A
 man that is an heretike, after the first, and second
 admonition

Luc.

35. A

v. 18

1. Cor

v. 21

2. Co

v. 14

16. 17

2. The

v. 6.

2. Tim

v. 1. 2.

4. 5. 6.

Tit. 3.

10. 11.

admonition, auoide: knowing that he that is such an one (persisting obstinate after two admonitions by the spiritual Superior) is subuerted, and sinneth, being condemned by his owne iudgement] in that he knoweth his error, is condemned by the Church, & rather runneth out of the Church, then he wil submitte his iudgement. S. Iohn in his second Epistle which he writte to a Ladie, and her sonnes, willeth them to hould fast the faith which they had learned, and to haue no societie with an heretike; saying: [If anie man come to you and bring not this doctrine, (once taught and receiued in the whole Church) receiue him not into the house, nor say *God saue you* vnto him. For he that saith vnto him: *God saue you*, communiceth with his wicked workes] when it is done in fauoure of his heresie. For otherwise in diuers cases ciuil conuersation is permitted with heretikes, but neuer in religious causes. And therefore our Sauour by the penne of the same Apostle S. Iohn in the Epistles to seuerall Bishoppes of Asia, comendeth or taxeth them for their more or lesse proceeding against heretikes. where noting some defect in one of them, yet commendeth him for his hatred of heresie saying: [this (good thing) thou hast: that thou hatest the factes of the Nicolaites, which I also hate.] Commending an other for his owne constant fortitude, yet blameth him for his couldnes in suppressing heretikes, saying: [I haue against thee a few thinges, because thou hast there, them that hold the doctrine of Balaam; who taught Bal to cast a scandal before the children of Israel, to eate, & committe fornication: so hast thou also that hold the doctrine of the Nicolaites.] He also highly commendeth an other Bishoppe saying: [I know thy workes, and faith, and thy charitie, and ministerie, and thy patience, and thy last workes, more then the former,

yet

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 yet reprehendeth his toleration of some heresie say-
 ing: [I haue against thee a few things: because 20.
 thou permittest the woman Iezabel, who calleth her-
 self a prophetesse, to teach, and to seduce my seruants,
 to fornicate, and to eat, of things sacrificed to I-
 dols.] An other he rebuketh, admonishing him to
 be more vigilant [For I finde not (saith he) thy Ch. 3.
 workes ful before my God] and commendeth some 2. 4.
 of his flocke for their constancie in confessing their
 faith saying: [But thou hast a few names in Sardis,
 (which was his prouince) which haue not defiled
 their garments: & they shal walke with me in whites,
 because they are worthie.] But of al most sharply
 reprobeth an other Bishoppe for his want of zele in
 cause of religion saying: [I know thy workes that 15. 16.
 thou art neither cold, nor hote; I would thou wert
 could, or hote. But because thou art lukewarme, &
 neither could, nor hote, I wil beginne to vomite thee
 out of my mouth. Because thou saiest: I am rich, & 17.
 enriched, and lacke nothing: and knowest not that
 thou art a miser, and miserable, and poore, & blinde,
 and naked. Be zealous therefore and doe penance.] 19.
 12 After these admonitions to al Pastors, (for so Ch. 2.
 our Sauour concludeth al his seuen Epistles, that al 11. 17.
 Churches should take them as written to them selues) &c.
 he foretelleth manie great troubles, and persecutions
 by Infidels, especially by Antichrist; warning al true
 Christians by no meanes to yeld consent by word,
 nor deede, vnto the practise of heresie, and in regard
 that al conformitie to heretical proceedinges is ho-
 nour, and adoration of the great beast Antichrist, &
 the diuel; he denouncing [by the loud voice of an An- Ch. 14.
 gel, that if anie man adore the beast, and his image, 9. 10.
 and receiue the character in his forehead, or in his
 hand, he also shal drink of the wine of the wrath of
 God, which is mingled with pure wine in the cuppe
 of his

Our Sauour
 foreshewing
 that Christians
 shal be strong-
 ly tempted, &
 tryed for pro-
 fessing their
 faith; forewar-
 neth al to be
 constant, and
 zealous.

of his wrath; and shal be tormented with fire, and
brimstone, in the sight of the holie Angels, and be-
fore the sight of the lambe.] For preuention of
which so intolerable eternal torments, our louing Sa-
uiour estsonnes, & often warneth his children to flee
out of wicked Babilon, by an other voice from hea-
uen saying: [Goe out from her my people: that you
be not pertakers of her sinnes; and receaue not of her
plagues.]

*From the Church and Communion of Sainctes, are
excluded excommunicate persons.*

ARTICLE. 46.

S Vch is the enormitie of some sinnes, together
with the danger of infecting others with like
contagion: and so noysome they are to the
whole bodie wherof the malefactors are members,
that God by his law ordained to punish them with
corporal death. And so [take away euil from amid-
dest the good.] Namely for wilful murther, for stri-
king, or cursing their parents; for sorcerie; bestiali-
tie; idolatrie; adulterie; incest; sodomie; heresie;
disobedience to the cheite Iudge; & the like. Which
course of Iustice al temporal Princes doe imitate, for
the saistie of the common wealthes. But in place
therof, Christ our Sauour hath established in his
Church a spiritual punishment of enormous offen-
ders, that aswel they may be corrected, as the rest
preserued, and the whole bodie purged of pestiferous
humors, by excommunication, and seperation of vn-
worthie members, from participating with the Church
in holie Sacraments, publique prayers, and other spi-
ritual felowshippe.

Some sinnes
are iustly puni-
shed with
death, by
temporal Ma-
gistrates.

Christ hath ge-
uen his Chur-
ch a spiritual
sword, of ex-
communicati-
on, and of
other cen-
sures.

2 A figure of this Ecclesiastical discipline, was in the
E e e auctoritie Which Eccle-
siastical power,

was prefigured
in the old Law.

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auctoritie of Preistes in Moyſes Law, to whom it
pertheyned not onlie to iudge of leproſies, but alſo to
ſeperate the lepers from the ſocietie of other people :

[The man in whoſe ſkinne, and fleſh, ſhal ariſe the
plauge of leproſie, ſhal be brought to Aaron the high
Preiſt, or to one of his ſonnes: at his arbitrement
(ſaith the Law) he ſhal be ſeperated, he ſhal haue
his cloathes hanging looſe, his heade bare, his mouth
couered with a cloath, he ſhal crie him ſelf polluted
and vncleane . Al the time that he is a leper and vn-
cleane, he ſhal dwel alone without the campe .]

And this was done though the leproſie came of na-
tural infirmitie without ſinne . And for execution
therof, the people were bound [to bring the ſuspec-
ted to the Preiſts, and being iudged to be leproſie,
to caſt out of the campe euerie leper, as wel man, as
woman, leſt they contaminate it .]

Diuers offen-
ders were pu-
niſhed by God
with leproſie,
and ſo exclu-
ded from con-
uerſation with
others .

3 No maruel therfore if it were exactly obſerued
when it happened for puniſhment of ſinne . As when
Marie (the ſiſter to Moyſes, and of Aaron) for mur-
muring againſt Moyſes, was ſtricken with leproſie,
though meeke Moyſes prayed our Lord to heale her :
yet our Lord commanded to puniſh her for a time
ſaying : [Let her be ſeperated ſeuene dayes without
the campe, & afterwarde ſhe ſhal be called againe .]

More ſeuerely was Ozias King of Iuda, puniſhed for
his ſacrilegious pride . who vſurping preiſtlye functiō
to offer incenſe, and perſiſting in his purpoſe, and
threatning the high Preiſt, and others that reſiſted
him [forthwith there roſe a leproſie in his foreheade,
before the Preiſtes, in the houſe of our Lord, vpon
the Alter of incenſe . And when Azarias the high
Preiſt had beheld him and al the reſt of the Preiſtes,
they ſaw the leproſie in his foreheade, and in haſt they
thruſt him out : yea and himſelf being ſore aſtraide
made haſt to goe out : becauſe he felt by and by the

plague

plague of our Lord. Ozias therefore the king was a leper vntil the day of his death: and full of leprosie (for the which he had bene cast out of the house of our Lord) he dwelt in a house a part; and his sonne Ioathan gouerned the kinges house, and iudged the people of the land. And dying they buried him (not in the proper sepulchre of kinges, but) in the kinges sepurches fielde: because he was a leper.] How greuous punishment this seperation from societie of the faithfull was esteemed, doth further appeare by continual practise among the people of God. As when al the people returning from Babilon were called to Ierusalem, it was proclaimed with this comminatorie warning [Euerie one that shal not come within three dayes, according to the counsell of the Princes, and the Auncients, al his substance shal be taken away, and him self shal be cast out of the companie of the transmigration.] And the parents of the blinde man, whose sight Christ restored [durst not confesse who had opened their sones eyes, for feare lest they should be put out of the Synagogue.]

4 Our Sauour miraculously clensing diuers lepers [sent them to the Preistes that they might restore them into their former conuersation with the people, finding them cleane from leprosie, according to the Law] which law being shortly to cease, he instituted in the meane time the thing therby prefigured, which is Apostolical power of spiritual binding and loosing in earth, as the same should be ratified in heauen, saying to S. Peter [I wil geue to thee the keyes of the kingdome of heauen; And whatsoever thou shalt binde vpon earth, it shal be bound also in heauen: and whatsoever thou shalt loose in earth, it shal be loosed also in heauen.] Which power our Sauour afterwards declareth to haue this effect in earth, that he which wil not heare the Church is (for that

Christ fulfilled the old Law: and gaue greater power to his Church, of binding, and loosing sinnes, by Iudicial sentence.

resistance to be excluded from the faithful) as the Heathen, and Publicans] For that by the word Church, in this place, he meaneth neither the vniuersal militant Church, consisting of the Cleargie, and Laitie, nor the supreme visible head only in whom this auctoritie principally resideth : but al the Prelates of the Church is manifest by the next wordes saying to al his Apostles, & in them, to their successors, al Ecclesiastical Prelates, as yelding the reason why such disobedient persons are to be auoided as the Heathen, and Publicans, [Amen I say to you, whatsoeuer you shal binde vpon earth, shal be bound also in heauen.] v. 18

A cleare example of auctoritie in Prelates to excommunicate, and absolue, by S. Paules practise.

5 Againe it is cleare by S. Paules practise, that he (being an Apostle yet none of the twelue to whom Christ then spake) had this power of Iurisdiction to seperate obstinate offenders from the felowshippe of other Christians, where he both threatneth, & punisheth certaine Corinthians saying: [I wil come to you quickly if our Lord wil, and wil know, not the wordes of them that be puffed vp, but the power. For the kingdome of God is not in wordes, but in power] (not only in preaching, but also in gouerning) and so exhortulating with them, that either committed, or carelesly tolerated scandalous sinnes, concludeth his fatherly admonition saying: [what wil you? that I come to you in rodde: or in charitie, and the spirit of mildnes?] premonishing that as they should deserue, so he would deale, either with seueritie, or with mildnes. And euen then being absent proceeded against one notorious malefactor, by rigour of Excommunication, blaming, and correcting others slacknes and want of zeale, in not seeking the offenders punishment, that was otherwise incorrigible [There is heard (saith he) among you such fornication, as the like is not among the Heathen: that one hath his fathers wife. And you (his frendes, and 1. Cor v. 19. 21. Ch. 5. 2.

and neighbours) are puffed vp: and haue not mourned rather, that he might be taken away from among you, that hath done this deede.] Then supposing by his owne iust zeale, that which others ought to haue solicited, but did not, the holie Apostle denounced sentence of Excommunication in this maner [I indeede absent in bodie, but present in spirit, haue already iudged as present, him that hath so done; in the name of our Lord Iesus Christ, you being gathered together, and my spirit with the vertue of our Lord Iesus Christ, to deliuer such an one to Satan, for the destruction of the flesh, that the spirit may be saued in the day of our Lord Iesus Christ.] Againe by the same power of Iurisdiction, after the delinquents humble penance, he loosed that which he had formerly bound; absolving the penitent from excommunication, and withal imperting vnto him by way of indulgence, the rest of satisfaction not performed; and that vpon the good testimonie, & sute of others; writing thus to them; and to such also as seemed ouer seuerer [To him that is such a one (him that is excommunicated for incest) this rebuke sufficeth that is geuen of manie: so that contrariwise you should rather pardon, and comfort him, lest perperps he be swallowed vp with ouer great sorrow. For the which cause I beseech you, that you confirme charitie towards him. For therefore also haue I written, that I may know the experiment of you: whether in al thinges you be obedient. And whom you haue pardoned (or wish to be pardoned) I also (doe pardon) For that which my self pardoned, if I pardoned anie thing, for you (for your sakes) I did it.] And to signifie to what power he did it he addeth [in the person of Christ] & what cause moued him [that we be not circumvented of Satan.]

S. Pauls sentence of excommunication against an incestuous person.]

6 Thus we see by S. Pauls fact, and doctrine, as-

The excommunicate are

deprived of the
communion of
the faithful, til
they be absol-
ued.

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wel his, as other Prelates auctoritie, to excommu-
nicate, and to absolue; and that the effect of excom-
munication, is an exclusion from the Church, & from
the Communion of Sainctes. Because whiles a person
remaineth excommunicated, he is in the power of the
diuel, as being for his fault, and for his correction,
deliuered to him for the good of his soule [that the
spirit may be saued] by his repentance. [For the
weapons of our warfare (saith the same Apostle) are
not carnal, for our power, which our Lord hath geuen
vs, is vnto edification, and not to destruction.] To
the end therefore that the offenders might doe penance
before hand he stil inculcateth, that vnlesse they so
did, he would assuredly lay this rodde of excommuni-
cation vpon them [I foretold (saide he) & doe fore-
tel as present, and now absent, to them that sinned, &
al the rest, that if I come againe I wil not spare. ther-
fore these things I write absent: that being present
I may not deale hardly according to the power which
our Lord hath geuen me vnto edification, and not vn-
to destruction.] To the same purpose he admonished
the Thessalonians; both to informe him of such as
were disobedient, and to auoide their companie, wri-
ting thus to them [If anie obey not our Lord, note
him by an Epistle. And doe not companie with him,
that he may be confounded: and doe not esteeme him
as an enemy, but admonish him as a brother.]

Ch. 10.
4. 8.

Ch. 13.
2.
10.

2. Thes.
v. 14.

S. Paul willed
S. Timothee
to practise E-
piscopal aucto-
ritie in puni-
shing where
neede requi-
red.

7 As he exercised his power for the spiritual good
of al: so he willed S. Timothie being also a Bishop
with corage and according to good conscience, to
vse his auctoritie in punishing, proposing vnto him
for example [some that repelling good conscience,
had made shipwracke about the faith, of whom (saide
he) is Himenæus, and Alexander, whom I haue de-
liuered to Satan, that they may learne not to blas-
pheme.] Euen the same instruction he gaue to S. Ti-

1. Tim.
v. 20.

tus an

It. 1. tus an other Bishop, to vse seueritie where it was
 10. needeful saying : [There be manie disobedient vaine
 11. speakers and seducers, especially they that are of the
 12. Circumcision, who must be controuled, who subuert
 13. whole houses, teaching the thinges they ought not
 14. for filthie lucre ; for the which cause, rebuke them
 15. sharply, that they may be sound in faith, not atten-
 16. ding to the Iewish fables (that was then the fault
 wherto the Cretensians much inclined) and commā-
 dements of men, auerting them selues frō the truth.]
 Now the dangerous crime wherwith manie are temp-
 16. ted, is worldlie feare, or filthie lucre [wherby their
 mindes, and concience are polluted, (as the same A-
 postle there speaketh) that albeit they confesse they
 know God : yet in their workes they denie him :
 wheras they be abominable, and incredulous, and to
 euerie good worke reprobate.]

*Whosoever falleth into mortal sinne, looseth the par-
 ticipatiō of good workes until he be truly penitent.*

ARTICLE. 47.

N Ot only those which neuer entred into the
 Catholique Church, or by heresie, or schisme
 are gone forth, or for anie crimes are cast
 out; but also al those that fal into mortal sinne,
 though they remaine within the Church, yet they doe
 loose the benefite which al the liuing members recieue
 by mutual communication, and participation of good
 workes, each one with others. For as the bodie &
 euerie member therof liueth by the vital spirit of the
 soule; and as that member is deade, which wanteth
 the influence of the soule : euen so the soule, and e-
 uerie good action therof, liueth spiritually by grace;
 and without grace the soule is spiritually deade. In
 which

As the bodie is
 deade without
 the soule : so
 the soule is
 dead without
 sanctifying
 grace.

which state we were al borne: as S. Paul teacheth *Ephes. 3.*
 saying: that [we were by nature the children of
 wrath.] And being regenerate by Christ in Baptisme,
 whosoever falleth againe by breach of Gods comman-
 dement, into mortal sinne, so dieth spiritually, that
 he can neither merite by anie worke, though moral-
 ly good, nor participate of the meritorious workes
 of others, vntil he be restored by new grace, to spi-
 ritual life. Wherefore that sacrifice might be more a-
 uailable, it was commanded in the old Law that
 [neither leauen, nor honie should be burnt in Sacri-
 fice] signifying that the sinne, and carnal delectation,
 hinder the fruit of good workes. The same was pre-
 figured in Sampson: frō whom supernatural strength
 departed, when the rule of his profession was viola-
 ted [If my head shal be shauen (said he to Dalila) my
 strength shal depart from me, and I shal faile, & shal
 be as other men.] And being shauen (contrarie to
 the Nazarites rule) immediatly his strength departed
 from him, and the Phillistians preuailed against him.
 But receiuing againe his former strength [he killed
 moe of his enemies dying, then before he had killed
 liuing.]

Sampson lost
 his strength
 when his
 haire was cut,
 contrarie to
 the Nazarites
 rule.

Holie Scriptu-
 res testifie that
 the soule with-
 out quickning
 grace, is fruit-
 lesse.

2 The Psalmist in the person of a sinner destitute of
 grace, saith [My dayes haue vanished as smoke, &
 my bones are withered as a drie burnt fire brand. I am
 stricken as gras & my hart is withered. My dayes haue
 declined as a shadow: & I am withered as gras] Cōfes-
 sing that so long as he is in the state of mortal sinne, al
 his workes are fruitles, and vanish as smoke: fitte
 for no better vse then to kindle the fire. Because be-
 ing seperated from God, by sinne they wanting the
 radical moisturre of Gods grace, doe wither as grasse
 that is cutte from the roote. To the same purpose
 saith the wise man [Flies dying doe marre the sweet-
 nesse of ointment.] For so deadlie sinnes in mans
 soule

Eccle. 10
v. 1.
Eccle. 34
v. 23.

soule make his workes (otherwise veruious) to be
 vnsauorie in the sight of God, because he that remai-
 neth in affection of sinne, can not please God [for
 the Highest alloweth not the giftes of the wicked, nei-
 ther haith he regard to the oblations of the vniust :
 neither wil he be made propitious for sinnes by the
 multitude of their sacrifices] It is impossible to be
 the seruante of God, and the seruante of sinne [no man
 can serue two maisters (saith our Sauour) you can
 not serue God and Mammon .] Yet are not al great
 sinners also seperated from the Church, but manie doe
 remaine therin as dead members, doe sticke to the
 liuing bodie, and may be more easelie reuiued, then
 the seperated members can be reunited .

3 For that there be such dead mēbers in the Church,
 is clearly proued by our Sauours discourse in an o-
 ther place saying : [Euerie branch in me not bea-
 ring fruit, shal be taken away . But euerie one that
 beareth fruit, shal be purged that it may bring more
 fruit] So distinguishing two sortes of branches ,
 in him self as head, both members of his Church ; the
 one sorte fruitles , which if they so continue , and
 be not reuiued, shal be soner, or later , cut of; the
 other sort fruitful, which are purged or pruned, &
 so shal bring forth more fruit . But neither the one
 can be reuiued, nor the other increase in grace , ex-
 cept they abide in him . For [as the branch (of a vine-
 tree) can not beare fruit of it self, vnles it abide in
 the vine : so you neither vnles you abide in me ; For
 without me you can doe nothing] Those therefore
 that are in Christ, and in his Church , and yet be
 fruitles ; are such as haue only faith, and not good
 workes but liue in mortal sinne : and those which are
 in Christ and in his Church , and be fruitful, are
 such as haue both faith and good workes ; being v-
 nited to Christ, and to al his holie members by Cha-

Two sortes of
 members in
 Christs mysti-
 cal bodie: some
 spiritually li-
 uing, some
 dead.

sitie voide of al mortal sinne, keping al goddes commandementes [for he that offendeth in one, is guilty of al] that is to say, kepeth none fruitfully, but he that kepeth al, bringeth forth fruit, and hath his part of al good workes in the holie societie of the Church : Otherwise, neither beareth fruit, nor participateth with others, but deceiueth himself : As S. Iohn teacheth saying [If we shal say that we haue societie with God, and walke in darknes, we lie, and doe not the truth. But if we walke in the light, as he also is in the light ; we haue societie one to- wardes an other (and so the good that anie doth, is profitable to al that are liuing members of the same societie) and the bloud of Iesus Christ his Sonne, clenseth vs from al sinne] to witte, from al sinne that doth frustrate the fruit of good workes, that seperateth from the holie societie, that hindreth the participation of others good workes. which is breifly to say : it clenseth al the iustified liuing members, from al mortal sinne : though in this transitorie life, euen the iust, and holie, are not voide of al venial finnes.

A plaine distinction of mortal, & venial finnes by S. Iohns doctrine.

4 Which distinction of greater and lesse finnes, called mortal, and venial, is here by the way manifestly proued, by conference of the wordes now cited, with the wordes next folowing. For here the Apostle speaking of him self, and others of the holie societie, and hauing said [that the bloud of Iesus Christ clenseth vs from al sinne :] he immediatly addeth [If we shal say we haue no sinne, we seduce our selues, and the truth is not in vs] which two speeches so ioyned together, might seme to be contrarie, and except there were distinction of diuers kindes of finnes, it might seme that the holie Apostle (which were horrible blasphemie to say) did contradict him self, saying : [Christes bloud clenseth vs from al sinne] and yet [we can not

Iac. 2
v. 10.

1. Io.
v. 6.

7.
8.

can not truly say that we haue no sinne] For certainly they that are cleansed from sinnes, haue not those sinnes from which they are cleansed. How then doth the Apostle say, that they were cleansed from al sinne: and yet confesseth that they haue sinnes? The answer and clere solution is. They were cleansed from al sinne that seperated from God, and from the godlie societie of the liuing fruitfull members; from al sinne, that spiritually killeth the soule; for which it is called mortal sinne: yet he truly confesseth, that himself and others of his societie had sinnes, to witte, which diuide not from God, nor from the godlie societie; which onlie wound, and blemish the soule, but kil not: and therefore are not mortal sinnes, but are called venial, because they are more easily remitted, and pardoned. But of this point more is to be said in the holie Sacrament of Penance. Here thus much may suffice to verifie the distinction of mortal, and venial sinnes: for better declaration that only mortal, not venial sinne, doth hinder the merite of other workes, and the participation of the good workes of others.

Euerie sinne doth blemish, and wound the soule: but euerie one doth not kil the soule.

5 As for moral good workes done in the state of deadlie sinne, though they doe not merite an eternal reward, yet doth God of his bountifull goodnes, reward the temporally, as with bodily health, strength, riches, dominion, power, humane wisdom, honour, and other commodities of this world. Of which sortes of temporal blessings, the Iewes had particular promises, and receiued singular benefites. As multiplication of children, and seruants; long and prosperous life, possession of a land flowing with milke and honie, abundance of wine, oyle, & other fruites of the earth. In particular Iehu king of Israel, for his zealous exploits against certaine Idolaters for destroying the house of Achab, and Iezabel, with the

Good workes done in state of mortal sinne, not meriting eternal glorie, yet are rewarded temporally.

Exo. 3.
v. 8. 17.
Leuit.
26. v.
1. &c.

temple of Baal, and those that worshiped him; was temporally rewarded both in him self and in his progenie: though he persisted in the state of mortal sinne, holding Ieroboams schisme, and mantaining his golden calves. For thus saith the holie Scripture: [Iehu destroyed al that were left of Achab in Samaria, til there was not one: according to the word of our Lord, which he spake by Elias: he destroyed the Idol Baal, out of Israel. But yet departed not from the sinnes of Ieroboam, the sonne of Nabat, who made Israel to sinne: neither forsooke he the golden calves that were in Bethel, and Dan. Whereas therefore our Lord said to Iehu [Because thou hast diligently done that which was right, and that pleased in myne eyes; and done al thinges that were in my hart against the house of Achab: thy children shal sitte vpon the throne of Israel to the fourth generation.] And whereas Iehu neither after this promise, reigning prosperously, twentie eight yeares, did not serue God rightly [nor walked in the Law of our Lord the God of Israel in al his hart: for he departed not from the sinnes of Ieroboam who made Israel to sinne.] Nevertheless God performing his word [Ioachaz Iehu his sonne reigned for him seuentene yeares. His sonne Ioas sextene yeares. Then his sonne Ieroboam one and fourtie yeares. Lastly his sonne Zacharias, being in the fourth generation after Iehu, reigned in Israel] But he and the rest before him followed the bad steppes of the first Ieroboam. And this king [Zacharias hauing reigned only fixe monethes, was slaine by Sellum, the sonne of Iabes] of an other race, others conspiring with him. Thus was king Iehu temporally rewarded for his moral good workes, not being in the state of grace, to merite eternal reward.

4. Reg.
v. 17.
29. 30
3. Reg.
v. 21.

31.

4. Reg.
v. 1. 10
Ch. 14.
23.

Ch. 15.
8. 9. 10
12.

Pagane Infidels were also

6 And likewise manie others, yea al heathen men receiued

45. receiued temporal rewardes at Gods hand for their temporally re-
 3. moral good workes. As Syrus king of Persians (as warded for
 we touched once before) was aduanced temporally moral good
 for his singular fauoures shewed to Goddes people, workes, done
 releasing them from the captiuitie of Babylon, and without faith.
 yet he neither dulie serued God, nor rightly knew
 God, which was so prophecied by Isaias long before
 Cyrus was borne, welneare two hundred yeares be-
 fore it came to passe saying : [Thus saith the Lord
 to my Christ Cyrus, whole right hand I haue taken
 to subdue the Gentiles before his face, & to turne
 the backes of kinges, and to open the doares before
 him, and the Gates shal not be shutte. I wil goe be-
 fore thee, and wil humble the glorious of the earth.
 I wil breake the brasen gates, and wil burst the iron
 barres.] When therfore king Cyrus possessed Baby-
 lon, and al the kingdomes of the Chaldees, Assiri-
 ans, Medes, and Persians &c. [Our Lord raised vp
 the spirit of Cyrus king of the Persians, and he made
 proclamation in al his kingdomes, yea by writing say-
 ing : [Thus saith Cyrus king of the Persians : Al the
 kingdomes of the earth, hath the Lord the God of
 heauen geuen me; and he hath commanded me that
 I should build him a house in Ierusalem which is in Iu-
 rie. Who is there among you, of al his people ?
 His God be with him. Let him goe vp into Ierusa-
 lem which is in Iurie, and build the house of the Lord
 the God of Israel. He is the God that is in Ierusalem]
 So he confessed one God, the Lord God of heauen,
 and fauoured his peculiar people, the children of Is-
 rael, and was for the same aduanced in temporal po-
 wer; yet was he not conuerted in al pointes of Reli-
 gion, neither serued God according to that generall
 knowlege that he had. For which defect, God by
 the same Prophet Isaias, thus taketh him saying : [For
 my seruant. Iacob and Israel mine elect, I haue call-

led thee by thy name: I haue resembled thee; & thou hast not knowne me.] By these and manie other examples, aswel of the Iewes as Gentiles, especially of Philosophers which liued morally wel, it is cleare, that they receiued great giftes of God, but temporal only, not eternal; because they neither knew God rightly, by faith, nor serued him according to that knowlege which they had of him, as S. Paul teacheth in his Epistle to the Romanes. And therefore these are workes which he excludeth, as not available to iustification, nor saluation, being without faith. For that is the scope of his doctrine, to shew, that neither workes without faith, nor faith without workes, doe iustifie; neither can anie haue faith, or doe good but by grace, that is, by Goddes free gift, before anie workes cā be meritorious; neither yet are workes with faith meritorious, that are done in state of mortal sinne, but necessarily it is required to beleue rightly, to decline from deadlie sinne, and to doe good works [So shal euerie one receiue, according as he hath done, either good or euil.]

Isa. 4.
v. 4.Rom.
20. 2

Ch. 11.

2. Cor.
v. 10.

In the Catholique Church is remission of sinnes, & Iustification by Grace.

ARTICLE . 48 .

Seing no sinne can enter into heauen, the way for sinners to be saued is by remission of sinnes.

IN the former Articles is shewed, that neither anie can be saued out of the true Church, nor in the Church, dying in mortal sinne, neither can anie defiled with venial sinne, enter into heauen, vntil al his sinnes be remitted, and his soule purged. For [there shal not enter into the celestial Citie, anie polluted thing] how then shal anie sinners be saued? Trulie none as sinners, can possesse life eulasting, nor be saued. For al sinnes pollute the soule, and

Alt. 45
46. 47.Apoc. 2
v. 27.

and so long as the sinne remaineth, it hindreth the soule from entrance into heauen. But the remedie of this impediment, is the remission of sinnes, with iustification of sinners, & sanctificatiō of their soules. which most bountifull benefites, God imparteth vnto mankind through his grace offered to al, sufficient for al, and effectual in manie, as the holie Scriptures doe copiously witnes, both in the old and new Testament. Our mother Eue was the first of mankind that sinned, and Adam the second. They both incurred, and we al in Adam, contracted, the guilt of death temporal, & eternal.

2 Yet our Lord God by his grace reduced them to repentance, which is proued by the text. For whereas before in their innocencie, being then also [naked they were not ashamed] but after that they had sinned [they made them selues aprones of leaues to couer their nakednes, & hidde thē selues (for shame) amidst the trees of Paradise. And our Lord God called Adam saying : where art thou ? I heard thy voice (said he) and I feared] so was he through Gods grace, neither obdurate in sinne, nor desperate of mercie, as al the diuels were. But confessing the truth, [our Lord said to the woman ; why hast thou done this ?] She likewise confessing the truth, God without more examining, condemned the diuel (in the serpent) that had maliciously tempted, and overcome them. And secondly, by enioyning temporal penance to Adam and Eue, signified the remission of their sinne, which otherwise deserued eternal death. Thirdly [God put also enmities from that time forward, betwene the diuel and the woman, betwene his seede, and her seede] which sheweth that she was no longer the diuels seruant, but his perpetual enemy ; and consequently also Adam was the diuels enemy, not his seruant. Fourthly our Lord declared

that

God gaue
grace of repentance, and remission of sinnes to Adam, and Eue.

Proued by the
sacred text.

s.

Other exam-
ples of Goddes
seruantes.

External sig-
nes of remissio
of sinnes, & of
increase of
grace.

Real remission
of sinnes, and
inherēt grace,
proued by ho-
lie Scriptures.

that the woman by her seede, should bruiſe the ſer-
pentes head in peeces. Fifthly of Adam, the wiſemā
ſaith, that [wiſdomme brought him out of his ſinne.]

3 Some others alſo were the true ſeruantes of God,
which preſuppoſeth remiſſion of ſinne. For Abel
ſo[ffered Sacrifice, that our Lord had reſpect therto.
Enos inuocated the name of our Lord. Enoch wal-
ked with God, and God tooke him.] from the con-
uerſation of other mortal men. [Noe was iuſt and
perfect in his generation] ſo[Abraham, Iſaac, Iacob,
were ſuch ſeruantes of God, that he vouchſaied to
be called their God] Al which preſuppoſeth the re-
miſſion of their ſinnes, as wel original, as actual.

4 The Sacrament of Circumciſion was directly in-
ſtituted as a ſigne, of the remiſſion of ſinne; not as
the cauſe, for that is the difference betwene the Sacra-
mēt, of the old Law, and of Chriſt. For the ſame pur-
poſe were the old Sacrifices alſo inſtituted, for ſignes of
remiſſion of ſinnes & of ſanctification: which yet they
wrought not, but only ſignified; as a ſhadow of
thinges to come. And as the Sacraments of Circum-
ciſion, of diuers ſortes of waſhinges, & purifications,
of legal vncleanes, with ſundrie Sacrifices for ſinne,
were then inſtituted to ſignifie remiſſion of ſinne, and
iuſtification of ſinners: So the Paſchal lambe; Lo-
ues of Propoſition, Ordination of Preiſtes, and Le-
uites, and the like figures of Chriſtian Sacramentes,
and Sacrifice, did ſignifie increaſe of grace, and more
ſanctification of the iuſt.

5 For ſo much therefore as Proteſtantes denie that
anie ſinne can be really taken away, holding opinion
that they are only couered, or not imputed; denying
alſo that ſinners can be purged from mortal ſinne, &
made iuſt and holie; but onlie that beleuing in our
Redemer they are reputed iuſt, not by iuſtice (ſay
they) inherēt in their ſoules, but only by the iuſtice
of Chriſt

Sap. 1

v. 2.

Gen. 4.

26

5. v.

24. C.

v. 9.

12. v.

Ec.

Exo. 3

6. Gen.

v. 10.

4. v.

Leuit. 2

3. 13.

27. He

10. v.

Col. 2.

17.

Gen. 17

10. Le

4. 5. 6.

14. 15.

17. Exo.

16. 25.

30. Le

8.

Gen. 15. 6. Ro. 4. 3. 6. **Christ** imputed vnto them. we shal here shew the
 contrarie Catholique doctrine, that finnes are indeed
 remitted, taken away, destroyed; and sinners in very
 deede cleansed from al mortal sinne, made iust, and
 sanctified by grace, & iustice inherent, in their soules.
 Which our beleefe and doctrine besides the places
 already here alleaged, is more abundantly proued by
 manie other holie Scriptures. yea euen by those sa-
 cred textes, by which Caluin, and other Protestants
 especially impugne, and endeouore to disproue the
 same doctrine. Of Abraham it is written in the booke
 of Genesis, that [he beleued God, and it was reputed
 to him vnto iustice] which wordes S. Paul citeth in
 his Epistles to the Romans, and the Gallatians: pro-
 uing therby that Abraham had no iustice, nor estima-
 tion of iustice before God, by anie workes done,
 that proceeded not of faith and Goddes grace. For
 if Abraham did commendable workes before he be-
 leued in Christ (as manie Philosophets did) men
 might account him iust therfore; but in Goddes sight
 he should not haue had the reputation of a iust man
 for those workes. And therefore whosoever presumeth
 of his owne workes as done of him self without faith,
 without the grace and helpe of God, imagining that
 grace and iustification were geuen him for such wor-
 kes, and so challenge his iustification as debt, impu-
 ting the reward as debt; doth grossly erre. For God
 doth not esteeme or repute him iust. But beleuing as
 Abraham did, & therupon doing good workes [it
 is reputed to him vnto iustice, and he is made the
 friend of God] as S. Iames teacheth by the example
 of Abraham, and S. Paul confirmeth this doctrine,
 by the Royall Prophet Dauid, calling it [the blessed-
 nes of a man, to whom God reputeth iustice] with-
 out workes (done before) because Dauid saith [Bles-
 sed are they whose iniquities be forgauen, and whose

Example in A-
braham.

sinnes are couered. Blessed is the man to whom our Lord hath not imputed sinne] making it al one to repute a man iust, and not to impute sinne vnto him. But in this whole passage, Protestantes replying, vrgē the wordes *reputed, imputed, & couered*, arguing against Catholiques, that by these termes, is signified the continuance of sinnes, not indeede taken away, but only couered and not imputed, and that a man is not really made iust, but only reputed iust, remaining wicked after his sorow or contrition, receiving of anie holie Sacrament, or anie thing els that he can doe, adding withal, that there is no inherent iustice in anie faithful soule; but that the most faithful and best man, is only reputed iust by the iustice of Christ imputed vnto him.

That the wordes: IMPUTED, REPUTED, COVERED: proue not the Protestantes opiniō. but the Catholique doctrine is declared.

1.
By examples
like termes.

2.
By cleare termes, concerning the same point of doctrine.

6 For clearing of which Controuersie, consisting especially in the signification of the wordes, and termes euen now recited; First it is to be obserued, that these termes *reputed, & imputed*, doe nomore diminish the veritie of Iustice inherent in the soule, then the word *esteme*, (being the same word in greke) diminisheth the ministerie of S. Paul, & the other Apostles, where he willethe the Corinthians [so to *esteme* of them, as the ministers of Christ] Neither doth the word *couered*, anie more proue, that the sinnes remaine in him whom God reputeth iust, then where S. Peter saith [Charitie *couereth* the multitude of sinnes] which must needs signifie, that the sinnes are taken away; for mortal sinne can not consist with Charitie, the one being the spiritual death, the other the spiritual life, of the soule. As it is impossible, that the same soule, should be at the same time, both dead and aliue. Secondly obserue the word *forgotten* in the same sentence, which being of a cleare signification, doth explaine the word *couered* rather then contrariwise the same plaine terme *forgotten*

1. Cor.
v. 1.

1. Pet.
v. 8.

Rom. 6.
v. 6. 11.

men, can be explicated or wrested by the more ambiguous word *couered*. Thirdly consider the like phrase in anie other affaires. As when it is said. A prince or Father, hath forgeuen, couered, and not imputed the former offences of his subiect or child, al men truly vnderstand, that these offences are quite taken away, and remaine no longer. When our Saniour said to the woman accused of adultrie [neither wil I condemne thee] it was easely and clearly vnderfloode, that by not condemning, or not imputing, he did forgeue her, and so tooke away her sinne, that it was not now remaining. And so our Lord then admonished her as one void of sinne saying: [goe, & now sinne nomore.] Fourthly let the indifferent reader iudge, whether the doctrine that sinnes be taken away, or that they remaine only couered and not imputed, be more to Goddes honour, and glorie of his name; Nay let a Protestant declare, how his doctrine is not iniurious to Goddes power, if he say that God can not quite take away sinnes; or to his mercie if he wil not; or to his iustice, if he neuer punish them, and yet they alwaies remaine; or to his truth, if he repute a man iust, who indeede is not iust. Let a Protestant Doctor also tel you, how his doctrine is not iniurious to Christ our Redemer, if his bloud and death be not effectual to wash away the sinnes of the penitent. And how it is not iniurious to the glorified Sainctes in heauen, arguing them as still infected with sinnes. For if their sinnes were not taken away before they entred into heauen, they should still remaine therin, which is most absurd, for the death of sinners is most badde, *Mors peccatorum pessima*. Finally this doctrine of Protestantes drawne as they suppose from the places before recited, or some few others, is indeede contrary, to very manie expresse, and plaine textes of holie Scriptures, testifying that

G g g 2

By the like manner of speech in other cases;

By the absurditie of Protestantes doctrine: which is iniurious to God, to Christ, to glorified Sainctes, and to al honest people.

By conference of other textes, farre moe in number which plainly teach

Ps. 33.
v. 22.
Ps. 36.
v. 20.

the Catholique
doctrine.

Example of
Dauid; who
speaking of
him self, and o-
thers, testifi-
eth the Catho-
lique doctrine.

God by his grace, doth take away sinnes, wash them, wipe them away, heale the infirmitie or sicknes, create a cleane hart, renew a right spirit, make the dead soule to liue, make it white, iustifie, sanctifie, that is, make iust, & holie, & the like.

7 So the Prophet Nathan denounced to king Dauid confessing his sinne, that [God tooke away his sinne] which the same Dauid thankfully acknowledged in a Psalm saying: [Our Lord hath heard the voice of my weeping: our Lord hath heard my petition, our Lord hath receiued my prayer.] And he prayed in these termes [Haue mercie on me o God: take away mine iniquitie, wash me more amply from mine iniquitie, cleanse me from my sinne. thou shalt sprinkle me with hyssope, and I shal be cleansed, thou shalt wash me, and I shal be made whiter then snow. Turne away thy face from my sinnes, & wipe away al mine iniquities. Create a cleane hart in me o God; and renew a right spirit in my bowels.] The same Royal Psalmist teacheth that sinners are made white and innocent [with snow (saith he) they shal be made white in selmon: our Lord wil not depriue them of good thinges that walke in innocencie; the people that shal be created (that is, made a new creature) shal praise our Lord (but praise is not glorious in the mouth of a sinner) who healeth al thine infirmities, who redemeth thy life frō deadly falling. As farre as the East is distant from the West, hath he made our iniquities farre from vs.] God selected a peculiar people, placed them in a plentiful land, bestowed on them manie special benefites, spiritual, and temporal, al to this end, that they might kepe his iustifications. Wherefore euerie faithful seruant of God knowing his owne insufficiency, praieth, that God by his grace, wil direct and strengthen him. [Would God (saith he) my waies may be directed to kepe thy

2. Reg

v. 13

Psf. 6.

v. 9.

Psf. 50

3. 4. 9.

12.

Psf. 67

15. Psf.

v. 13.

Psf. 101

19. Gal

v. 15.

Eccle. 1

v. 9.

102. v.

4. 12.

104. v.

Psf. 118

5. 8. 11

16. 20.

&c.

thy iustifications] because the Law of God maketh iust ; which word *Iustifications*, is nere thirtie times in the same psalme, with other Synonima names of Goddes Law, as *Testimonies*, *Iudgementes*, *Iustice*, *Equitie*, and *Veritie*, likewise verie often recited : All signifying an absolute taking away of sinnes, and a real inherent Iustice . So doth Goddes [good Spirit conduct a penitent sinner [into the right way, for his owne names sake quicken him] that before was dead ; and that neither in sole imputation, nor imagination, but as the psalmist confidently saith of him self [in equitie destroying al enemies that afflict the soule of his seruant .]

8 Yet let vs see more testimonies of other prophets.

The same is confirmed by other Prophets .

An Angel of the high order [of Seraphims, touching Isaiahs his mouth with a burning cole, said vnto him, thine iniquitie shal be taken away, and thy sinne shal be cleansed .] Isaiahs saith of other sinners in the Church of Christ [Iniquitie shal be taken away from them .] By the penne of the same Prophet, Christ our Lord saith, to his elect of mankind [I am he, I am he that take cleane away thine iniquities for mine owne sake : and I wil not remember thy sinnes] So perfectly doth our Sauour forgeue, and as it were forgeate. God by his Prophet Ieremie, recalling his people from sinne, saith : [returne ye reuolting children, and I wil heale your reuoltinges . Behold I wil bring to them a starre, and health, and wil cure them ; and I wil cleanse them from al their iniquitie wherein they haue sinned to me .] In like maner by Ezechiel our Lord promisetht [If the impious shal doe penance from al his sinnes, which he hath wrought, & shal kepe al my precepts, and doe Iudgement & Iustice ; liuiug he shal liue, and shal not die : al his iniquities which he hath wrought, I wil not remember them ; in his iustice which he hath wrought, he shal

liue : He shal viuificate his soule] make his soule to
line, which by mortal sinne was spiritually dead.

[Make your selues a new hart and a new spirit ; and 31.

whie wil you die o house of Israel ? Because I wil 32.

not the death of him that dieth, saith our Lord God,
returne ye and liue. Our Lord wil returne (saith
Micheas the Prophet) and wil haue mercie on vs .

He wil lay away our iniquities : and he wil cast al *Mich.*

our sinnes, into the botome of the sea. Come *v. 19.*

together (saith the Prophet Sophonias) be ye ga- *Soph. 2*

thered o nation not beloued : ye that deserue to be *v. 1.*

reiectted, repent, and God wil receiue you.] An

Angel said to the Prophet Zacharias [Take away *Zach. 3*

the filthie garment from the High Preist (defiled with *v. 4.*

sinne) And the Angel said, Behold I haue taken a-

way thine iniquitie, and haue cloathed thee with

change of garmentes] signifying remission of sinne,

with grace of faith, and good workes. For al is done

not by mannes power, but by diuine grace, and me-

rites of Christ, whom al the Prophets foretold, and

S. Iohn Baptist shewed with his finger saying : [Be-

hold the Lambe of God, behold him that taketh a- *Ioan. 1*

way the sinnes of the world] he saith not, behold *v. 29.*

him that only couereth, dissembleth, winketh at, im-

puteth not, but simply and directly [taketh away the *8. 9. 12*

sinne of the world] He gaue testimonie of the light : *Io. 5. v.*

Christ our Sauour [who is the true light, which

lightneth euerie man; who geueth power to be made

the sonnes of God .] who quickneth the dead in

soule .

Our Sauour
did perfectly,
& wholly cure,
bodie & soule.

9 In signe of true taking away of sinnes, and per-

fect curing of the soule, our Sauour so perfectly hea-

led the man sicke of the palsey, that immediatly ri-

sing he caried away his bed, wherein he was before

caried by others, him self not able neither to goe, nor

stand, and withal said to the man so cured [thy sinnes

Mat. 9.

v. 2.

are

are forgeuen thee] which was the farre greater worke, and benefite, and doubtles no lesse perfect. yea and our Lord did the corporal cure [that the Scribes, & Pharesees] and al other incredulous, both then and euer after, euen our Protestant aduersaries [might know that the sonne of man hath power in earth to remitte sinne] not imaginarie, as not to impute them, and yet they remaine, or to impute a man iust, that hath no iustice, but as our Lords maner was [to cure the whole man] wholly bodie, and soule perfectly : which the good [people then beleuing glorified God (as the Euangelist writeth) that gaue such power to men] wel & rightly considering, that Christ the sone of man, would also communicate this power of remitting sinnes to some other [men.]

10 Which indeede he performed after his Resurrection; when breathing vpon his Apostles, he said : [Receiue ye the holie Ghost: whose sinnes you shal forgeue they are forgeuen] And that forgeuing importeth abolishing and taking away of sinnes; S. Peters wordes doe plainly testifie, exhorting the people [to repent, & to be baptised: that your sinnes (saith he) may be put out] S. Paul teaching that no man can be iustified by his workes without faith, addeth that some are iustified [*gratis*, by grace, by the Redemption that is in Christ Iesus] and so their former sinnes are remitted: for it is an vniust, and vntrue thing, to account a wicked man iust. Therefore Christ iustifying the impious, doth indeede make him iust. Be cause Christ [being deliuered for our sinnes, rose againe for our iustification] For [as by disobedience of one man, manie were made sinners: so likewise by the obedience of one man, manie shal be made iust] euen as really the one as the other. [Doe not erre (saith he in another Epistle) neither fornicators, nor seruers of Idols, nor adulterers (nor such other malefactors

He gaue power to men to remitte sinne, by their ministration.

The effect wherof, is iustification, & sanctification.

Defactors) shal possesse the kingdome of God. And Gal. 6. 16
 such certes you were: but you are washed, you are
 sanctified, you are iustified] A most real change from
 finnes, to iustice, and sanctitie, [made a new crea- Ephes. 4. Ch
 ture, holie and immaculate in Goddes sight, in cha- v. 5.
 ritie: when we were dead by sinne, God quickned 6. v.
 vs in Christ: clothed vs with the brest-plate of iustice. Phil. 9. Col
 Not iustice in the law (of Moyse) but that which v. 9.
 is of faith in Christ, spoyling your selues of the old
 man, with his actes; and doing on the new hart.]
 Christ so sanctifieth his faithful children, that [they
 are sanctified, they are dead to sinne, and liue to iu-
 stice.] Againe that al are not wicked but some holie,
 Christ by his Angel signifieth saying: [He that is in
 filth, let him be filthie yet: and he that is iust, let him
 be iustified yet: and he that is holie, let him be sancti-
 fied yet] made more iust, made more holie.

Christ calleth
 some iust, and
 holie.

*Al mankinde shal rise from death, at the day of ge-
 neral iudgement.*

ARTICLE. 49.

Almens foules,
 and bodies,
 must be parted
 by death, and
 reunited by the
 Resurrectiō of
 the bodies.

GOd, whose workes are perfect, whose iudge-
 ments are right: creating man of bodie, and
 soule, which for iust punishment of sin, are to
 be parted by death, hath ordained by his diuine pro-
 uidence, & omnipotent power, that our foules being
 immortal and naturally requiring vnion with our bo-
 dies, shal receiue againe ech one their proper bodies:
 and so al mankinde shal be conserued, and euerie one
 receiue in soule and bodie together, according as
 they haue done, either good or euil. A point of faith
 to sense, and natural reason, so hard, that no other
 Article of Christian beleefe may seeme more strange.
 Neuertheles is made credible by the ineffable power
 of God

Dent. 3
 v. 4.

2. Cor.
 v. 10.

Luc. 1.
 v. 37.

of God, to whom nothing is impossible. And is re-
ueled to the Church, by his infallible word: beleued
by al true Christians, and not denied by Iewes, Tur-
kes, nor Heretikes at this day; but only by some Pa-
ganes, and Atheistes.

2 Against which Miscreants, this truth is first pro-
ued by the nature of mannes soule which is immor-
tal, and hauing natural inclination to the bodie,
mannes natural perfection requireth the coniuncti-
on of soule and bodie; for that neither the soule, nor
the bodie seperated, but both ioyned in one subsistat
person, is a man; so that mankind should perish, &
the immortal soule should lacke his natural perfecti-
on if the bodie should not rise from death. But in co-
firmation of this truth, we haue first figuratiue exam-
ples in Enoch a Patriarch, and Elias a Prophet, con-
serued without corruption in their corruptible mor-
tal bodies, aboue the course of nature [Enoch wal-
ked with God, and was seene nomore, because God
tooke him. he was translated, that he should not see
death. Elias ascended in a fire chariot by a whirle-
wind into the aire; of whose returne before the day
of Iudgement, God haith foretold, by his Prophet
Malachie saying [Behold I wil send you Elias the
Prophet, before the day of our Lord come, great &
dreadful. These two being as yet preserued alieue &
are to dye in the end, may here suffice for example of
Goddess power in this behalfe. Other examples of
Goddess wil and power in this kind, we haue in di-
uers raised from death: A poore widowes sonne rai-
sed by Elias; And an other poore widowes sonne,
by Elizeus; an other dead man reuiued by touching
Elizeus his bones. Our Sauour raised an Archifina-
gogues daughter being newly dead; a widowes sone
being caried towards the sepulchre; and Lazarus
being four daies dead, and alreadie buried. S, Peter

H h b

raised

The Resurrec-
tion is proued
to be conueni-
ent by natural
reason.

It is proued to
be certainly
true by holie
Scriptures.
It is prefigured
in Enoch, and
Elias.

It is shewed to
be possible, by
the raising of
some from
death.

raised a deuout woman called Tabitha from death. *Luc.*
 S. Paul restoared a yong man to life that was dead *13. 16*
 by a fall from an high place; besides others, for al are *v. 39*
 not written. Moreouer in regard of Resurrection, *9. v.*
 the Patriarch Iacob called this transitorie life, a pil- *Ch. 2*
 grimage saying to Pharao king of Egipt [the daies *9. 12*
 of the Pilgrimage of my life, are an hundred & thir- *20. v*
 tie yeares, and they are not come to the daies of my *Gen.*
 fathers, in which they were pilgrimes.] The same *9.*
 thing did king Dauid often meditate, and vtter in his
 praiers to God saying : [I am a stranger with thee *Pf. 3*
 (o Lord) and a pilgrime as my Fathers. Thy iustifi- *13. P*
 cations were song by me, in the place of my peregrina- *118.*
 tion. Woe to me, that my seiourning is prolonged:
 my soule hath bene a seiourner.] Lastly on his death-
 bed [We are pilgrimes before thee, and strangers as *Pf. 11*
 al our fathers] which he spake aswel of the soule as *v. 5.*
 bodie, reioycing that at last, man shal be whollie re- *1. Par*
 stoared in the Resurrection, being as it were made *v. 15*
 yong: as the youth of an Eagle semeth to be renew- *2. Car*
 ed; so shal men be indeede from thenceforth immor- *v. 8.*
 tal. Holie Iob in his great affliction, was singular- *Pf. 10*
 ly comforted, considering, that at last his flesh & bo- *5.*
 die shal rise againe from death saying : [I know that *Iob. 19*
 my Redemer liueth, and in the last day, I shal rise *25. 26*
 out of the earth. And I shal be compassed againe with
 my skinne, and in my flesh I shal see God: whom I
 my self shal see, and mine eyes shal behold and none
 other: this my hope is laid vp in my bosome.
 } God by his Prophet Isaias, denouceth to the Chur-
 ch, that al mē shal rise frō death, som in glorie; others
 in miserie saying [Thy dead shal liue, my flaine shal
 rise againe: a wake, and praise ve that dwel in the dust *Is. 26*
 because the dew of the light, is thy dew, and the land *19.*
 of the Giances, thou shalt pluck do vne into ruine.]
 Of the glorious in particular [Al flesh shal come to *Ch. 66*
 adore *29.*

In regard of
the Resurrecti-
on, this life is
called a pilgri-
mage.

Iob professed
his beleefe of
the Resurrecti-
on.

The Prophets
teach the Re-
surrection of al
mankind.

adore before my face : saith our Lord :] Ezechiel together with other Mysteries of the reduction of the Iewes from the captiuitie of Babylon, & of the Gentiles from Idolatrie; prophesieth the general Resurrection of al mankind; the Spirit of our Lord saying thus to him concerning dead bones presented in a vision [Sonne of man, thinkest thou these bones shal liue? Prophecie of these bones; and thou shalt say to them; Drie bones, heare ye the word of our Lord. Thus saith our Lord God to these bones : Behold I wil put spirit vnto you, and you shal liue. And I prophesied as he had commanded me; & there was made a sound, & behold a comotion, & bones came to bones, euerie one to his iuncture. And I saw, and beholde vpon them sinewes and flesh was growne vp, and a skinne was stretched out in them aboute. And spirit entred into them, and they liued: and they stood vpon their feete, an armie passing great.] Daniel prophesieth also of the Resurrection [of some vnto life euerlasting, of others vnto reproach.] Iudas Machabeus [Religiously thinking of the Resurrection, considered that they which had taken their slepe with godlines, had very good grace laid vp for them.

4 Our Sauour proued this Article offaith against the Sadduces by such Scripture as they acknowledged, (for they denied greatest part of the old Testament) [Haue you not read (said he) that which was spoken of God saying to you : I am the God of Abraham, and the God of Isaac, and the God of Iacob? He is not God of the dead, but of the liuing] So auouching that the holie Patriarches Abraham, Isaac, & Iacob, though dead in bodie, yet are liuing, in that their soules being immortal, doe stil serue God, no lesse then they did, when they were in their bodies. And that by the power of God (which the sadduces did not know, nor vnderstand the holie Scrip-

Christ preached, and proued the Resurrection.

tures) they should receiue, and reuifcate their bodies againe. For al liue to God. And not only the multitudes hearing it, merueled at his doctrine, but also certaine of the Scribes answearing, said to him [Master, thou hast said wel] And further the Sadduces durst not then aske him anie thing more. At an other time our Sauour auouched, that [the houre cometh and now it is (for this time of grace is come) when the dead shal heare the voice of the Sonne of God, & they that haue heard shal liue.] In confirmation whereof [he rose him self from death the third day, the first fructes of them that sleepe] as al the Apostles & Euangelistes doe abundantly testifie.

At the Euan-
gelists testifie
Christs Resur-
rection.

As wel Christs
Resurrection,
as the future
general Resur-
rection of al
men, is pro-
mulgated as a
principal point
of faith.

5 Which S. Paul preaching among the learned Athenians, they wondred, thinking [that he preached new goddes; because he preached to them Iesus, & the Resurrection] But [he preached God omnipotent that made the world, and al thinges that are in it. The Lord of heauen and earth; and that he wil iudge the world in equitie, by a man whom he hath appointed, geuing al men faith, raising him vp from the dead. And when they had heard the Resurrectiō of the dead, certaine indeede mocked; but certaine said; we wil heare thee againe concerning this point.] By occasion also of this doctrine [the Phareses defended him against the Sadduces.] Especially and at large, the same Apostle confirmeth this doctrine of the general Resurrection, in his Epistle to the Corinthians, by Christs Resurrection, shewing that [al men shal rise] but with great difference in their states, of the iust, & vniust, al shal haue their bodies immortal and incorruptible; but the wicked subiect to vnspeakable torments, deformities, & al kind of miseries.

The bodies of
the wicked shal
be immortal,
but most mis-
erable.

The bodies of
the blessed shal
be glorious, &

6 Contrariwise the blessed shal haue their bodies indued with most excellent qualities, as dowries of eternal glorie, described by the Apostle in the same place

Luce. 2
v. 38
39. 40

Ioan.
v. 25

Act. 17
18. 24.

32.

Act. 23
8. Ch.
v. 15.
Ch. 26.

8.

1. Cor.
v. 12. 5

place, which are especially these foure. First *Impassibilitie*, signified by these wordes [the bodie is sowne in corruption (and so is corrupted in the earth) but shal rise in incorruption] not only inconsump tible, for so likewise the bodies of the damned shal neuer be consumed; but also impassible of anie greife, hurt, or deformation [no mourning nor crying; neither shal there be sorow anie more.] The second is *Claritie* or shyning brightnes, signified by the next wordes [It is sowne in dishonour; it shal rise in glorie.] The bodie dying, is pale, darke, obscure, but shal rise most faire, cleare, and glistering, the glorie of the soule redounding into the bodie, as Moyses face shined like to an excellent lampe, or candle through a bright Lanthorne; and shal so shine, that it shal not neede Sunne nor Moone to shine in it [they shal not neede the light of lampe (saith Chrlst in his Apocalypse) nor the light of the Sunne, because our Lord God doth illuminate them.] The third is *Agilitie*, signified by the Apostle saying [It is sowne in infirmite; it shal rise in power] Mortal Bodies, are weake, heauie, vnwealdie; but rising from death, shal be strong, nimble, readie to moue in a moment whether, and how farre soeuer, at the wil of the glorified soules [The iust shal shine, and as sparkes in a place of reedes, they shal runne abroad.] The fourth, is *Penetrabilitie*, expressed by these wordes, [It is sowne a natural bodie; it shal rise a spiritual bodie] Not that the bodie shal be changed in substance, from a corporal, into a spiritual substance, but the same substance rising to glorie, shal be changed in qualitie, and haue the power of a spirit, to penetrate an other bodie. As our Saujour rising from death, penetrated [the monumēt wherein he was buried. And entred into the house, the doares being shut, where his Disciples were gathered] so likewise o-

indued with
excellent qua-
lities.
Impassibilitie.

Claritie

Agilitie.

Penetrabilitie

Some shal
both dye, and
rise againe the
very last day.

ther glorified bodies of Saintes, shal penetrate and
passe through the solide firmament or anie other bo-
dies, by the power of this spiritual qualitie. Yea
their bodies also that shal be found aliue, when our
Lord cometh to iudge, shal presently dye, and reuiue
again[e] and be taken vp with the rest into the cloudes
to meete Christ in the aire : and so shal the blessed al-
waies be with our Lord.]

1. The
v. 17

*The blessed shal enioy eternal Glorie ; according to
their Merites ,*

ARTICLE. 50.

Mens purposes
often faile, but
Gods neuer.

MEnnes intentions doe procede to executi-
on, if they be not hindred by mutabilitie
of wil, nor imbecilitie of power. Goddes
purposes are infallibly performed, because his wil is
immutable, and his power is almightie. But how
then doth it happen, that manie men doe perish and
are eternally damned, seeing, as S. Paul writeth,
[God wil al men to be saued ?] For answer to this
demand, and for explication of this, and other Scrip-
tures, which may seme, but indeede are not, contra-
rie one to an other ; we must distinguish this ambigu-
ous word, *Goddes wil* ; which is somewhere vnderstood
absolutely, as when Iob saith [God is alone, & no
man can turne away his cogitation ; and whatsoeuer
his soule would, that hath he done.] The same saith
the Royal Prophet [Our Lord is in heauen : he
hath done al thinges whatsoeuer he would.] God
him self saith by his Prophet Isaia [My counsel shal
stand, and al my wil shal be done.] Likewise S.
Paul saith : [On whom he wil he hath mercie ; for
who resisteth his wil ?] signifying that none can re-
sist it. And in manie other places, the holie Scrip-
tures

1. Tim
v. 4.

Gods wil is ei-
ther absolute,
or conditional.

Iob. 23
13.

Psf. 113.
11. Psf. 118.
v. 6.

Isa. 46
10. Rom
v. 18.

adres shew, that Goddes wil is alwaies performed, that is to say, *his absolute wil*. Neuerthelesse Goddes wil, is somewhere conditional; so him self speaketh by his Prophet Ezechiel [Is the death of a sinner my wil saith our Lord God, and not that he conuert from his waies & liue?] Againe in an other place [Liue I saith our Lord God, I wil not the death of the impious, but that the impious conuert from his waie & liue: conuert conuert ye from your most euil waies: and whie wil you dye o house of Israel?] It is therefore Gods conditional, & antecedent wil, that al men should be saued: but his absolute & consequent wil, that iust men liuing and dying his true seruants shal be saued: wicked men, liuing and dying in mortal sinne, shal be damned. Euen as a good Prince, and other iust Iudges, would haue al subiectes to liue so long as they can by nature, but wil haue traitors, murderers, and other egregious malefactors, put to death: so God would haue al men to flee from sinne, doe good workes, and be eternally saued; but wil neuerthelesse condemne al obstinate and impenitent sinners to euerlasting paine for their sinnes. Both which are manifestly testified by innumerable holie Scriptures. We shal first recite some places concerning the blessed which shal be glorified, & then touching the wicked which must be damned.

2 In the old Testament, this doctrine is plainly signified, first by Goddes merciful proceedings towards mankind, by whose sinne, though heauen was shutte that none could enter; and [Adam and Eue were cast out of Paradise] yet was not that place destroyed, but the gate therof kept by Angels] And [a Redeemer was promised] by whom men should be ransomed, and haue new accesse vnto life euerlasting in the kingdome of heauen. Goddes special care of Abel to reuenge his innocent [bloud, which cried to him]

God hath manie wayes signified, that al shal be eternally saued: which wil cooperate with his grace.

Gen. 2.
v. 8. Ch.
3. v. 22.
24. Ch.
3. v. 15.
Ch. 4.
v. 9.

Part. I. AN ANKLE OF
 him out of the earth] gaue vs to vnderstand, that he
 would reward the same holie Martyr, with an eter-
 nal crowne of glorie. And as the conseruation of E-
 noch in flesh without corruption, signifieth the Re-
 surrection : So his present estate wherein he contem-
 plateth God and diuine Mysteries; representeth the
 ioyes of heauen, which he, and al other Sainctes shal
 possesse, in perfect fruition of God. To other holie
 Patriarches our Lord promised an especial inheri-
 tance, a land flowing with milke and honie; in fi-
 gure of the true land of the liuing. To Moyse he
 promised the thing it self more expressely saying : [I
 wil shew thee al good] But that he might vnder-
 stand, that it should be performed in the life to come,
 not in this present world, he added saying : [Man
 shal not see my face and liue.] To his whole people
 in general our Lord promised manie temporal & earth-
 ly blessinges, as to a carnal people, in figure of spiri-
 tual and heauenly rewardes, to his perfect seruantes.
 Yet with expresse conditions [If you walke in my
 preceptes, and kepe my commandementes and doe
 them; I wil geue you raine in their seasons, and the
 earth shal bring forth her spring : and the trees shal
 be replenished with fruietes : the threshing of your
 haruest, shal reach vnto vintage; and the vintage,
 shal reach vnto sowing time; and you shal eate your
 bread to your fil, and without feare shal you dwel in
 your land. Thou shalt know (saith Moyse to the
 same peohle) that the Lord thy God, is a strong and
 faithful God; keping his couenant and mercie, to
 them that loue him, and to them that kepe his Pre-
 ceptes, vnto a thousand generations. Benediction if
 you obey the commandements of the Lord your God,
 which I command you this day] and manie the like
 in the Law of Moyse.

Ch. 5
24.

Ch. 18.
Ch. 28.

Exo. 3
19. 20

Leuit.
v. 3. 4

Dent. 7
v. 9.

Ch. 11
27:

The same is
 proued by the
 Prophets.

3 To these profes we may further adde predictions
 of the

of the Prophets : who speake more directly of eternal rewards for good workes . Esdras hath prefixed this title to a certaine Psalmē [vnto the end] which signifieth that the Psalmē perteyneth to thē that beleue in Christ, who is in the end of the law [for her that obteyneth the inheritance] that is, the faithful iust soule, that ouercometh her spiritual enemies, and gaineth the inheritance of eternal glorie in heauen . And the Psalmist inuiteth al the faithful to reioyce in Christs iust Iudgements saying : [Let al be glad that hope in thee ; they shal reioyce for euer : and thou (o Christ) shalt dwel in them . And al that loue thy name shal glorie in thee, because thou wilt blesse the iust] when our Sauour shal say [Come ye blessed of my Father possesse you the kingdome prepared for you, from the foundation of the world .] In an other Psalmē after description of the meanes to attaine eternal life, which are comprised in these two pointes, to flee frō euil, and to doe good ; he concludeth saying : [He that doeth these thinges shal not be moued for euer] he shal not dwel in a transitorie tabernacle, which is purposely made to be remoued from place, to place, but in the euerlasting firme [habitation of God, worldes without end] where God him self is the inheritance . [Our Lord (saith he) the portion of mine inheritance ; and of my cuppe] the reward of suffering, and of drinking the cuppe of tribulations for iustice sake . [I, in iustice, shal appeare in thy sight : I shal be filled when thy glorie shal appeare] this is [to passe into a meruelous Tabernacle, euen to the house of God . Man shal say : If certes there be fruct to the iust ; there is a God certes iudgeing them on the earth .] If God punish sinne, as assuredly he wil ; then wil he also reward the iust, though iustice be likewise Goddes free gift, without merit . For [our Lord wil geue both grace and glorie] grace, wherby

to merite, and glorie for merite [Our Lord became
 my refuge : and my God, the help of my hope .] The
 faithful by Goddes special grace, passe through ma-
 nie tribulations [of the torrent in the way he shal
 drinke : therfore shal he exalt the head] for suffe-
 ring persecution in a iust cause, shal be highly exal-
 ted in glorie [they that sow in teares, shal reape in
 ioyfulness . Going, they went and wept casting their
 feedes : but coming, they shal come with exultation
 carying their sheaues] To me [to my conceipt (saith
 the same Royal Psalmist) thy frendes (o God) are be-
 come exceedingly honorable ; their principalitie is ex-
 ceedingly strengthned . the righteous shal dwel with
 thy countenance] signifying that beatitude consisteth
 in seing God, being made cleane in hart [al faire with
 out spotte .] For [he that findeth me (saith eternal
 wisdom) shal finde life] which is euermlasting [For
 the iust shal liue for euer ; and their reward is with our
 Lord, and cogitation of them, with the highest :
 therfore shal they receiue a kingdome of honour, &
 a crowne of beautie, at the hand of our Lord] As al-
 so an other diuine writer coucludeth his booke, ad-
 uising al men to labour for this crowne [work your
 work (saith he) before the time : and our Lord wil
 geue you your reward in his time .] God by his o-
 ther Prophets, doth likewise much inculcate the fu-
 ture punishment of the wicked : and reward of the
 iust . Let one place serue for example of manie,
 where by Isaias, he expostulateth with the Iewes for
 their wilful obstinacie, contemning his frequent ad-
 monitions ; and preferring their owne willes before
 his . For which he denounceth their temporal ruine,
 with losse of his grace ; and withal foresheweth the
 calling of the Gentiles ; therin signifying the eter-
 nal damnation, and saluation, of his enemies, & ser-
 uantes, according to their diuers desertes [Because

Pf. 9
22.

Pf. 10
v. 7.

Pf. 12
v. 5.
138.

Pf. 13
14.

Cant. 8.
Pr
v. 35
Sap. 5
16. 17

Eccle. 9
v. 39.

Isa. 65
12. 13.

saith

(saith he) I called, and you haue not answered; I spake, and you haue not heard, and you did euil in mine eyes; & you haue chose the thinges that I would not. For this cause, thus saith our Lord God: Behold my seruantes shal eate, and you shal be hungrie; behold my seruantes shal drinke, and you shal be thirstie. Behold my seruantes shal reioice, and you shal be confounded: behold my seruantes shal praise for ioyfulnes of hart, & you shal crie for sorow of hart, & for contrition of spirit, you shal howle. But al that (are truly penitent and) conuert to God, he wil spare as a man spareth his sonne, seruing him. then you shal see (saith our Lord) what is betwene him that serueth God, and serueth him not. And there shal rise to you that feare my name, the Sunne of Iustice, and health in his winges. And you shal treade the impious, when they shal be ashes vnder the sole of your feete, in the day that I doe, saith the Lord of hostes] meaning the day of general Iudgement, which wil be the day, doing al that, wherof in the meane time he premonisheth al men.

Iust retributiō
shal be in the
end, both to
Gods seruants,
and his ene-
mies.

4 In this meane while also, since Christ redemed mankind, he hath opened the gates of heauen, that iust and purified soules, doe enter in, and receiue the reward of eternal glorie. And therefore, aswel his Precursor, as him self [preached, that the kingdome of heauen was at hand] And our Sauour taught the way and meanes to obtaine it, by the perfection of vertues, of which, the kingdome of heauen is the reward [Blessed (saith he) are the poore in spirit, for theires is the kingdome of heauen] And for great vertues, very great rewardes [Blessed are ye when they shal reuile you, and persecute you, and speake al that nought is against you, vntuly for my sake: be glad and reioice, for your reward is very great in heauen.] Exhorteth expressely to doe almes-deedes, to pray and

Since Christs
Ascension al
purified soules
ascend into he-
auen.

fast, and that in perfect maner, sincere intention, *Ch. 6.*
 without al hipocrisie [so to heape vp to your selues 9. 16.
 treasures in heauen] Our Lord also teacheth in par- 1. Tim
 ticular, that [he which receiueth a Prophet in the *Ch. 16.*
 name of a Prophet, shal receiue the reward of a Pro- v. 19.
 phet : and he that receiueth a iust man, in the name 10. v.
 of a iust man ; shal receiue the reward of a iust man . 42. M
 9. v.
 And whosoever shal geue drinke to one of these litle
 ones, a cuppe of cold water, only in the name of a
 Disciple, Amen I say to you, he shal not loose his re-
 ward. When thou makest a feast, cal the poore, fee- *Luc. 11.*
 ble, lame, and blind ; and thou shalt be blessed, be- 13. 14
 cause they haue not to recompence thee : for recom- *Mat. 11.*
 pence shal be made thee in the resurrection of the v. 27.
 iust . For the Sonne of man shal come in the glorie of 2. Cor
 his Father, with his Angels ; and then wil he render v. 10.
 to euerie man according to his workes .] And by vi- 20. v. 2
 gour of a couenant made with the faithful workmē : *Ch. 25.*
 they shal receiue their hire, the Iudge also declaring 35. 46
 the reason why they receiue it saying : [for I was an *Luc. 6.*
 hungred, and you gaue me to eate ; I was a thirst, & 38. Ma
 you gaue me to drinke . Geue and it shal be geuen 13. v. 8.
 to you ; good measure, and pressed downe, and sha- 23. 10.
 ken together, and running ouer, they shal geue into v. 2. M
 your bosome . Some yeldeth fruite an hundred folde ; 19. v. 2
 some three-scoare, some thirtie . In my Fathers house *Mar. 10*
 (saith our Sauour) there be manie mansions . And v. 30.
 euerie one that hath left house, or brethren, or sisters,
 or father, or mother, or wife, or children, or landes
 for my namesake, shal receiue an hundred folde in
 this time (that is increase of grace, spiritual comfort
 and strength, which infinitely counterposeth al world-
 ly commodities) and in the world to come, life e-
 uerlastiug .] So was poore Lazarus, made strong in *Luc. 16.*
 patience, and [dying, was carried by Angels into A- v. 22
 brahams bosom .] They [that shal be couēted worthie of 20. v. 3
 that 36.

Heauen shal be
 geuen for good
 workes, done
 with true faith,
 by Gods grace.

Rom. 5. that world and glorious Resurrection, can dye no-
 29. more, for they are equal to Angels; and they are the
 Ch. 16. v. Sonnes of God, seing they are the sonnes of the Re-
 2. surrection. For they that haue done good thinges,
 shal come forth into the Resurrection of life. Now
 indeede you haue sorow, but I wil see you againe, &
 your hart shal reioice, and your ioy no man shal take
 from you.] These and manie like speeches did our B.
 Sauour vtter, which his holie Apostles haue diligent-
 Rom. 2. ly promulgated by their preaching and writing [God
 6. 7. in his iust iudgements (saith S. Paul) wil render
 3. to euerie one according to his workes. To them tru-
 ly that according to patience in good worke, seeke
 glorie, and honour, and incorruption, life eternal.
 But to them that are of contention, and that obey
 not the truth, but geue credite to iniquitie; wrath,
 9. 10. and indignation. Tribulation and anguish vpon eue-
 rie soule of man that worketh euil: but glorie, and
 honour, and peace, to euerie one that worketh good.
 Ch. 6. v. Now being made free from sinne, you were made ser-
 18. 19. uantes to iustice. I speake an humane thing because
 of the infirmitie of your flesh: For as you haue ex-
 22. hibited your members to serue vncleannes and ini-
 quitie vnto iniquitie: so now exhibite your mem-
 bers to serue iustice vnto sanctification. Now being
 made free from sinne, and become seruantes to God,
 you haue your fruiet vnto sanctification: but the end
 Ch. 8. v. life euerlasting. If you liue according to the flesh,
 13. 14. you shal dye: but if by the spirit you mortifie the
 deedes of the flesh, you shal liue. For whosoeuer are
 led by the spirit of God, they are the sonnes of God.
 And if the sonnes, heires also; heires truly of God,
 17. and coheires of Christ: yet if we suffer with him, that
 18. we may also be glorified with him. For I thinke that
 the passions of this time, are not condigne to the glo-
 2. Cor. 4. rie to come that shal be reueled in vs. For that our
 7. 17. 18.

tribulation which presently is momentanie and light, worketh aboue measure exceedingly, an eternal weight of glorie in vs, we not considering the thinges that are seene, but that are not seene. For the thinges that are seene, are temporal, but those that be not seene, are eternal. For we know that if our earthly house of this habitation be dissolued, we haue a building of God, a house not made with hand, eternal in heauen; that which eye hath not scene, nor eare hath heard, neither hath it ascended into the hart of man, what thinges God hath prepared for them that loue him. Euerie one shal receiue his owne reward, according to his owne labour. I doe al thinges (saith the same Apostle) for the Gospel, that I may be made partaker therof. So runne, that ye may obtaine a crowne incorruptible. As there is one glorie of the Sunne, an other glorie of the Moone, and an other glorie of the Starres; and starre differeth from starre in glorie: so likewise the Resurrection of the dead. Therefore my beloued brethren, be stable and immouable, abounding in the worke of our Lord; alwaies knowing that your labour is not in vaine in our Lord. He that soweth sparingly, sparingly also shal reape: and he that soweth in blessings, of blessings also shal reape. He that soweth in his flesh; of the flesh also shal reape corruption: but he that soweth in the spirit, of the spirit shal reape life euerlasting. seruing with a good wil as to our Lord, and not to men, knowing that euerie one, what good soeuer he shal doe, that shal he receiue of our Lord: The retribution of inheritance; that you may be counted worthe of the Kingdome of God; for the which also you suffer.] Of himself he saith [There is laid vp for me a crowne of Iustice, which our Lord wil render to me in that day a iust Iudge. (where he addeth touching al other blessed seruantes of God saying) And not on-

S. Paul did
good workes;
and exhorted
al the faithful
to doe good
workes, for
the gaining of
eternal reward.

Ch. 3.

1. Cor.

v. 9. If.

v. 4.

Ch. 3.

Ch. 9.

22. 24.

Ch. 15.

41. 42.

58.

2. Cor. 9.

v. 6.

Gal. 6.

8.

Ephes. 6.

v. 8.

Colos. 3.

24.

2. Thes. 1.

v. 5.

2. Tim. 4.

v. 8.

ly to

ly to me, but to them also that loue his coming. For
 God is not vniust, that he should forgeat your work
 and loue which you haue shewed in his name; which
 haue ministred to the Sainctes, and doe minister.] So
 this great Apostle teacheth in al his Epistles, these
 fundamental pointes of faith, that [God wil iustly
 iudge al this world: that he is a rewarder to them
 that seeke him] And that his seruantes may confi-
 dently in their good workes and sufferinges [loke vnto
 the remuneration] And therfore [we hauing so great
 abundance of witnesses, laying away al sinne, that
 compasseth vs; by patience let vs runne to the fight
 proposed, looking on the auctour of faith, and the
 consummator Iesus Christ, who (ioy being propo-
 sed vnto him) susteined the Crosse, contemning con-
 fusion; & sitteth on the right hand of the seat of God.]

5 Likewise the other Apostles preached this
 Article of euerlasting life; encoraging the faithful,
 in regard therof, to doe good workes, and patiently
 to suffer tribulations for iustice sake [Bless'd is the
 man (saith S. Iames) that suffereth tentation: for
 when he hath bene proued, he shal receiue the crowne
 of life, which God hath promised to them that loue
 him.] S. Peter praiseeth God [for his inestimable
 mercie in regenerating vs, vnto this liuely hope, vn-
 to an inheritance incorruptible, incontaminate, and
 that can not fade. That the probation of faith, much
 more pretions then gold (which is proued by the fire)
 may be sonnd vnto praise, and glorie, and honour,
 in the reuelation of Iesus Christ. Comunicating with
 the passions of Christ, be glad: that in the reuelation
 also of his glorie, you may be glad reioycing. And
 when the Prince of Pastors shal appeare, you also may
 receiue the incorruptible crowne of glorie. Where-
 fore brethren labour the more, that by good workes
 you may make sure your vocation and election. for
 doing

Other Apo-
 stles often
 teach the same.

Jac. 1.

v. 12.

1. Pet. 1.

v. 3. 4.

7.

Ch. 4.

v. 13.

Ch. 15.

v. 4.

2. Pet. 1.

v. 10. 11.

doing these thinges, you shal not sinne at anie time. For so there shal be ministred to you abundantly, an entrāce into the euerlasting kingdome of our Lord & Sauour Iesus Christ.] S. Iohn exhorteth al to admire with him, considering [what maner of Charitie the heauēly Father hath vouchsafed vs, that we should be named, and be (by grace and adoption) the sonnes of God [My dearest (saith he) now we are the Sonnes of God, and it hath not yet appeared what we shal be, we know, that when he shal appeare, we shal be like to him, because we shal see him as he is.] For this is al in al, the very essential & perfect Beatitude, to see God. And therefore he aduiseeth by al meanes, to perseuer in this grace [Looke to your selues (saith he to a christian Ladie, & her sonnes, and in them to al the iust in this life) that you loose not the thinges which you haue wrought, but that you may receiue a ful reward.] The very same doth S. Iude the Apostle also inculcate saying: [Keepe your selues in the loue of God, expecting the mercie of our Lord Iesus Christ, vnto life euerlasting.]

Christ our
Lord againe
confirmeth his
promise of
eternal glorie
to the iust.

6 Our B. Sauour againe in his reuelation to S. Iohn, willeth him to write to the Bishoppes of the seuē Churches of Azia, admonishing them, and in them al the faithful, to fight manfully in spiritual warfare against sinne: promising in diuers formes of speach, but al in one sense that they shal receiue for their reward in heauen euerie one euerlasting life. [To him that ouercometh (saith he) I wil geue to eate of the tree of life, that is in the paradise of my God. He that shal overcome, shal not be hurt of the second death. To him that ouercometh I wil geue the hidden Manna. He that shal overcome, & kepe my workes vnto the end; I wil geue him power ouer the nations. He that shal overcome, shal be ve-

sted

I. Tim.

2. I. I.

2. Iohn.

8.

Iude. v.

Apoc. 2.

5. &c.

7.

11.

17.

26.

Ch. 3.

sted in white garments, and I wil not put his name
out of the booke of life. He that shal ouercome, I
wil make him a pillar in the temple of my God: &
he shal goe out no more. He that shal ouercome I wil
geue vnto him, to sitte with me in my throne: as I
also haue ouercome, and haue sitten with my Father
in his Throne.] After this he signifieth in like visi-
on, that certaine are signed which shal be saued of the
Tribes of Israel. But incomparably manie more of
the Gentiles, which no man can number, of al Nati-
ons and Tribes, and peoples, and tongues, cloathed
with white Robes, and Palme in their handes. In
particular, amongst manie other mysteries, pertaining
to the Churches spiritual warfare, and victorie, our
Lord hath foreshewed, that his two special witnesses
which shal be slaine by Antichrist, shal rise fro death,
be called into heauen, and ascend thither in sight of
their enemies. Finally al the elect, shal be prepared
and called to the mariage feast of Christ, and his glo-
rious Spouse the Church. [Bookes shal be opened,
al mens workes made knowne, and al indeede of
those thinges which are written in the bookes, ac-
cording to their workes.] Then wil our B. Sauour
[wipe away al teares from the eyes of his Sainctes; &
death shal be nomore, nor mourning, nor crying;
neither shal there be sorow anie more; which first
thinges are gone, and he that sate in the Throne said
[Behold I make al thinges new. He that shal ouer-
come, shal possesse these thinges: I wil be his God,
and he shal be my sonne. Blessed are they that wash
their floales, that their power may be in the tree of
life, and they may enter by the gate into the Citie.

*The wicked shal be eternally punished
for their sinnes.*

ARTICLE. 51.

Al penitent
sinners are pu-
nished tempo-
rally. and al
which are fi-
nally impeni-
tent, are dam-
ned eternally.

Now we are to declare in like maner, the se-
cond part of the general Iudgement. For as
[Eternal life is the fruit of grace, and the
reward of good workes (by vertue of the same grace)
so [the stipend of sinne is death.] And the same is ge-
neral, that for the first sinne of Adam, he, and al his
progenie, became subiect therto. Yea though God
gaue him grace of repentance, with remission of sinne;
yet temporal death remained a iust debt for the sinne
remitted, and that in al mankind. Seing therefore c-
uen those which through grace are trulie penitent,
[washed, sanctified, and iustified] and so made free
from eternal damnation, which is the second death;
must neuerthelesse, by the iustice of God, dye tem-
porally : by the same diuine iustice, those which dye
impenitent, must nedes be eternally punished, because
they persist obstinate in their sinne, for euer inconuer-
tible from the guilte therof, and incorrigible in
minde.

Examples of
punishment for
sinnes.

2 Of which iust punishment of obstinate and im-
penitent sinners, we haue very manie memorable ex-
amples, and expresse testimonies in holie Scriptures.
For enormous sinnes, the whole world was drow-
ned, only iust Noe, and his familie, in al but eight
persons, excepted. The presumptuous builders of a
Towre in Babel were confounded in their tongues,
and dispersed vpon the face of the earth, to seeke
new habitations. The Cities of Sodome and Gomor-
rha, with other three townes adioyning, were su-
denly burned with fire and brimstone rayning from
heauen

Rom. 6.

23.

1. Cor.

v. 11.

Apoc.

v. 8

1. Cor.

v. 22.

Ps. 113

25.

Isa. 9.

12. 17.

Ch. 10.

14.

Gen. 7.

23.

Ch. 11.

Ch. 19.

24.

7. v. heauen. The Egyptians were plagued tenn times,
 Ch. 8. in the space of few daies; and at last, Pharao their
 16. king, with al his armie, not one escaping, were
 Ch. 9. drowned in the redde sea. Manie of the children of
 10. Israel, for murmuring, for gluttonie, and adultrie,
 Ch. 10. and other sinnes, were punished with fire, with ser-
 22. pents, and other plagues, that al aboute the age of
 14. v. twentie, which came out of Egypt, in number aboute
 28. fixe hundred, & three thousand men, able to beare
 1. v. armes, and twentietwo thousand Leuites, died in the
 Ch. 3. desert, except two only persons, Iosue, and Caleb.
 Ch. 9. Amongst the rest, Core, Dathan, and Abiron, with
 2. v. their complices and folowers, for their rebellious
 Ch. 14. schisme, were partly swalowed vp in the gaping earth
 3. 24. and so descended quick into hel, partly were burnt
 38. to death by fire from heauen, fourtene thousand, se-
 16. v. uen hundred of the vulgare sort, besides the capital
 31. &c. schismatikes. The seauen Nations that inhabited the
 land of Chanaan, were destroyed for their abomina-
 ble Idolatrie, & other execrable sinnes.

18. v. 3 Neither did God omitte, to punish the sinnes of
 25. his peculiar chosen people, but often suffered them
 7. v. to be oppressed by their enemies, and be caried into
 Ch. 8. captiuitie, by the Assirians, and Babilonians. which
 9. 20. temporal punishmentes by Goddes mercie, are whol-
 some medicines to manie persons, and some peoples
 bringing them to repentance; to others, a begin-
 ning of their damnation. And such as liued wickedly
 17. and yet prospered in this world; escaped not the iust
 25. hand of God, but as holie Iob writeth of carelesse
 21. v. worldlings, and carnal Epicures [they lead their
 Ps. 1. daies in wealth, and in a moment they goe downe
 5. 7. to hel.] The same doth the Royal Prophet David
 48. v. teach saying [The impious shal be as the dust, which
 Ps. 93. the winde driueth from the face of the earth. the way
 1. 23. of the impious shal perish. As sheepe (that can not

Punishment is
 sometime as a
 medicine bring-
 ing to repen-
 tance: some-
 time a begin-
 ning of hel.

Worldlings,
 not punished
 in this world,
 dying, descend
 into hel.

helpe them selues) they are put in hel; death shal
 feede vpon them. The God of reuenges, wil repay
 them their iniquitie. In their malice he wil destroy
 them; the Lord our God wil destroy them. Our iust
 Lord wil cutte the neckes of sinners. The head of
 their compasse (the summe of their wicked deuises)
 the labour of their lippes (their sweete wordes of
 futtle persuations) shal couer them (ouerwhelme
 them with perdition) Coles shal fal vpon them, thou
 shalt cast them downe into fire of hel.] Then at last
 shal the wicked [know, that by what thinges a man
 sinneth; by the same also he is tormēted.] In regard
 of which miserable and eternal perdition, the wise
 man saith: that [the wicked in al their subtilties,
 and sweete inticementes wherwith they flatter them
 selues, and allure others to sinne, doe nothing els in
 effect, but lie in wait against their owne bloud, and
 practise deceit against their owne soules. His owne
 iniquities doe take the impious; and he is fast bound
 with the ropes of his sinnes. He shal dye. because
 he hath not had discipline, and in the multitude of
 his folie he shal be deceiued. He that shal sinne a-
 gainst me (saith wisdom) shal hurt his owne soule.
 Al that hate me loue death.] So the Prophets cal
 eternal damnation, death, because it is an euerlasting
 death: wherin the damned are as if they were alwaies
 dying in extreme torments, & neuer find end therof.
 the soule being immortal, the malice of the damned
 perpetual, and Goddes iustice eternal. [Topheth
 (enlargement, signifying hel) is prepared (saith I-
 saias) since yesterday (from the beginning of sinne
 for the diuel and his Angels) prepared of the King,
 deepe and wide. the norishmentes therof, fire, and
 much wood: the breath of our Lord, as a torrent of
 brimstone kindling it.] Al [that hold the Law,
 (saith the Prophet Baruch) shal come to life; but
 they

P/. 12

4. P/.

v. 10

Sap. 11

17.

Prou. 1

11. 12.

14. 18.

Ch. 5.

22.

23.

Ch. 8.

39.

Ezech. 1

v. 23.

Isa. 30.

33.

Mat. 25

v. 41.

Bar. 4.

1.

Mat. 3. they that haue forsaken it, into death. I wil come to
 5. you (saith our Lord) in iudgement, and wil be a
 18. swift witnes to sorcerers, and adulterers, and to the
 periured] and other wicked sinners. As for the pe-
 nitent, he saith to them [You shal see what is be-
 twene the iust & the impious; betwene him that ser-
 ueth God, & serueth him not.]

Mat. 3. 4 Of this Iudge, and general Iudgement, S. Iohn
 12. Baptist preached to al sinners saying : [His fanne is
 Luc. 3. in his hand, and he shal cleane purge his floore, and
 17. wil gather his wheate into his barne, but the chaffe
 he wil burne with vnquencheable fire.] Our Sauour
 also admonished al [not to feare them that kil the
 bodie, and are not able to kil the soule, but feare him
 that can destroy both soule, and bodie into hel] For
 Luc. 16. an example declareth that when [poore Lazarus for
 22. his patience was caried by Angels into Abrahams
 bosome; the rich glutton was buried in hel] most ex-
 Mat. 25. pressly foretold vs that [the sonne of man (him self)
 31. 41. wil, at the last day, come in Maiestie with his Angels,
 46. and then wil seperate one from an other, as the Pa-
 stor seperateth the sheepe from the goates; on his
 right hand, and left] where after he shal haue called
 the iust vnto eternal glorie; he wil iudge the wic-
 Mat. 13. ked saying [Get ye away from me ye cursed into
 42. fire euerlasting; and these shal goe into torment e-
 50. uerlasting. then shal the Angels cast them into the
 founnace of fire; there shal be weping, and gna-
 shing of teeth.]

5 S. Paul deliuered the same doctrine to the Gen-
 2. Thef. tiles saying : [Our Lord Iesus wil come in flame of
 1. v. 8. fire, geuing reuenge to them that know not God, &
 9. that obey not the Gospel, who shal suffer eternal
 Luc. 1. paines in destruction.] S. Iames teacheth, that
 v. 15. [sinne, when it is consummate (committed by deli-
 berate consent of the wil) engendreth death.] If

S. Iohn Bap-
 tist, and also
 Christ, admo-
 nished to flee
 from sinne for
 feare of hel.

The Apostles
 often admoni-
 shed the same.

the iust man (saith S. Peter) shal scarcely be sa-
 ued; where shal the impious & sinner appeare? For
 iudgement beginneth at the house of God] signify-
 ing that punishment is also due for sinnes remitted.
 And that wicked men shal not escape; he further
 sheweth by Goddes iustice towards Angels, and
 first sinners. [for (saith he) if God spared not An-
 gels sinning, nor the original world, nor Sodome &
 Gomorrha, deliuering neuerthelesse the iust, but re-
 serueth the vniust vnto the day of Iudgement to be
 tormented.] By the same example of Sodome and
 other Cities, S. Iude also confirmeth the doctrine
 of eternal fire ordained for the wicked. Finally the
 whole troupe of the wicked, signified by Babilon de-
 priued of al maner of ioy, consolation, or content-
 ment [shal be throwne into the bottomles pitte of
 hel with such violence, as if a milstone were throwne
 into the sea, and shal be found nomore : So shal their
 portion befor euer and euer, in the poole burning
 with fire and brimstone, which is the second death.]
 Contrariwise, the portion of the blessed, is God him-
 self, whose eternal fruition they shal enioy, through
 [Christ his Sonne, the tree of life] who thus conclu-
 deth the vision shewed to S. Iohn [Behold I come
 quikly, and my reward is with me, to render to euerie
 man according to his workes.]

*It was foreshewed, & there haue bene, are, & wil
 be, Heresies against the true Faith.*

A R T I C L E . 52 .

Notice of euil,
 is a warning to
 seke remedie.

WArning beforehand of mischeif to come
 is a good kind of arming : Likewise the
 record of euils past, is a good document
 to be watchful, lest the same returne vniwares; but
 most

most especially present irruption of anie pestilent maladie, is a singular admonition to flee from it, to vse preseruatiues against it, strongly to resist it, and neuer by consent of mind to geue entrance nor way vnto it; For so much therefore as to eternal saluation which al desire, the true faith is absolutely necessarie, as is declared in the first Article of this Christian doctrine, & particularly confirmed in the rest of this first part: it

remaineth consequently to be considered, that where as heresie is most ranke poisen of christian soules,

Heresie is the poyson of true faith.

[the worst kind of al infidelitie] it hath pleased God of his singular prouidence, not only to foreshew by holie Scriptures, that there should come heresies, false and peruerse opinions against the true faith; but also to note certaine such, which haue bene raised, both in the time of the old Testament; and in the Apostles time, before al the New Testament was written; and withal so to describe heresies and heretikes, most strictly forbidding al participation with them: that al which wil, may sufficiently know them to be false, and are bound vnder paine of damnation, to auoide al spiritual communication with them.

2 The first figures, or rather examples of heretikes, were Cain before Noes floud, and Nemrod after. But the whole race and complices of the former, were vtterly destroyed by the floud, and the others were dispersed when their tongues were confounded, and presently deuided into manie sectes of Infidels; multiplying false goddes, and imaginarie religions; the true Church of God continuing without interruption, or change of faith, euen vnto Abraham; and so to Moyse; and to Christ: sundrie sortes of schismatikes, heretikes, and other infidels in that long time, breaking from it; stil more and more deuising and holding manie, no lesse absurde, then execrable, errors.

There were heresies, or errors, against true faith, before Noes floud. And more after it.

God

1. Pet. 2.

7. 21.

Gen. 4.

v. 16.

Ch. 10.

v. 10.

Ch. 5. v.

3. ad. 31.

Ch. 11. v.

10. ad 31.

Exo. 3.

v. 2. 6.

Ch. 6.

v. 16.

26.

Heresies, & al
other Infideli-
ties, are con-
demned by the
law of Moyſes.

3 God therefore, nere two thousand & five hundred ye-
ares fro the beginning of the world, geuing his people
a written Law, most especially commanded them,
neither to make, nor admitte, anie false god, nor
false Religion; but to serue and adore him, the only
true God; and that in prescript manner, as he then
instructed them by particular preceptes. Often in-
culcating, that they should neuer harken to false pro-
phets, nor folow new doctrine in matter of Religion
[If there rise in the midst of thee (saith our Lord to
his people) a prophet, or one that saith, he hath
seene a dreame, and foretel a signe and wonder, and
it come to passe which he spake; and he say to thee,
let vs goe and folow strange goddes which thou
knowest not, & let vs serue them; thou shalt not heare
the wordes of that prophet or dreamer. For the Lord
your God tempteth you, that it may appeare whe-
ther you loue him or noe, with al your hart, & with
al your soule. And that prophet or forger of dreames
shal be slaine, because he spake, that he might auert
you from the Lord your God, that he might make
thee to erre from the way that the Lord thy God co-
manded thee; and thou shalt take away the euil out
of the midst of thee. with stones shal he be stoned
to death, because he would haue withdrawne thee
from the Lord thy God.] And as particular men
being false prophets, heretikes, or sowers of new
doctrine, were punished by the Law: so likewise
whole Cities, that mantained false religion amidst
the people of God, were either to be corrected, or
destroyed. Which diuine ordinances, did presup-
pose, and forewarne, that both priuate persons, and
tumultuous people, would sometimes reuolt from the
true faith; and make seperation from the faithful:
some auouching false thinges in the name of the true
God, which are properly heretikes; and some prea-
ching

Cities, or cou-
tries were pu-
nished for
heresie, by the
same law of
Moyſes.

Heretiks fa'lsly
pretended
Gods word,

Deut.
v. 31.
18. v.
Exo.
etc.
Leuit.
Deut.
v. 32.
13. v.
ad 12.

12.
12. etc.
Ch. 18.
20.

ching the like falſitie in the name of ſtrange goddeſſes, which are plaine Apoſtataes. As Moyses relateth,

Apoſtataes
pretend falſe
goddeſſes, or falſe
Chriſtes -

22. that ſome [prouoked God in ſtrange goddeſſes, and in
8.19. abominations ſtirred him to anger. they immolated

to diuels, and not to God; to goddeſſes which they knew not.] Yea they inuented new, and newer goddeſſes, as Sectaries doe now daily coine new hereſies [There came new and freſh goddeſſes, whom their fathers worſhipped not] euen ſo doe Puritaneſſes hold new conceiptes, which neither Luther, Zuinglius, Cranmer, nor Iuel, euer knew, or allowed. They

Eliu, Iobs laſt
aduerſarie,
much reſem-
bleth a Puri-
tane .

32. laſt diſputer againſt holie Iob, vaunting [Eliu, whoſe

18.19. belie, (as him ſelf proteſted) was as new wine with-
out a vent, which breaketh new veſſels] who roundly condemned both Iob, and his other three aduerſaries [For I ſee (ſaid he) here is none of you that

can reprove Iob, and anſwear to his wordes] And ſo he talketh at randome calumniating Iobs wordes, falſly charging him with thinges that he did not ſay. But Iob hauing conuincd the former three with ſolide

reaſons; ouercame this laſt, and moſt arrogant, with ſilence. which their errour, was not for al this an hereſie, nor they heretikes for defending it, before God him ſelf reſolued the caſe; but they were

figures reſembling heretikes, in holding and maintaining erronious opinions, touching goddeſſes iudgement, in ſuffering the iuſt to be temporally afflicted.

4 Diuers other perſons, and peoples, were alſo figures of heretikes: eſpecially ſuch as deſcended of Abraham and his nere kindred, and neighbours, and diſſented in religion, and persecuted the true Church.

vnder whoſe names the Royal Pſalmiſt Dauid, prophecied of heretikes, and other persecuters of Chriſtians; ſpeaking thus in his prayer to God [O God

Vnder the
name of Idolaters,
king Dauid prophecied
of Heretikes in
this time of
the new teſta-
ment.

who

who shal be like to thee? Hold not thy peace, neither be thou appeased o God. for behold thine enemies haue made a sound: they that hate thee haue lifted vp their head. they haue taken malignant counsel vpon thy people: and they haue deuised against thy Sainctes. they haue said: Come and let vs destroy them out of the nation (that they be no more accounted a nation of God) and let the name of Israel be remembred no more. Because they haue deuised with one consent, they haue together made a couenant against thee.] The [Idumians, Ismaelites, Moabites, Agarenes, Gebalites, Ammonites, Amalacites, Philistians, Tyrians, and Assirians] As if you wil now say; Lutherans, Zuinglians, Anabaptistes, Caluenistes, Protestantes, Puritans, Hugonets, Brownistes, Atheistes, Turkes, al Sectaries, and other Infidels, combine in one to persecute Catholiques.

Salomon describeth here-
tikes by the
resemblance of
inticing strumpettes.

5 Salomon doth also at large describe such peruerse sinners, as reuolte from vertue, and veritie; prophetically heretikes, who leaue the right way, and walke by darke waies [who are glad when they haue done euil, reioice in most wicked thinges; whose waies are peruerse, and their steppes infamous] Al which, are very proper to heresie, and so the rest of his discourse; calling this inuiting strumpet [the strange womā the forener which mollifieth her wordes; forsaketh the guide of her youth, & hath forgottē the couenāt of her God. For her house is bowed downe to death & her pathes to hel. Al that goe in vnto her, shal not returne, neither shal they apprehēd the pathes of life] The reason of which difficultie, to returne from heretical errour, is, because heretikes doe wittingly adhere to a priuate opinion, els they were not heretikes: and so chosing to folow either their owne, or some other priuate spirits; exclude the meanes from

7. 8. 9.

Prov. 2.
13. 14.

16. 17. 18.
19.

from them selues, wherby they might be reduced to the truth, refusing to be taught, or iudged by anie other, but according to their owne vnderstanding and iudgement. Againe the same wise Salomon, de-

Ch. 7. scribeth the maner of this womans inticing, by car-
v. 10. 11. nal and worldly allurementes, both to carnal & spi-
12. ad 26. ritual fornication (very proper to the sectaries of
this time) with the destruction of those which are
Ch. 14. seduced by her. But more breisfly, he compriseth al
v. 12. in this pithie sentence, which he thrice reciteth in his
Ch. 16. diuine prouerbes [There is a way (saith he) which
v. 25. semeth to a man iust, but the later endes therof lead
Ch. 21. to death.] He admonisheth also that [By three
v. 2. thinges the earth (or man in earth) is moued, yet
Ch. 30. susteineth them. By a seruant when he shal reigne:
v. 21. by a foole when he shal be filled with meat, : by an
22. 23. odions woman, when she shal be taken in matrimo-
nie. But the fourth is intollerable, and can not be
sustained; A bond woman, when she shal be heire to
her Mistris] most properly spoken of heresie, where
it doth dominire ouer Catholique Religion. We
haue the very like description of heresie vnder the
figure of a wicked woman, in the booke of Ecclesi-
Eccl. 25. asticus [There is no head worse, then the head of a
v. 22. serpent : and there is no anger, aboue the anger of
Ec. a woman.]

6 Al that the Prophets preached or writte concer-
ning Idoles; is mystically vnderstoode of heresies in
the new Testament. For as Idolaters are very foo-
lish, in that [the selues making an Idole doe imagine
that the thing which they made, is their god; them
selues being witnesses, that those thinges which they
made, doe not see nor vnderstand, because they were
made of iron, or wood, or siluer, or gold] or of o-
ther mettall or matter which hath no sense at al, much
lesse no vnderstanding, much lesse diuine power :

The great re-
semblance be-
twixt Idolatrie,
and Heresie, is
further decla-
red by holie
Scriptures.

Isa. 44. that the thing which they made, is their god; them
v. 9. 11. selues being witnesses, that those thinges which they
12. 13. made, doe not see nor vnderstand, because they were
Ec. made of iron, or wood, or siluer, or gold] or of o-
ther mettall or matter which hath no sense at al, much
lesse no vnderstanding, much lesse diuine power :

euens heretikes deuise new doctrines & adore their owne inuentions, which they know were imagined, and framed by them selues, and so draw their simple folowers, to admitte and esteeme the same fictions, for diuine doctrines, being nothing els, but phantasies of mens braines, and abominable blasphemies, vnder the false title of Goddes word.

Examples of
heresies in the
old Testament.

7 But besides figures and Prophecies, there were also formal heresies in the old Testament. As Caines negative opinion, that there was no reward for vertue, nor punishment for sinne; wherupon he offered the worse fructes to God, keping the best to him self, and enuying his brothers good workes, slew him, and afterwarde [went out from the face of our Lord.] Also the like impious persuation of Nemrod that men were not beholding to God, but to them selues, and their owne strength for temporal prosperitie; & so became [a valiant hunter against beastes] & a vioient tirant ouer men. And as then such errors descēded into plaine Idolatrie: so in this time of the new Testamēt, heresies cōmōly procede to Turcisme, & paganisme, & soner or later, into Atheisme. An other particular example of the faithfull degenerating into infidelitie, is recorded in the time of the Iudges, of one [*Michas*, of the Tribe of Ephraim, who together with his mother, made an Idol of siluer, and called it his god. For which he furnished a seperated rowme as a chapel or litle temple, within his owne house. So he made an *Ephod*, and *Teruphim*, that is to say, a Priestly vestiment; and Idoles [and filled the hand of one of his sonnes (after an apish imitation of annointing his handes with oile, but prophane for lacke of sacred) and he became his Priest] such a god, such a preist. Yet to amend the matter, with an other grosse sacrilege (for one absurditie admitted, a thousand wil folow) This *Michas*, a new maker of a

Gen. 4.
5.

Gen. 10.
v. 8.

Iudic. 17
v. 4. 5.

A right paterne
of Protestants
Ministers.

7. 10. 12. of a god, and of a Priest, knowing al was not right,
[hired also a Leuite, and in the same maner filled
(that is annointed) his hand and head, and held him
for a priest; glorying and presuming, that God our
Lord would blesse him for his fact saying: Now I
know that God wil doe me good, hauing a priest of
the Leuitical kind] though indeede no priest, but an
Apostata Leuite. Very like to this, but much more
general was the schisme of Ieroboam king of Israel,
with the heresies and Idolatries therupon ensuing.
3. Reg. 12. v. Who in his wicked pollicie [fearing that if his peo-
ple should goe vp to make Sacrifices in the houle of our
27. Lord, into Ierusalem; their hart would be turned to
their Lord Roboã king of Iuda; finding out a deuise,
28. he made two golden calues, & said to his people; Goe
vp nomore into Ierusalem; behold thy goddes which
31. brought thee out of the land of Egipt. And he made
Temples in the excelses; and preistes of the abiectes
of the people, which were not of the children of Leui]
And in that respect, more absurd then the Leuite
that serued Michas, and his false god; wheras none
were at that time lawful Preistes, but only of the stock
of Aaron. For the honour also of these new made
goddes, dedication of their temples, and exercise of
their imaginarie preistes, this king the proper head
32. of such a church [instituted a solemne feast after the
similitude of the solemnitie that was celebrated in Iu-
da] lest forsoth such men might forgeate to be apes,
yet were they fondly ouerseene, their great maister the
diuel blinding their hartes, in that being one king-
dome, and one only supreme king & visible head, they
29. had two goddes, that is to say, two golden calues,
Ch. 18. the one in Bethel, the other in Dan; neither did there
v. 19. want great store of false prophets in that schismatical
Ch. 22. kingdome. Amongst which, one Sedecias, that he
v. 14. might seme like to true prophets (which prophesied

King Ieroboam
made goddes,
Preistes, feasts,
and mantained
false Prophets,
like to his new
religion.

One schismati-
cal kingdome
had two gods.

A ridiculous
false Prophet
made him self
hornes of Iron.

both by factes and wordes [made him self hornes of iron, and said to Achab king of Israel, thus saith our Lord : with these shalt thou strike Syria til thou destroy it. and al the other false prophets aboue four hundred, said the same] not knowing the truth, because they would not beleue the true Prophet Micheas ; and so God suffered them to be deceiued, & to deceiue Achab by a lying spirit, who offered his seruice saying : [I wil goe forth (said the diuel) and be a lying spirit in the mouth of al his prophets] Al which when Micheas plainly reueled to the king ; the furious horned false prophet Sedecias, to reuenge him self, further proceeding, *a verbis, ad verbera*, together with calumnious wordes, strooke him on the face.]

3. Reg. 11.
v. 30. If
20. v. 3.
Iere. 13. v.
11.
Ib. v. 6. 8.
17. 21. 22.
24. 2. Par
18. v. 5.
10. 11. 20.
21. 23.

The offspring
of heresie, is
the multiplica-
tion of innu-
merable here-
sies.

8 Moreouer this king Achab, and his wife Iezabel, not satisfied with the heresie that Ieroboam had forged out of his owne hart, teaching that golden calues were goddes : worshiped Baal for god, building a temple and an altar to him in Samaria. After this when the Assirians had made the kingdome of tenne Tribes captiue and had placed there peoples of diuers Nations, who mixing the Israelites Religion, with manie sortes of paganisme ; manie new heresies rose vp amongst them, euerie Nation together with the Israelites that dwelt with them, hauing in seueral couenticles, their particular goddes, to witte, of [the Babilonians, Cutheites, Ematheites, Heueites, Sepharuehemites] and the rest, who al neuerthelesse (as they pretended) worshiped our Lord. Of the Pharisees friuolous Traditions, and of the plaine heresies of Sadduces, and Herodians, we haue no testimonies in the old Testament. But Christ our Sauiour, and his Apostles, make cleare mention of them.

3. Reg. 12.
v. 33.
Ch. 16. v.
31. 22.
4. Reg. 17.
v. 29.

v. 30. 31.
32. 33.
Mat. 3. v.
7. Ch. 5. v.
21. Ch. 22.
v. 15. 16.

Christ and his
Apostles fore-
warned that

9 And more amply foretel of other heresies to come geuing

Act. 5. v.
17. Ch. 23.

- v. 6. 7. geuing some notes wherby to know them, and most diligently admonishing al the faithful to auoid them
8. Mat. 7. [Take ye great heede (saith our Sauour) of false prophets which come to you in the cloathing of sheepe, but inwardly are rauening wolues : by their fruites you shal know them . Looke wel and beware of the leauen of the pharisees, and Sadduces, not of the leauen of bread, but of the doctrine of the Pharisees & Sadduces. Beware that no man seduce you . for manie shal come in my name . Manie false prophets shal rise, and shal seduce manie . Take therfore heede ; behold I haue foretold you al thinges, and the time is at hand ; goe not therfore after them] As it came to passe shortly after Christes Ascension, and so wil the like hapen til the end of the world.
- Act. 6. 10 For first [there arose the Synagogue of the Libertines, and of the Cyrenians, of the Allexandrians, and of them that were in Cilicia, and Asia, disputing whith Stephen] against Christ. Not long after certaine Iewes which had bene conuerted to Christ, and were baptized, comming downe from Iurie (to Antioch, where Christs disciples were first called Christians) taught the brethren that vnles you be circumcised according to the maner of Moyse you cannot be saued] with whom the Pharesees in this agreed, that Christiāns must be circuncised, & kepe the law of Moyse . In like maner S. Paul forewarned the cleargie, and Christian people of Ephesus, and other partes adioyning, that false teachers should arise amongst them [I know (said he) that after my departure, there wil rauening wolues enter in among you not sparing the flocke, & out of your owne selues shal arise men speaking peruerse thinges, to draw away disciples after them selues .] To the Corinthians he writeth thus . [I heare that there are schismes among you, and in part I beleue it . For there must be
- heresies would molest the Church .
- Some heresies rose very shortly after Christs Ascension .
1. Cor. 11. v. 18. 19.

be heresies also, that they which are approued, may be made manifest among you.] In particular he instructeth S. Timothie in both his Epistles, that [in the last daies, shal approach perilous times, that certaine shal depart from the faith, attending to spirites of errour, and doctrines of diuels, speaking lies in hypocrisie, and hauing their conscience seared; forbidding to marie (as did the Manichees, Encratites, Marcionistes, Ebionites, and Patritians) and teaching to abstaine from meates which God created] as did the same Maniches, the Tatians, and other heretikes, saying, that they were not made of God, but of an euil God. S. Peter also foretelleth vs, that [as there were false prophets in the people (of the Iewes) so among Christians, there shal be lying maisters, which shal bring in sectes of perdition. & manie shal folow their riotousnesses, by whom the way of truth shal be blasphemed.] S. Iohn not only sheweth, that heretikes should come in this time of the new Testament, which he calleth the last hour (or last time and state of this world) especially that most enormous enemy of Christ, therof called *Antichrist*, that is contrarie to Christ: but also saith [as you haue heard that Antichrist cometh, and now (euen in the Apostles time) manie are become Antichristes] plainly teaching, that al such Christians, as departing from the Church, hold new opinions against the same Church, are the forerunners of the singular man of sinne, the infamous Antichrist; and so they become Antichristes. Of which singular great Antichrist, more is to be said in the next Article. For that S. Iohn distinguisheth betwene him and other heretikes is manifest, in that he calleth this one [the Antichrist] and none other the Antichrist, but [an Antichrist] saying [there were then manie such, & that manie false prophets are gone out into the world] of which

1. Tim.

v. 1. 2.

2. Tim.

v. 1.

2. Pet.

v. 1. 2.

1. Ioan.

v. 18.

Ch. 4.

1. 2. which sort were [those that said them selues to be
2. Apostles and were not.] And besides the principal
1. 13. beast which appeared with seauen heades and tenne
1. 11. hornes [he saw another beast (a notorious wicked
3. persecuter) coming vp from the earth, with two
 hornes, who made the inhabitantes of the earth, to
 adore the first beast.]

II Now to know who are heretikes, and so to a-
 uoide them, it behoueth to consider such markes as
 we finde them to be branded withal in holie Scrip-
 tures. Of which it may suffice here to note some few,
 which more peculiarly discipher the Sectaries of this
 time; for the exact trial therof requireth the discus-
 sing of al matters of faith controuersed. Of false

Markes of He-
 tikes.

Mat. 7. Prophets ingeneral our Sauour saith [that by their
1. 16. fruietes you shal know them] explicating the same
20. to be badde fruietes, for that the tree and the fruiet
 are of the same qualitie, both nought. wherupon we

Doctrines ten-
 ding to neglec-
 ting Goddes
 commande-
 ments, and to
 corruption of
 life.

1. Tim. may rightly obserue that as those [which repel good
1. 19. conscience, commonly make ship-wrakke of faith]
 euen so such doctrines are false, and being obstinately
 maintained are heretical, as tending to loosenes of life,
 haue litle care to keepe Goddes commandements,
 lesse desire of Euangelical counsels, of contempt of
 this world, of mortification of the flesh, and the like.

1. Mac. It is recorded in the history of the Machabes, that whe
4. 14. true Religion was oppressed [the Prestes were not
15. now occupied about the offices of the Altar: but the
 Temple being contemned, and the Sacrifices neglec-
 ted, they hastened to be partakers of the game of
 wrastling, and of the vniust maintenance therof, and
 in the exercise of the coyte. And setting nought by
 the honours of their fathers, they esteemed the Greeke
Mat. 13. glories for the best] so doth the diuel ouersow his
25. coele vpon the wheate which was first sowed. And so
 doe euil men and seducers rise after and [prosper to

Rising after.

M m m

the

Not sent.

the worse .] An other certaine marke of false prophets, is their coming not being rightly sent, which God condemneth saying [I sent not the prophets, and they ranne; I spake not to them, and they prophesied . For neither doth anie man take the honour to him self, but he that is called . He that entreth not by the doare into the folde of the sheepe, but climeth vp an other way, is a theefe and a robber, he is a wolf not a pastor .] By this marke the Apostles declared them to be seducers, which preached that Christians must be circumcised, writing thus to the brethren at Antioch [We haue heard, that certaine going forth from vs, haue troubled you with wordes, subuerting your soules, to whom we gaue no commandement .]

ful.
bedient.

False Apostles are also discovered by their disobedience to the lawful prelates. For our Saviour counteth it al one, to disobey those whom he sendeth, as to disobey him self saying : (he that despiseth you, despiseth me . If they haue kept my word; yours also wil they kepe . But there be manie disobedient

Teaching no-
uelties.

(saith S. Paul) vaine speakers, and seducers .] Againe they are to be knowne, by teaching otherwise then the doctrine, to which Christians were first conuerted [For there is not an other Gospel, but false preachers doe inuert the Gospel .]

Replenished
with bad qua-
lities .

S. Iude in breif describeth heretikes by sundrie badde properties, that [they defile the flesh, despice dominio, blaspheme maiesie : These (indeede beleuing nothing at al for the testimonie of the Church, but) what thinges soeuer naturally as dumme beastes they know, in those they are corrupted (they are enuious) like Cain, (couetous) like Balaam (rebellious against ordinarie superiours, and intruders into spiritual functions wherto they are not called) as Core . These are in their bankets, sportes, festing together without feare, feding them selues, cloudes wittout water which

are

2. Tim.

v. 13.

Iere. 23.

21.

Heb. 5.

4.

Io. 10.

1. 2. 12

Act. 15.

24.

Luc. 10.

16.

Io 15. v.

20.

Tit. 1. v.

Gal. 1.

6.

1. Tim.

v. 3. Ch.

v. 3. 2. 1

v. 10. 1

v. 8. 10. 1

12. 13. 1

are caried about with windes, trees of autumnne, vnfruitful, twice dead, plucked vp by the rootes, raging waues of the sea, foming out their owne confusion, wandring starres, to whom the storme of darknes is reserued for euer.] Thus sharply doth this holie Apostle inueigh against teachers of new doctrines, [beseeching al Christians to stand fast, yea to contend for the faith once deliuered to the faithful, and to be mindful of the wordes which haue bene spoken before by the Apostles of our Lord Iesus Christ, who tould you, that in the last time shal come mockers, walking according to their owne desires, in impieties .

3. 17.
18.

12 For conseruation of which first and only true faith, S. Paul testifieth, that Christ hath geuen his Church, ordinarie Pastors & Doctors [that (saith he) we be not children, wauering and caried about with euerie wind of doctrine, in the wickednes of men, in craftines, to circūuention of error .] Accordingly he exhorted the Bishops in Asia [to be vigilant as him self was .] And particularly S. Timothee [to preach the word, vrging in al patience and doctrine. For there shal be a time, when they wil not heare sound doctrine ; but hauing itching eares, wil, according to their owne desires, heape to them selues maisters .] And this time euen then beginning, hath often returned . As we see in some Christians, called after the names of their new pleasing maisters, Nico-
laïtes; Manichees; Arrians; Pelagians; Donatistes; Lolardes; Lutherans; Zuinglians; Caluicistes.

Ephes. 4.
v. 11. 14.

Act. 20.
v. 28.

31.
2. Tim.

4. v. 2.
3.

1ac. 3.
v. 1.

Apoc. 2.
v. 6. 15.

The proper remedie against al heresie, is to hold the Religion first receiued . and to follow the ordinarie Pastors .

Antichrist, the head of al Heretikes, is to come : nere the end of this world.

ARTICLE. 53.

It is necessarie to know that som time there shal be a most wicked enemye of Christ, called Antichrist.

IF it be profitable, as al men wil easily graunt, to be forewarned, that heresies should come into the world, to the end Christians may be prepared to auoid them : more nedeful it is to know also beforehand, that once there wil come, the head of al heretikes, the capital enemye of al faithfull Christians, the professed aduersarie of our Lord Iesus Christ. who is therefore in the holie Scripture called *Antichrist*, that is, *Contrarie to Christ*. Euen as the Apostata Angel, which first opposed him self against God, the Creator of al, was aptly called *Satan*, which signifieth *Aduersarie*. For albeit, al the other wicked spirits, which tooke part, and fel from heauen with their ringleader, formally called Lucifer, are also aduersaries to God, and to al good persons, and so are commonly and by a general name called aduersarie spirites, and diuels; yet is the prince and head of them al, properly, or Antonomastically, eminently called *Satan*, & *Diabolus*, the aduersarie, the diuel, the Calumniator : As where S. Peter admonishing al Christians faith [Be sober and watchful; because your Aduersarie the diuel, as a roring Lyon goeth about, seeking whom he may deuoure.] And as our Redemer, the Sonne of God, and Sonne of man, is properly called *Christ*, the annointed, notwithstanding by participation of ointment; Prophets also, and kinges, and Preistes, are called Christes : So in like sense of contrary persons, though, al notorious persecuters of Christ, and his Religion, and especially Heretikes, or false prophets; are by the general name, called

Iob. 1. v.

Zach. 3.

1. 2.

Luc. 10.

18.

3. Reg.

v. 4.

1. Pet.

v. 8.

Al heretikes are Antichrists in a general sense : but more properly the head of

Antichrists

Antichrists, yet is the same name peculiarly appropriated to the eminent aduersarie of Christ in al mankind; who is designed and vnderstoode, when we say the *Antichrist*, to be a distinct person frō al other generally called Antichristes.

them is called
Antichrist.

2 But because there is at this time, a most notable Controuerſie raised about this important point of Religion; whether this Antichrist, taken in the particular sense, be one singular determinate man, or some special denomination of diuers men, succeeding one to, or after an other, in some seat of auctoritie, and office? Likewise whether he be as yet to come into the world; or be come already? And diuers other questions, concerning his doctrine, life, death, time, place, and other circumstances therto pertaining. For more cleare declaration wherof, distinguishing thinges certaine, frō vncertaine; we shal shew by the holie Scriptures, first, that Antichrist properly taken for the eminent aduersarie, head of al other visible aduersaries of Christ; must be one certaine singular man, not anie companie, nor diuers persons succeeding in place of power, or dignitie, lawful, or vnlawful. Secondly, that he is not yet come, but shal come hereafter, & that nere the end of this world. Then also we shal declare, some special, and assured thinges touching his doctrine, Idolatrie, tirannie, death, and destruction: with Christes, and his Churches victorie: the conuersion of the Iewes to Christ; and that shortly after (which no man can punctually know) the end of this world shal folow.

What pointes
are principally
to be decided
touching Anti-
christ.

3 To procede therefore in order, that Antichrist must be one determinate singular man, is proued by the prophecie of Daniel. who hauing [seene in a vision four beastes, coming vp out of the sea; the fourth of which, had tenne hornes; amidst those tenne, he see an other litle horne sprang vp: & three

That Anti-
christ shal be
one singular
man is proued
by the Prophe-
cie of Daniel.

Dan. 7.
v. 2. 3.

M m m 3

of the

of the first hornes were plucked of, at the presence of 7. 8.
 the last : and loe eyes as it were the eyes of a man, 17.
 were in this horn, & a mouth speaking great wordes]
 which vision an Angel interpreted thus to the Pro-
 phet [These four great beastes (said the Angel) are
 four kingdomes which shal rise vp out of the earth]
 A litle after touching the fourth beast, in particular 23.
 he said [The fourth beast, shal be the fourth king-
 dome in the earth, which shal be greater then al the
 kingdomes, and shal deuour the whole earth, & shal
 conculcate and breake it in peeces. Moreouer the 24.
 tenne hornes of that same kingdome, shal be tenne
 kinges, and an other shal rise vp after them, and he
 shal be mightier then the former ; and he shal bring
 downe three kinges .] That this eleuenth horne,
 and eleuenth king, shal be the great Antichrist, is
 cleare by this description, foreshewing, that [he shal
 be at first a litle one, but shal become mightier then
 the former .] And that he shal be one singular man
 is euident by this singular acte of [bringing downe
 (or killing) three kinges] of the tenne : which being
 once done, can by no meanes be the act of his suc-
 cessour, or predecessour; and so this description, can
 not be verified, of more then of one man only . The
 same is also confirmed, by diuers other his singular
 actes of [ouercoming & subduing the other seauen *Apo. 17.*
 kinges] the which can not be truly ascribed to anie o- *v. 13.*
 ther but to the real conquerour, and the like of manie *Dan. 11.*
 other actions, wherof mention is here to be made for *21. Ch. 1.*
 a prooffe also of other pointes. *v. 11.*

The same is
 proued by
 Christes
 speech to the
 Iewes, and by
 his Apostles
 writings.

4 In the meane season, this present doctrine is fur-
 ther proued, and that most inuincibly by our Sauour
 his owne speech saying to the Iewes [I am come in *Ioan. 5.*
 the name of my Father, and you receiue me not; if 43.
 an other shal come in his owne name, him you wil
 receiue] where our Lord expostulating with the blind
 and

CHRISTIAN DOCTRINE. *Art. 53. 477*
 and wilful Iewes, for not receiuing him as their true
 Messias, by way of comparing himself with an other,
 vrgeth the different maner of their coming, and dif-
 ferent effect, through their, as absurd, as malicious,
 preferring an other before him; so clearly opposing
 one person to an other, that it can not be vnderstoode
 but of one singular man, contrarie to an other; say-
 ing on the one part [I] on the contrarie part [An
 other] Againe on the one part [In the name of
 my Father] on the other part [in his owne name]
 thirdly on the one part [you receiue not me] on the
 other part [you wil receiue him] most plainly sig-
 nifying him self to be Christ, the other to be Anti-
 christ. him self one *Person* [I :] Antichrist also one
 person saying: [An other] to witt an other man, not
 diuers other men in order of succession. Likewise [my
 Fathers name] and [his owne name] not their owne
 name, or names, lastly [me] and [him] not them.
 Wherefore seing Christ is one Person, Antichrist also
 must be one Person. Reason also conuinceth, that
 the Iewes wil not receiue manie, no not successiue-
 ly, but one only singular man, for their Messias.
 S. Paul likewise speaking of this greatest Aduersa-
 rie of Christ, sheweth that he shal be one singular
 man; calling him, not by his place where he shal
 reigne, or haue power, nor by the office which he
 shal beare, but by his singular wickednes, aboue al
 other men, before him, or after him [the man of
 sinne] & [the sonne of perdition] so designing him
 by this article [the] that al may vnderstand one cer-
 taine man, distinct from al other men. In the same
 maner S. Iohn distinguisheth this one notorious ad-
 uersarie, from others also called Antichristes saying
 [You haue heard that Antichrist cometh] which he
 also expresseth with this Article [the] (in the greeke
 text) and without Article telleth of other aduersa-
 ries

2. *Thes.*

2. *v.* 3.

1. *Jo.* 2.

v. 18.

ries his members and forerunners saying [Now there are manie become Antichristes] prouing thereby that the last hour, (the last age, and state of this world) was then alreadie begunne, because manie Antichristes, forerunners of the great Antichrist, who must come in the last time, were then come. From which prooffe is firmly deduced, that the eminent Antichrist must be a singular man, distinct from al other Antichristes, and that he is the head of them al, and al the rest his members. Againe the proper name which Antichrist shal haue, sheweth that he shal be a singular man. For albeit the same is meruelous mystical, and no mortal man can as yet tel, what this name shal be, yet S. Iohn hath plainly written, that it is comprehended [in the number of sixe hundred, sixtie, sixe] & that [it is the number (& name) of a man] not of an office, nor of manie men, but of one man. And withal hath foretold, that [no man shal be suffered to buy, or to sel, but that hath the character, or the name of the beast, or the number of his name.] By which it wil also appeare, (when this prophetic shal be fulfilled) both what his name is, and by the same name, amongst manie other signes concurring, Antichrist shal be knowne, to al that shal not be wilfully blind.

*Apoc. 13**v. 18.**17.*

That Antichrist is not yet come, is proued by the signes that shal come before him, with him, and shortly after him.

5 Now for prooffe, & explication of the next point, that Antichrist is not hitherto come, we may obserue, that as his conning, and extreme persecution, shal be a signe that the end of the world shal then be nere at hand: for our Sauour saith [Immediately after the tribulation of those dayes, the sunne shal be darkned &c] and concluding saith: [when ye shal see these thinges, know ye that it is nigh, euen at the doares.] So our experience that the end of the world is not yet come, is a demonstratiue signe that Antichrist is not come manie hundred yeares since: according to

*Mat. 24.**v. 29.**33.*

to the

the common opinion of Protestantes, who generally say, that he was revealed about a thousand yeares agoe, either in the time of S. Gregorie the great, or streight after: about the six hundred yeare of Christ. But let vs also consider of other signes, as wel coming before Antichrist, as occurring together with him: which are also for most part, signes of the nere approaching consummation of the world. One signe of them both, is by S. Paules doctrine, the destruction of the Romane Empire, which, though much decaied, is not hitherto destroyed [nor (as the Apostle speaketh) taken away.] For the plaine sense of which mistical wordes, seing S. Paul remitted the *Thessalonians* [to that which he had told them before when he was with them] we also remitte the reader to other larger discourses written of this matter. An other signe which must come before the end of the world, our Sauour foretelleth, that [his Gospel of the kingdom, shal be preached to the whole world, for a testimonie to al Nations. and then shal come the consummation.] And in the very next wordes interposeth an other signe, nearer adioyned to the end of the world: which is [the *Abomination of desolation*] and extreme persecution [such as neuer was before, nor shal be after] which can be none other, then that which Antichrist shal make. Whereupon is clearly gathered, that the preaching of Christes Gospel to al Nations, in the whole world, must be fulfilled before Antichrist come. Whereas therefore it is certaine, that in a great part of the world, now called by the general name of *America*; Christes Gospel is but very lately within these last hundred yeares first preached; neither is yet to this day preached in manie great kingdomes therof; it is hereby manifest that Antichrist did neither come long since, nor is as yet come, at least is not yet revealed. But when the

This world shal end shortly after Antichrist.

The Romaine Empyre shal be vtterly destroyed before Antichrist come.

The Gospel shal be preached in al the earth.

Abomination of desolation shal be in Antichristes time.

holie Gospel shal be propagated in al the nations, in which hitherto it neuer yet was preached; then may the great Antichrist be expected; and with him assuredly coeth the horrible great persecutiō, described by the Prophets, by Christ him self, & his Apostles.

Enoch, and Elias, shal preach in the time of Antichrist.

6 In the same time also of Antichristes tyrannical reigne; Enoch and Elias shal come againe amongst mortal men, resist his most wicked doctrine, and maintaine the truth of Christes Gospel. As the holie Scriptures doe clearly witnesse of Enoch. Moyles (writing that the other first Patriarches dyed) saith that [he walked with God, and was scene nomore, because God tooke him.] Agreeable wherto the Auctor of Ecclesiasticus writeth, that [Enoch pleased God and was translated into Paradise, that he may geue repentance to Nations.] S. Paul also saith more plainly [Enoch was translated, that he should not see death: and he was not found, because God translated him.] Of Elias it is likewise written, that [When he and Elizeus going, talked together, behold a fyrie chariot, and fyrie hortes, parted them two asunder; & Elias ascended by a whirlwind into heauen. And Eliseus saw him and cried: My father, my father, the chariot of Israel, and the guider thereof. And he saw him nomore. And [their Disciples sent fiftie men, who, when they had sought three daies found him not.] Of him also it is written in Ecclesiasticus, that [he was receiued in a whirlwind of fire, in a chariot of fyrie hortes: who is written in the Iudgements of times, to appease the wrath of our Lord; to reconcile the hart of the father to the sonne, and to restoare the Tribes of Israel.] Likewise God him self saith by the penne of Malachias [I wil send you Elias the Prophet, before the great & dredful day of our Lord come; and he shal conuert the hart of the fathers to the children, and the hart of the children

Gen. 5. 24.

Eccle. 44. v. 16.

Heb. 11. 5.

4. Reg. v. 11. 12.

16. 17.

Eccle. 48. v. 9. 10.

Mal. 4. 5. 6.

dren to their fathers, lest perhaps I come and strike the earth with Anathema] By which propheticie it is certaine, that Elias shal come before the day of Iudgement, called there [the great and dreadful day] Not at our Sauours first coming, wherof the Disciples demanded; and our Sauour answered [*Elias indeede* Mat. 17. v. 10. 11. *shal come*, and restoare al thinges.] But concerning their expectatiō of Elias at Christes first coming, he answered them further, that [*Elias is alreadie come* (mening S. Iohn Baptist) who came in the spirit and vertue of Elias (as S. Luke explaneth it) Luc. 1. v. 17. & they did not know him, but wrought on him what soeuer they would] which the disciples then wel ynderstoode to be spoken of S. Iohn Baptist. And so Mat. 11. v. 14. it is cleare, that Elias was not to come in his owne person, but in spirit, at our Sauours first coming; & that he is indeede to come in his owne person before the second coming of our Lord. And that this shal be performed in the time of Antichrist, is further pro- ued by the testimonie of S. Iohn, writing our Sau- Apoc. 11. v. 3. ours reuelation made thus vnto him [It is geuen to the Gentiles (that is to say, it is permitted to the persecuters, Antichrist and his ministers) that they shal treade vnder foote the holie Citie, fourtie two monethes : and I wil geue to my two witnesses ; & they shal propheticie, a thousand two hundred sixtie daies, cloathed in sacke-cloathes] what other two witnesses can these be, but *Enoch*, and *Elias*? who are so plainly recorded in the aboue recited holie Scriptures, to be extraordinarily reserued aliue, which must needes be for such an important purpose : for that the necessitie of the Church, in that most desolate hard time, requireth such preachers. Goddes prouidence is neuer wanting; and al these diuine Scriptures are written, for the consolation of the elect, to assure ys of his diuine protection in al distresses.

Whiles therefore, these two so special witnesses, are not come into the world; neither is it possible that Antichrist should be come.

Antichrist shal
reigne but a
short time.

7 More prooffe of so cleare a thing, may indeede to reasonable men seeme needelesse: but because our aduersaries are so peremptorie in auouching the contrarie fiction, that he is come long since, & yet reigneth, we presse them yet further to tel vs, and that by the auctoritie of holie Scriptures, by which only they pretend to trie, and decide al doubtles in religion, how long he shal reigne, and what maner of end he shal haue? The holie Scriptures to vs are plaine in this point, that he shal reigne a very short time: but three yeares and a halfe, and then shal come to a most miserable destruction in the sight of the whole world. Christ our Lord who is truth it self, hath plainly foretold vs, that his persecution wil be so extreme [that vnlesse those dayes had bene shortned (by Goddes sweete prouidence) no flesh should be saued: but for the elect the dayes shal be shortned.] which wordes alone, though they be spoken in general, doe clearly conuince their folie that dare auouch Antichristes persecution, to haue alreadie continued a thousand yeares; neither know they how long it may indure. Moreouer other sacred textes in particular, describe the space of his persecution, to be but three yeares and a half. In the prophecie of Daniel, it is foreshewed, that [the last springing horne of the fourth beast] to witte, that king which shal subdue tenne kinges, shal be suffered [to speake wordes against the high one; and to destroy the Sainctes of the Highest (persecute the faithful) euen to a time, and times, and half a time] for that by one time, he signifieth one yeare, is gathered by his like prophecie, concerning the transfiguring of Nabuchodonosor into the shape of a beast, the space of seauē
years

It shal be only
three yeares &
a halfe.

Mat. 24

v. 21.

Apoc. 17

v. 10.

Dan. 7.

v. 25.

Ch. 4. v. yeares, which he expressed by the terme of [seauen
 13. Ch. times] and by the same wordes, he also describeth
 12. v. 7. the continuance of Antiochus his persecution, who
 22. was a figure of Antichrist saying [it should be vnto
 a time, and times, and half a time .] So likewise the
 Apoc. 12. Angel signified to S. Iohn, that [the woman (the
 v. 14. Church of Christ) shal be nourished in the desert, for
 a time, and times, and half a time, from the face of the
 serpent] which is yet more plainly expressed by the
 Ch. 11. number of [fourtie two monethes] which are iust
 v. 2. Ch. three yeares and a half. And by the number of daies,
 13. v. 5. the Prophet Daniel saying : that [from the time,
 Dan. 12. when the continual Sacrifice shal be taken away, &
 v. 11. the abomination of desolation set vp, a thousand two
 hundred, ninetie daies] which make very nere three
 yeares and a half. Our Lord also saying, that his
 Apoc. 11. [two witnesses, whom he wil send, shal prophesie a
 v. 3. thousand two hundred sixtie daies] And S. Iohn
 Ch. 12. saw in his vision, that the woman, whom the dragon
 v. 6. would deuoure, shal be fedde in the wildernes, (the
 Church in her most distressed state) a thousand two
 hundred sixtie daies.] Which so exact agreement, in
 number of daies sheweth wel that the afflicted Church
 shal especially be comforted and strengthened against
 Antichrist, by these two extraordinarie seruantes of
 God, the Patriarch Enoch, & the Prophet Elias. As
 for the other thirtie daies of Antichristes reigne, lon-
 ger then their preaching, no man may neede to doubt,
 but the Church shal also be protected, conserued, &
 more & more sanctified, by her Spouse our Saviour,
 whose hande is neuer weakened.

8 These being the principal thinges, necessarie for
 al Christians to know concerning Antichrist, that he
 shal be one singular man, and that he is not come
 into the world : it may suffice our present purpose,
 as wel for more ample declaration of the same, as for

It is probable
 that Antichrist
 shal be a Iew
 borne.

further notice of his badde qualities, and al circum-
stances of his person; to oblerue also, that it is very
probable, but not certaine, he shal be a Iew borne,
which wil make the Iewes more readie to receine him;
probable also, that he shal be of the Tribe of Dan;
as it may seme by the prophecie of Iacob saying: [Be *Gen. 49.*
Dan a snake in the way, a serpent in the path. byting *17.*
the hooves of the horse, that his rider may fal back-
ward.] And for that in the recital of the Tribes of
Israel in the Apocalipse, where, of euerie one of the *Apoc. 7.*
other Tribes, S. Iohn had heard [that twelue thou- *v. 4. &c.*
sand were signed] the Tribe of *Dan* is omitted. what
soever is the meaning of the former prophecie, & of
this Mysterie; it is certaine by the holie Scriptures
that the Iewes wil receiue him for their Christ, in
Hebrew called *Messias*. Daniel calleth Antiochus E- *Dan. 11.*
piphanes, or rather him that was prefigured which *v. 21.*
is Antichrist [Prince of the league] For this Anti-
ochus was their vtter enemy, and had not anie league
with the Iewes. Most expresly our Sauour said to
the Iewes, that [they wil receiue that other man (his *Ioan. 5. v.*
opposite) which wil come in his owne name] S. *43.*
Paul testifying the same thing, yeldeth the reason,
that God in punishment of their sinne, in refusing,
and impugning Christ our Sauour, who came in the
name of his Father, wil suffer them [to beleue lying *2. Thes. 2.*
that al may be iudged which haue not beleued the *v. 11. 12.*
truth, but haue consented to iniquitie] As whē they
cried with open mouth before Pilate [Crucifie him, *Mat. 27.*
crucifie him : his bloud be vpon vs, and vpon our chil- *v. 22. 23.*
dren; If thou release this man, thou art not Cefars *25. Io. 19.*
frend : we haue no king but Cefar :] And for their *v. 12. 15.*
inueterate malice against Christ & Christians. Which
iust punishment, the Royal Prophet foreseeing, in form
of praier, prophecied thus of them saying : [Appoint *Pf. 9. v. 11.*
o Lord a Law-geuer ouer them, that the Gentiles may
know

It is certaine;
that the Iewes
wil receiue
him.

Zach. 11. v. 16. know that they are men.] The same thing also *Zacharias* foretelleth saying: [I wil raise vp a Pastour saith our Lord in the land, which shal not visit thinges forsaken, the thing disperfed he shal not seeke, & the broken he shal not heale, and that which standeth he shal not nourish; & he shal eat the flesh of the fatte ones, & their hooves he shal dissolue.]

Apoc. 13. v. 18. 9 It is also certaine that he shal haue a proper name, which is comprised [in the number sixe hundred sixtie sixe:] But very vncertaine what that name shal be. Likewise it is certaine, that he shal haue a special [*character*, (badge, or coigniscence) which he wil make al, litle and great, rich and poore, free men & bond men to haue in their hand, or in their forheades. And that no man may buy or sel, but he that hath the character, or the name of the beast, or the number of his name] but very vncertaine it is, what this character shal be, vntil it shal come in practise.

He shal haue a proper name. And a special character.

Dan. 8. v. 23. 10 He shal rise from very base state, to exceeding great temporal dominions, and power, and that through wonderful craft, and deceipt: wherein he shal be most cunning by the diuels art, and instruction, so that he shal be a notorious *Oedipus*, a Riddle reader, [Impudent of face (saith Daniel) and vnderstanding propositions] (hard obscure speeches.) His vile condition at first, the same Prophet sheweth saying: [I considered the hornes (the tenne hornes of the fourth beast) and behold an other litle horne sprang out of the midst of them.] And hauing described the ruine of a certaine king he saith: [there shal stand in his place one despised, and kingly honour shal not be geuen him: and he shal come secretly, & shal obteyne the kingdome by fraud.] The same Prophet further saith that [three of the first hornes were plucked of at the presence of this last litle horne: and loe eyes, as it were the eyes of a man were in this horne]

He shal rise from base state.

486 part. I. AN ANTE-OR
 horne, and a mouth speaking great wordes] which
 is afterwarde thus explicated [the tenne hornes shal 24.
 be tenne kinges: and an other shal rise vp after them,
 and shal be mightier then the former, and he shal
 bring downe three kinges. And he shal speake wor- 25.
 des against the high one] Further explaining his pro-
 gresse in enlarging his dominion, the Prophet addeth
 that [he shal lay his hand vpon the landes, & the land Ch. 11.
 of Egypt shal not escape. And he shal rule ouer the 42. 43.
 treasures of gold, and of siluer, and in al the precious
 thinges of Egypt. Through Lybia also, and Ethio-
 pia he shal passe.] When therfore Antichrist shal
 haue ouercome, pulled downe, and slaine, these three
 kinges of Egypt, Lybia, and Ethiopia, and haue co-
 quered their kingdomes; then wil the other seauen
 kinges, submitte themselues with their kingdomes,
 to his dominions As may appeare by that which S.
 Iohn prophecieth of al the tenne saying: [These haue Apoc. 17.
 one counsel and force, and their power they shal de- v. 13.
 liuer to the beast.] Thus shal he be made the grea-
 test Monarch that euer was or shal be in this world.

It is probable
 that his cheefe
 residence shal
 be in Ierusalé.

11 Where his cheif Imperial seate shal be, is vn-
 certaine; though it seme more probable that it shal
 be in Ierusalem. Because the holie Scripture saith that
 [he shal sitte in the Temple of God] By which may
 wel be vnderstoode, that he wil in some sort repaire
 Salomons Temple to please the Iewes, as king He-
 rode did: And because it is expressely written in the
 Apocalipse, that [he shal kil the two especial witnes-
 ses of Christ, in the great Citie, which is called spi-
 ritually Sodome and Egypt. where their Lord also
 was crucified.]

Apoc. 11.
 v. 8.

He wil reigne
 tyrannically in
 al the earth.

12 But whersoever his principal seate shal be, he
 wil dominire in al partes of the earth; and most ty-
 rannicaly persecute, al Catholique Christians: vr-
 ging them by al maner of subtiltie, and crueltie, to
 renounce

announce their faith, and to become conformable to
 his most impious heresies, and Apostasie against al
 Christian Religion. Wherof also he shal be called
Abaddon, Appollyon, Exterminans, a destroyer, espe-
 cially in these four capital pointes. First that our
 Lord Iesus of Nazareth, is not Christ, wherein he had
 some forerunners in the Apostles time, of whom S.
 Iohn maketh mention, and calleth them Antichristes,
 & preparers of the way to the Antichrist which co-
 meth, but was not yet come saying: [you haue heard
 that Antichrist cometh] And in confirmation that he
 wil come indeede, he addeth [now manie are become
 Antichristes] And a litle after he expresseth this spe-
 cial point saying: [who is a lyer, but he which de-
 nieth that Iesus is Christ & this is Antichrist.] And
 for this cause he wil impugne, and also abolish al the
 ordinances of our B. Sauour; namely his Sacraments
 of Baptisme, Confirmation, Eucharist, Penance, and
 the rest, especially the most holie Sacrifice: and wil
 bring in place therof, Circumcision, with some other
 Iudaical Rites, keepe the Sabbath day, not our Lords
 day, nor anie feast of our Lord, nor of anie Sainct.
 Secondly he wil auouch him self, to be the promised
 Messias: And not only the Iewes, but also the whole
 troupes of the sinful people, Turkes heritikes, world-
 ly and fearful christians, wil receiue him; making that
 general reuolt wherof S. Paul speaketh saying: that
 [euen then in his time, the mysterie of the iniquitie
 did worke] that is, iniquitie did then worke in se-
 cret; as when heritikes preach fallie doctrine in the
 name of Christ: But when Antichrist shal come and
 shal be reueled, he and his ministers wil teach ini-
 quitie and falshood, openly and pubikly preaching
 an other Christ [him that shal come in his owne name]
 Thirdly therefore, he wil proclame him self to be God,
 as S. Paul foretelleth vs [He wil sitte in the Temple

He wil auouch
 foure capital
 errors against
 the Church.

I.
 That our Lord
 Iesus is not
 Christ.

2.
 That him self
 the promised
 Messias:
 Christ, the
 Anointed.

3.
 That him self
 is God.

488 *part. 1. AN ANKER OF*
of God, shewing him self as though he were God.] *Ibid.*
And fourthly he wil arrogate, to be the only God ; *v. 4.*
denying and reiecting, not only the true God al-
mightie, creator of al thinges : but also al false gods
besides him self. For he wil be the singular [man of *Ibidem.*
sinne ; the sonne of perdition ; the aduersarie which
is extolled aboue al that is called God, or that is
worshipped] Fulfilling that thing, wherof king Na-
buchodonozor was but a figure [when he comman-
ded his captaine Holofernes, to destroy the Goddess
of the earth, that he alone might be called God of
those Nations which could be subdued. And that e- *Iudith. 13.*
very Nation might know, that Nabuchodonozor is *v. 13. 14.*
God of the earth ; and that besides him, there is no *5. v. 29.*
other.] But Antichrist wil surpasse al this so farre, as
heauen is aboue earth. For that Pagan king was con-
sent to be called the only God of the earth : but An-
tichrist wil be accounted the only God both of heauen
and earth. For as Daniel hath prophecied [He wil *Dan. 11.*
not account of the God of his fathers : and he shal be *37. 38.*
in the concupiscences of women (carnally, and spiri-
tually) neither shal he care for anie of the Goddess,
because he shal rise vp against al thinges, but god *Ma-*
~~ozim~~ he shal worship in his place] that is (according
to the probable coherence of this whole prophecie)
he wil glorifie his owne strength, as paganes honour
Iupiter their imagined greatest only omnipotēt God.
For so *Maosim* signifieth, fortified strengthes and re-
fuges. which sense is confirmed by this reason. For
that Antichrist publikly contemning both the only
true God, and al false goddes ; must and wil secretly
adore the diuel, the great dragon, of whom he lear-
neth al this craft, and receiueh his force ; for which
he must needs doe him correspondent seruice. And
so it appeareth by the next wordes of Daniels pro-
phecie saying [And he shal doe it to fense *Maosim* *39.*
(to fortifie

He wil denie
the true God
the B. Trini-
tie.

Yet secretly he
wil adore the
diuel. by
whose power
he shal reigne,
and doe al his
vilanies.

to fortifie him self) with a strange god (to witte with the diuel) whom he acknowlegeth, and he shal multiplie glorie.]

13 By which meanes, he shal become the most di-
Apoc. 13. uelish forcerer, that can be imagined, hauing al the
v. 12. diuels skil and power; which shal also be communi-
Mat. 24. cated to his cheif ministers, according as our Sauour
v. 24. hath forewarned saying [there shal rise false Christes
1. Thes. and false prophets, and shal geue signes and wonders,
2. v. 9. so that the elect also (if it be possible) may be indu-
Apoc. 13. ced into errour.] And S. Paul saith particularly
v. 2. of Antichrist, that [his coming is according to the o-
 peration of Satan, in al power and lying signes and
 wonders, and in al seducing of iniquitie.] S. Iohn
 also saith : that [the Dragon wil geue him his owne
 force, and great power.] And foretelleth three special
 examples of lying miracles. The first, that [one of the
 dragons heades (most like the great Antichrist him
 self) shal be as it were slaine to death; & the wound
 of his death cured. And al the earth was in admira-
 tion after the beast. The second, that he, or rather
 his cheif seruant (a great nigromancer) shal make fire
 to come downe from heauen vnto the earth, in the
 fight of men.] The third, that [he shal make the I-
 mage of the beast to speake.]

He shal be a
 most diuelish
 forcerer.

14 Thus therfore being armed with al worldlie, &
 diuelish power, he shal become a most execrable Ty-
Dan. 8. rant [For his strength (saith Daniel) shal be made
v. 24. strong, but not in his owne strength: and more then
 25. can be beleueed shal he wast al thinges, and shal pro-
 sper and doe. And he shal kil the strong, and the
 people of the Sainctes (holie people) according as
 he wil ; and craft shal be directed in his hand : and he
 shal magnifie his heart, and in the abundance of al
 thinges he shal murder very many: and against the
 Prince of princes he shal arise: but without hand he

And the most
 execrable ty-
 rant that euer
 was, or after-
 wardes shal be.

shal be destroyed.] In the meane while to this his
 sauage most cruel purpose; [the diuel hauing great
 wrath, knowing that he hath but litle time] and An-
 tichrist seing some to stand constant against al his
 impietic, notwithstanding the worldes applause, &
 multitudes seruing him, he wil leaue in al partes of
 the world, and send abroad manie huge armies [For
 Satan shal be loosed out of his prison, and shal goe
 forth and seduce the nations, that are vpon the foure
 corners of the earth: *Gog*, and *Magog*, shal gather
 them into battle; the number of whom, is as the sand
 of the sea. And they ascended vpon the breadth of the
 earth, and compassed the campe of the Sainctes, &
 the beloued Citie.] In this prophecie we may ob-
 serue diuers thinges. First, that Antichristes armies
 shal consist of al sortes of men, and diuers Nations,
 especially of such as are most cruel, described by [*Gog*
 and *Magog*] as the barbarous Saytirs descended from
Magog the sonne of Iapheth, and the like, with their
 Princes or Captaines signified by *Gog*. Secondly, that
 these armies shal be in al partes of the world [vpon
 the four corners of the earth, ascending vpon the
 breadth of the earth.] Thirdly, that [they shal co-
 passe the campe of the Sainctes] that is of faithfull ho-
 lie Christians. Fourthly of this it necessarily folow-
 eth, that there shal be euen in that hottest and most
 general persecution, manie visible good Christians,
 knowne Confessors of Christ. Els they could not be
 compassed by manie armies. but are called [one
 campe] because they are al vnited by one faith, one
 Baptisme, in one Christ, and one God. therefore also
 here called [the beloued Citie.] Further we may
 obserue, that for the time permitted, Antichrist and
 his wicked princes and peoples shal outwardly pre-
 uaille against the bodies and persons of the godlie.
 Yet so, that the proud and insolent persecuters, shal
 be

Apoc. 12.
v. 12.

Apoc. 20.
v. 7. 8.

Gen. 10.
2.

be exceedingly vexed, by the constancie of the good.

- And namely by the most diligent, zelous, and powerable preaching of Enoch and Elias. So Daniel beheld in his vision [Loe (saith he) that horne, (the eleuenth horne which sprang after the tenne, & ouercame them) made warre against the Sainctes, & preuailed ouer them, til the Ancient of daies came, & gaue iudgement to the Sainctes on high; & the time came, and the Sainctes obtained the kingdome.] More amply S. Iohn writeth this very thing, rather as an historie, then a prophcie [It is geuen (that is to say permitted) to the Gentiles (the troupes of the wicked) that they shal treade vnder foote the holie Citie fourtie two monethes. And I wil geue (saith our Lord by the penne of S. Iohn) to my two witnessses; and they shal prophecie a thousand two hundred sixtie daies, cloathed in sack-cloathes. these are the two oliue trees, and the two candle-stickes, that stand in the sight of the Lord of the earth. And if anie man wil hurt them, fyre shal come forth of their mouth and shal deuoure their enemies: And if anie man wil hurt them, so must he be slaine. These haue power to shutte heauen, that it raine not in the daies of their prophecie: and they haue power ouer waters, to turne them into bloud; and to strike the earth with al plagues as oftē as they wil.] And when they haue finished their testimonie, the beast which ascendeth from the depth, shal make warre against them, and shal ouercome them, and kil them. And their bodies shal lye in the streetes of the great Citie, which is called spiritually Sodome and Egypt; where their Lord also was crucified. And there shal of tribes & peoples, & tongues, & Gentiles, see their bodies for three daies & a half; and they shal not suffer their bodies to be laid in monumentes. And the inhabitants of the earth, shal be glad vpon them, & make

True Christians
shal stil resist
him.

Enoch, and Elias, shal confirm their doctrine by miracles.

In the end he
shal kil them.

But they shal
rise againe af-
ter three dayes
and a half, and
ascend into
heauen.

meric, and shal send giftes one to an other, because
these two Prophets tormented them that dwelt vpon
the earth. And after three daies and a half, the spi-
rit of life from God, entred into them; and they
stode vpon their feete: and great feare fel vpon
those that saw them. And they heard a lowde voice
from heauen saying vnto them: Come vp hither.
And they went vp into heauen in a cloude; & their
enemies saw them; and in that hour there was made
a great earthquake, and the tenth part of the Citie fel,
and there were slaine in the earthquake names of men,
seauen thousand, and the rest were cast into a feare, &
gaue glorie to the God of heauen.] Thus writeth the
Apostle S. Iohn, and concludeth this pagent thus;
[The second woe is gone, and behold the third woe
wil come quickly] which may be thus vnderstoode.
It will be a miserable greif & torment vnto Antichrist,
and his adherents, that so manie blessed Confessors,
especially these potent Prophets, Enoch and Elias,
shal resist them. Secondly, that these two visibly,
shal gaine the victorie against them al, & against the
diuel and death. The third woe wil be, when Anti-
christ him self, shal quickly after be slaine, and so-
danly destroyed.

Antichrist shal
then be suden-
ly destroyed.

¶ Of which his final ruine, diuers Prophets haue
foretold. Isaias describing Christes excellencie, and
victorious power against al enemies, particularly a-
gainst Antichrist, saith [He shal strike the earth with
the rodde of his mouth; and with the spirit of his
lippes, he shal kil the impious.] Ezechiel saith thus
to Gog and his armie [I wil strike thy bow in thy left
hand; and thine arowes wil I cast downe out of thy
right hand saith our Lord; vpon the mountaines of
Israel shalt thou fal, and al thy troupes, and thy peo-
ples that are with thee, to the wild beastes, to the
birdes, and to euerie foule; and to the beastes of the
earth

10.

11.

12.

13.

14.

Ij. 11. v. 4.

Ezech. 29.
v. 3. 4. 5.

earth haue I geuen thee to be deuoured; thou shalt
 fal vpon the face of the feild, because I haue spoken
 faith our Lord.] To this iust Iudge Christ our Re-
Abac. 3. demer, thus saith the Prophet Abacuc, congratula-
v. 13. ting his victorie [Thou wentst forth, the saluation
 of thy people; saluation with thy Christ: thou stro-
 kest the head out of the house of the impious.] To
 al which accordeth the aduertisement of S. Paul say-
1. Thes. ing, that [he which shal be reueled, shal be destroi-
2. v. 3. ed, the man of sinne, that wicked one, whom our
8. Lord Iesus shal kil with the spirit of his mouth; and
 shal destroy with the manifestation of his Aduent.]
 The same thing did the Angel reuele vnto S. Iohn
Apoc. 17. saying [The beast which thou sawest, was, and is not;
v. 8. and shal come vp out of the bottomlesse depth, and
 goe into destruction. And the inhabitantes of the
 earth, shal meruel, seing the beast that was & is not.]

17 But whiles they shal meruel at the sudaine de-
 struction of the great Antichrist, his whole armies,
 shal in like sudaine maner, miserably, & most strange-
Ch. 20. ly perish. As is signified in the same vision [when
v. 8. 9. they compassed the campe of Sainctes, and the holie
10. Citie (saith the Angel) there came downe fyre from
 God out of heauen and deuoured them, and the diuel
 which seduced them, was cast into the poole of fyre
 and brimstone.

18 Finally, an other most certaine and cleare signe,
 not of Antichristes coming, but whē he shal be come
 and gone, is the general conuerſion of the Iewes, who
 as manie holie Scriptures doe witnesse, shal at last be
 conuerted to Christ our Sauour. So Moyses said to
Deut. 4. that Nation [In the later time, thou shalt returne
v. 30. to the Lord thy God; and shalt heare his voice.
Is. 10. [The remnant (saith Isaias) shal be conuerted, the
v. 22. remnant, I say, of Iacob, to the strong God. For if
 thy people o Israel, shal be as the sand of the sea; the
 remnant

Al his armies,
 and folowers,
 shal presently
 fal to nothing.

Then that the
 Iewes general-
 ly be conuer-
 ted to Christ

remnant therof shal be conuerted; consummation abridged, shal make iustice ouerflow.] Likewise saith Ezechiel : [Thou and thy daughters, shal. re-
turne to your antiquitie.] Also Micheas foretelleth the same saying : [In that day, saith our Lord, I wil gather her that halteth, and her that I had cast out, I wil gather vp; and her whom I had afflicted. And I wil make her that halted, into a remnant, and her that had laboured, into a mightie Nation. And our Lord wil reigne ouer them in mount Sion, from this time now & for euer.] Againe saith our Lord (by his prophet Zacharias) [I wil strengthē the house of Iuda, and the house of Ioseph I wil saue; and I wil conuert them, because I wil haue mercie on them, and they shal be as they were when I had not cast them of, for I am the Lord their God, and wil heare them. These are the remaines of the Iewes, that shal be againe ingrafted in their owne oliue] as S. Paul expoundeth the Prophets, adding for the instruction of the Romane Christians saying : [I wil not haue you ignorant brethren of this Mysterie, that blindnes in part hath chaused in Israel, vntil the fulnes of the Gentiles might enter, and so al Israel might be saued : as it is written: there shal come out of Sion, he that shal deliuer; and shal auert impietie from Iacob.]

Ezech. 16.

v. 55.

Mich. 4.

v. 6. 7.

Zach. 10.

v. 6.

Rom. 9. v

27. 28.

Ch. 11. v

24. 25.

Isa. 59. v

20.

Dan. 12. v

12.

8.

9. 13.

Mat. 24.

v. 37. 38.

After al these
signes the end
of this world
shal be nere.
But the houre,
nor day, none
can know.

19 Which Mysterie when it shal be accomplished, then assuredly the end of this world wil aproach, But of the verie day albeit some doe coniecture by the prophecie of Daniel, that it wil be [fourtie five dayes after Antichristes destruction] yet certaine it is that no man, nor Angel can certainly know it, Daniel him self saith [I haue heard, and vnderstood not. And I said (to the Angel) my Lord what shal be after these thinges? And he said: Goe Daniel because the wordes are shutte vp, and sealed vntil the prefixed time.] The Apostles also demaunding to

know

39. know this day our Saviour answered, that [neither
 Mar. 13. man, nor Angel can know it. But as in the dayes of
 v. 32. Noe, so likewise shal the coming of the Sonne of man
 33. 35. be. For as they were in the dayes before the flood,
 36. 37. eating, and drinking, marying, and geuing to ma-
 riage, euen vnto that day in which Noe entred into
 the arcke, and knew not til the flood came, and tooke
 them: so also shal the coming of the Sonne of man
 be. Take heede (saith our Lord) watch, and pray,
 for you know not when the time is. Watch ye ther-
 fore (for you know not when the Lord of the house
 cometh, at euen, or at midnight, or cocke crowing,
 or in the morning) lest coming vpon a soden, he find
 you sleeping. And that which I say to you, I say to al,
 watch.]

20 Wherfore S. Paul admonished the Theffaloni-
 ans, not to be ouermuch inquisitiue, when the day of
 general Iudgement, and Resurrection shal be, saying
 1. Theff. to them: [Of the times and moments, you neede not
 5. v. 1. brethren that we write to you, for your selues know
 2. 3. perfectly, that the day of our Lord shal so come, as
 a theefe in the night. For when they shal say, peace
 and securitie, then shal soden destruction come vpon
 them, as the paines to her that is with child, & they
 shal not escape. But you brethren are not in darknes,
 that the same day may, as a theefe, ouertake you.]
 Euen so doe I confidently exhort you that shal read
 this Treatise, not to be curious to know, when your
 owne death and particular Iudgement shal be. For
 your selues assuredly know, that as death is most cer-
 taine: so the day of our death is vncertaine. Ther-
 fore be you al readie [because at what hour you know
 not, the Sonne of man wil come] first in particular to
 euerie one; and at last to al in general.

It is in vaine to
 be inquisitiue
 when the day
 of Iudgement
 shal be.

But necessarie
 for al to watch.

The end of the first Part.

DEO GRATIAS.

P P P

*You may please, courteous Reader, to correct the
faulter with your penne, by making it thus :*

Page, 36. lin 14. conserued.
39. lin. 4. Lutherans reiect.
40. lin. vlt. And the last.
48. lin. 16. persons & cases.
56. lin. 8. this hardnes consisteth.
59. lin. 33. part: especially.
73. lin. 12. their hearers.
76. lin. 31. he drew nigh to.
77. lin. 31. conformable.
85. lin. 20. in the.
88. lin. 31. How long halt.
128. lin. 21. inuiteth.
139. lin. 5. of pleasure.
142. lin. 11. actually.
145. *in margine*; al mankind.
161. lin. 28. *Dele* 4.
166. *in marg.* of his coming.
167. lin. 7. accept him.

In margine; The same.

179. lin. 19. three Diuine Persons.
189. lin. 30. anie other name.
193. lin. vlt. last night.
197. lin. 5. *Dele*, natures.
lin. 6. is most truly and prop.
208. lin. 24. his vse.
210. lin. 4. heareth him.

lin. vlt. in margine, of squadron.

212. lin. 21. only.
213. lin. 3. carying.
229. lin. 11. of the word.
230. lin. 32. to true.
235. lin. 22. waters.
242. lin. 16. of things infinitely.

F I N I S.

265. lin. 2. sinners therof.
lin. 26. folded.
267. lin. 34. shal be.
282. lin. vlt. aray.
295. lin. 12. He saluted also.
301. li. 33. Phaleg, Reu, Sarug.
302. lin. 1. Aran.
303. lin. 26. presidents.
304. lin. 21. al the princes.
305. lin. 34. of Iuda; causing.
326. lin. 9. greater pleasure.
327. lin. 35. vpon anie one.
330. lin. 5. To him.
314. lin. 14. Generally in al.
350. lin. 1. yea that.
358. *in margine*. Art. 42.
369. lin. 25. then also.
372. lin. 2. and his sonnes.
373. lin. 2. wisdom crie.
379. lin. 12. his brest.
380. *in marg.* temporal prince.
385. lin. 32. signifying that the.
386. lin. 12. but the other.
390. lin. 22. procedeth.
398. lin. 14. life were.
408. lin. 34. they had.
409. lin. 5. a cheefe man.
419. lin. 2. then supplying.
lin. 17. releasing vnto him.
lin. 32. by what power.
431. lin. 26. reputing.
442. lin. 31. bodies in a sorte.
455. lin. 21. al iudged.
480. lin. 10. witness. Of Enoch.

To the right welbeloued ENGLISH READER.



BECAUSE the former parts of this worke, and these latter, being printed at diuers times, wil hardly perhaps come together, to the same persons handes; I haue thought it mete (Welbeloued Reader) here to repete the summarie contents of the former Preface. Wherby you may see the causes, why after so manie excellent Bookes, written in our language, for clearing al pointes of Christian Doctrin, this also is written in an other forme; prouing the same by holie Scriptures only. Which thing is vndertaken (as also the Holie Bible is for the same reasons, set forth in vulgar tongues) first to satisfie al such, as vntruly suppose that we preferre anie other auctoritie aboue the holie Scriptures. Secondly to ioyne issue of trial with our Aduersaries, who imagine that herein they haue some aduanrage against vs. And withal to geue contentment, if it be possible, to al those, which at this time, wil admitte no other proofes in matter of Faith, and Religion, but the onlie Scriptures: that so it may appeare, who are best grounded therein.

VVhy this
Treatise is
written.

The first
cause.

2.

3.

For although our English Protestants in the beginning of Quene Elisabeths reigne, very boldly prouoked al Roman Catholiques to trie the true Religion, not only by the holie Scriptures, but also by the Ancient Councils, and Fathers of the first six hundred yeares after Christ: as M. Iohn Iuel publicly proclaimed at S. Pauls Crosse in London; yet shortly after, finding by experience, that they were not able to maintaine that challenge, they generally euer since say plainly, that they wil not stand to anie other au-

Protestants
sometime pro-
mised to stand
to the iudge-
ment of an-
cient Fathers.

Now they
require onlie
Scriptures.

toritie,

The Preface to the

Authoritie, but to the onlie written Word of God . And holding opinion that the Church can erre in Faith, they endenour to bring the very Church it self (theirs ^{1/a. 54. v.} and our proper Iudge) to be iudged as a partie . 17. Wherby they draw al Controuersies to this one question: Who amongst al pretenders, rightly vnderstand the holie Scriptures? Wherupō we might most iustly require, that they by onlie Scriptures, should first disprone our long established Religion; and then also proue their owne, newly pretended.

We agree to proue by onlie Scriptures, which is the true Religion.

Presupposing reasonable conditions.

1. Condition.

2.

3.

4.

But seing they can not doe it; we, for the more manifestation of truth, and for better reducing those that erre, into the right way, doe condescend to trie this important cause, by this special, & onlie meanes, to which, you our Aduersaries, seme so confidently to appeale. Only beseeching you, that we may in sober maner, by word, or by writing, without clamorous contention, or vncharitable railing, procede herein; according to these, or other reasonable conditions. For without reasonable conditions (as both ancient and present experience teacheth) it is but lose of time, to dispute with contentious spirites, out of only Scriptures. First therefore you must stil remember, that we doe not grant your exclusion of other proofes, to be iust; but that we are content to abstaine from them, vntil you shal find it medeful, to repaire vnto them againe. Secōdly, that in the meane while you be also limited, to the same onlie meanes of holie Scriptures. Thirdly, that it may suffice for either partie (which wil be as necessarie for you, as for vs) to proue the thing it self, which we beleue, by necessarie consequence, of the holie Scriptures, though the verie wordes be not there expressed. Fourthly, when in our conference, some wordes, or sentences of holie Scripture, may seme hard, or contrarie to other places, that then the same may be explained, by the more cleare: or the more in number

*See Mann's
ductions
to the true
Church. ch.
9. 10.*

(percey-

English Reader.

(perteyning to the same matter) may explicate the fewer. Alwayes considering that euery word in holie Scripture, is assuredly true: al being indited by the Holie Ghost. These conditions we suppose, al louers of truth, and studious of concord, wil approue for reasonable. In confidence whereof, we here proue not only matters of Controuersie; but also al principal pointes of Christian Doctrine: because manie Controuersies depend vpon other Articles, at this time not called into question. Because also new errors doe dayly rise, which haue like nede, to be confuted. Thirdly, to shew by experience, that old Heretikes drew as plausible arguments from the holie Scriptures, for their errors, as anie Sectaries doe now for their new opinions. Fourthly, for our further instruction by holie Scriptures, as wel in al pointes of Faith, which we are bond to know: as in Precepts of life, which we are bond to performe: according to the Apostles doctrine [Be ye doers of the word, and not hearers only] For better explication sake, we diuide this whole worke into foure parts. In the first part are explained the Articles of the Apostles Crede. In the second part, the seuen holie Sacraments of Christ. In the third, the tenne Commandments. And in the fourth part, the necessarie vse of Prayer: Especially Our Lords Prayer.

VVhy other points are here proued, which are not now in controuersie.
1. Reason.

2.

3.

4.

The whole worke is diuided into foure parts.

Mat. 1. 7. 22.

To God be al glorie.

From Arras College in Paris. 25. Martij. 1622.

Yours euer in Christ our Lord:

THOMAS VVORTHINGTON
Seminario Priest.

THE CONTENTS OF THE FIRST PART.

Concerning the Articles of Faith: comprised in the Apostles Crede.

Crede

FAith is necessarie to saluation.
Mans witte, nor reach of natural reason, can not attain
faith: neither is mans testimonie sufficient to assure it, but Gods
word onely.

Article

Gods word is partly written in the holie Scriptures: partly
known, and kept by Tradition.

Article

Some Scriptures are hard, and require authentical interpre-
tation.

Article

True miracles are an assured prooffe of faith: and of other
truth, for the which they are wrought.

Art.

In Deum

God is one: and there can not be anie other God.

Art.

Patrem

In God is Trinitie of Persons, the Father, the Sonne, and the
Holie Ghost.

Article

Omnipotentē

God is Omnipotent.

Article

God knoweth al thinges.

Article

God is absolute Goodnes: & al his actions are good.

Art.

Creatorem
Cæli

Angeles, the first creatures, are, the most part, in glorie: many
are damned.

Art.

Holie Angeles by their ministerie, & prayers, protect & help
men. Diuels seeke mens ruine.

Art.

Et terræ

Man at first receiued original Iustice: which he lost by trans-
gressing Gods commandment. And thereby infected al his pro-
genie with Original sinne.

Art.

Mans vnderstanding, and free wil are weakned by sinne: but
not lost.

Article

Et in Iesum

After the fall of man, God promised a Redemer: who was al-
foreshewed by manie figures: and by al the Prophets.

Art.

Christum.

Our Lord Iesus of Nazareth is Christ, our Redemer.

Art.

Filium eius
unicum

Our Lord Iesus Christ is God, the Second Person of the
Trinitie.

Article

Dominum
nostrum

Our Lord Iesus Christ is truly man.

Art.

Chri

Christ our Lord, from the instant of his Incarnation, had *Qui cōceptus*
plnes of Grace, Knowlege, and Power. *Art. 19. est de Spiritu*

Christ our Lord tooke al mans infirmities, not opōsite to per- *Sancto.*

fection. *Article 20. Natus.*

The B. Virgine Marie is the Mother of God: and most excel- *Ex Maria Vir-*
lent of al created persons. *Art. 21. gine.*

Christ our Sauour after thirtie yeares priuate life, preached
his Gospel: confirming it diuers wayes. *Art. 22. Passus sub*

Christ our Redemer suffered manie greuous torments: *Pont. Pil.*
Death on the Crosse: and was buried. *Art. 23. cruci. mort.*

The glorious soule of our B. Sauour, parting from his bodie, *& sepult.*
descended into hel. *Art. 24. Descendit ad*

Our Sauour Iesus Christ rose from death the third day. *inferos.*
Article 25. Tertia die re-

Christ our Lord appeared often after his Resurrection. And *surrexit à*
ordained diuers thinges, perteyning to his Church. *Art. 26. mortuis.*

Christ our Lord ascended into heauen: sitteth on the right *Art. 26. Ascendit ad*
hand of God. *calos sedet ad*

Christ our Lord wil come in Maiestie: and Iudge the world. *Article 27. dext. Dei. Pat.*

God the Holic Ghost (with the Father, and the Sonne) inspi- *Art. 28. Omnipot.*
reth: & sanctifieth the Church, & the members thereof. *Inde ven. est*

The vniuersal Church consisteth of holie Angeles, with other *Art. 29. Iu. vii. & mor.*
Saints in heauen, and the faithful in earth: of al which, Christ *Credo in Spi-*
as man, is Head. *ritum Sanct.*

The militant Church conteyneth two general members: The *Art. 30. Ecclesiam.*
Clergie, and Laitie; vnder one visible head. *Art. 31.*

As wel the Clergie, as Laitie containe particular bodies, with
seuerall heades, al subordinate in one bodie, to one Supreme
Visible Head. *Article 32.*

The true Church of God is known by special markes. The
first of which is Vnitie. *Art. 33.*

In the old Testament there was euer one Supreme Visible
Head of the Church. *Art. 34.*

Christ our Sauour ordained S. Peter cheefe of the Apostles:
and Visible Head of the militant Church. *Art. 35.*

Christ our Sauour also ordayned a continual Succession of
S. Peters Supremacie, to the end of this world. *Art. 36.*

The

**Sanctam
Catholicam.**

The true Church of **C**hrist is **H**olie.
The true Church is **C**atholique.
The true Church is **A**postolique.
The true Church is **P**erpetual, from the begining of the
world to the end.
The true Church of **G**od euer hath bene, and wil be **V**isible.
The Church can not **e**rrer, in doctrine of faith: nor of maners.

Art. 37.
Art. 38.
Art. 39.
Article 40.
Article 41.
Article 42.

**Sanctorum
Communio-
nem.**

In the whole Church is **C**ommunion of **S**acrifice, **S**acra-
ments, **P**raiers, and other good workes.

Art. 43.

Soules in **P**urgatorie doe participate of the **C**ommunion of
Sainctes: receiuing releefe by the holie **S**acrifice, and other suf-
frages.

Article 44.

No **I**nfideles doe participate of the communion of **S**ainctes.
Neither is it lawfull to **c**ommunicate with them, in practise of
Religion.

Article 45.

Excommunicated persons are excluded from the Church, and
communion of **S**ainctes.

Article 46.

Whofoeuer doe fall into mortal sinne, lose the participation
of good workes, vntil they be truly penitent.

Art. 47.

**Remissionem
peccatorum
Carnis Resur-
rectionem.**

In the **C**atholique Church is remission of sinnes: and **I**usti-
fication by grace.

Article 48.

Al mankind shal rise from death, at the day of **G**eneral Iudge-
ment.

Article 49.

**Vitam eter-
nam.**

The blessed shal enioy eternal glorie: according to their me-
rites.

Article 50.

The wicked shal be in euerlasting payne, for their sinnes.

Article 51.

Amen.

It was foreshewed, and there haue bene, are, and wil be **H**er-
esies, against the true **F**aith.

Art. 52.

Antichrist the head of al **H**eretickes, is to come: nere the end
of this world.

Article 53.

THE

THE CONTENTS OF THE SECOND PART.

Concerning the Holie Sacraments of Christ.

God geueth his grace to men, not only by inuisible meanes, *Lex per*
but also by external signes. *Article 1. Moyſen dat*

Men doe rightly ſerue God, both by internal, and external
ſenſible ſignes. *Article 2.*

Of al external holie Rites, Sacrifice, and Sacraments are moſt
principal. *Article 3.*

In the Church of Chriſt are diuers Sacraments. Which here we
preſuppoſe, & in their ſeuerall places, proue to be ſeuen. *Art. 4. Gratia & veri-*

Chriſts Sacraments, and daylie Sacrifice excel al Sacrifices, &
Sacraments of the old Teſtament. *Article 5. tas per IESVM*
Chriſtum
facta eſt.

God is the principal efficient cauſe of grace, in al the Sacra-
ments. *Article 6.*

Chriſt as man, is the meritorious cauſe of grace, by the Sacra-
ments. *Article 7.*

Sacraments are the instrumental cauſe of grace. *Article 8.*

Chriſts Miniſters are the miniſterial cauſe of grace, in the Sa-
craments. *Article 9.*

Baptiſme, the firſt of Chriſts Sacraments, is neceſſarie to ſalua-
tion. *Baptiſmus.*
Article 10.

Baptiſme is eſpecially neceſſarie for infants. *Article 11.*

By Baptiſme the ſoule is cleaned from ſinne: and ſanctified
with grace. *Article 12.*

Concupiſcence, remayning after Baptiſme, is not ſinne. *Art. 13.*

Baptiſme imprinteth a ſpiritual Character in the ſoule. *Art. 14.*

Solemne Rites are requiſite, and profitable, in the adminiſtra-
tion of Baptiſme: and of other Sacraments. *Article 15.*

Confirmation is a true and proper Sacrament, geuing ſpecial
grace. *Confirmation.*
Article 16.

Confirmation alſo imprinteth a ſpecial Character. And in that,
& other reſpects, it behoueth al Chriſtians to receiue it. *Art. 17.*

In the bleſſed Sacrament of the Eucharist, Chriſt is really, and
ſubſtancially preſent. *Eucharistiæ*
Sacramētum.
Article 18.

Vnder each forme of bread, & of wine, in the B. Sacrament,
is whole Chriſt, Bodie, Bloud, Sonle, & Diuinitie. *Article 19.*

It ſuffi-

It sufficeth, and is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kind only

Article 20

Al Christians hauing vse of reason, are bond to receiue this most holie Sacrament.

Article 21

Sacrificium.

The holie Eucharist is also a Sacrifice propiciatorie.

Article 22

The holie Eucharist is the complement of al the old Sacrifices.

Article 23

Sacrifice is due to God onlie: and to no creature, how excellent soeuer.

Article 24

Penitentia.

Penance consisting of Contrition, Confession, and Satisfaction, is a true Sacrament.

Article 25

Contrition or (at least) Attrition is necessarie, as the first part of Penance.

Article 26

Confession of al mortal sinnes is necessarie, for remission thereof.

Article 27

Venial sinnes are sufficient, & conuenient matter of Sacramental Confession: though also remissible otherwise.

Article 28

Secrecie of Sacramental Confession is necessarie, by the Law of God, and of nature.

Article 29

Satisfaction for the guilt of sinne, and for eternal payne, is made by Christ only.

Article 30

Eternal punishment being remitted with the sinne, there remaineth ordinarily temporal punishment.

Article 31

True penitents enabled by grace, doe satisfie the debt of temporal punishment, due for sinnes remitted.

Article 32

Praying, Fasting, and Almesdeedes, are special satisfactorie workes, for sinnes remitted.

Article 33

One may satisfie for an other; being both in state of grace.

Article 34

Temporal paine due for sinnes remitted, may be released by Indulgence.

Article 35

The residue of satisfaction, not made in this life, is to be fulfilled in Purgatorie: by suffering, or by suffrages, after death.

Art. 36

The proper effect of the Sacrament of Penance is remission of actual sinnes, after Baptisme.

Article 37

**Extrema
Vnctio.**

Extreme Vnction of the sicke with holie Oile, by a Priest, is a true Sacrament.

Article 38

The

The proper effect is strengthening of the soule in the agonie of death: with remission of sinnes if anie remayned: and restauration to bodlie health, if it be expedient for the soule. *Article 39.*

It behoueth al penitents, being by sicknes in peril of death, to receiue this Sacrament of Extreme Vnction. *Article 40.*

Ordination of Priestes; and of other Clergie men; is a true Sacrament. *Article 41.*

None can be made Clergimen, but by Ordination of the Apostles successors. *Article 42.*

Competent qualities; especially of Age, Maners; and Learning, are conueniently required in Clergimen. *Article 43.*

The principal power of Holie Orders, is to consecrate, & offer Christs Bodie and Bloud, in the holie Sacrifice. *Article 44.*

An other power of holie Orders is Iurisdiction: to feede, & gouerne the Church. *Article 45.*

There are diuers degrees of spiritual Pastors, subordinate to one cheefe visible Head. *Article 46.*

Mariage rightly contracted between a Christian man & a Christian woman, is a true Sacrament. *Article 47.* *Matrimonium*

Diuers iust impediments doe debarre some persons from contracting Mariage. *Article 48.*

The bond of Christian Mariage can not be dissolued, so long as both parties liue in this world. *Article 49.*

Christ gaue his Church power to institute sacred Rites, & Ceremonies: which are called Sacramentals. *Article 50.* *Sacramentalia.*

THE CONTENTS OF THE THIRD PART.

Concerning the tenne commandments.

Gods commandments are possible: and necessarie to be kept. *Article 1.* *Locutus est Dominus cum-*

By keeping Gods commandments, the faithful please God; and merite eternal glorie. *Article 2.* *Etos sermones hos: Ego sum Dominus*

Al men are bond to serue God with diuine honour. And first to beleue in him. *Article 3.* *Deus tuus &c.*

Al are bond to hope in God. And confidently to relie vpon his diuine prouidence. *Article 4.* *Decem verba, quæ scripsit in duabustabulis.*

Al are bond to loue God aboue al other thinges. And consequently *Deut. 4. 7. 13.*

quently their neighbours as themselves.

Al are bond to serue God with internal deuotion, & external declaration thereof, by the vertue of Religion.

1.
Non habebis
Deos alienos
coram me.
Non facies
tibi sculptile.

It is forbidden to serue anie creature as a God.

Sorcerie, Nigromancie, Witcherie: & al pactes with diuels, ex-
presse, or secrete, are execrable.

Al are bond to honour holie Angeles; and other Sainctes. And
to reuerence holie Reliques, and Images.

2.
Non assumes
nomen Dei
tui in vanum.

An oath (when iust cause requireth) must be made by Gods
name: or by some creature as depending on God.

It is forbidden to sweare anie false thing: or vncertaine as cer-
taine.

It is likewise forbidden to sweare without iust necessitie, & im-
portant cause.

It is also forbidde to sweare, or to promise with an oath, anie
vnlawful thing. And it is duple sinne to performe such a pro-
mise.

Wittingly to breake a lawful promise, made with an oath, is
periurie.

Blasphemie is an enormous sinne: iniurious to Diuine Ma-
iestie.

3.
Memento vt
diem Sabbati
sanctifices.

The Sabbath day was kept holie in the old Testament, by
Gods ordinance.

Christians are bound to kepe Sunday (called our Lords day)
holie: not the Sabbath.

Prudence, and the verrues annexed; Right Counsel, and ma-
ture Iudgement, are necessarie.

Iustice, & other vertues annexed; Pietie, Reuerence, Obedience,
Gratitude, Liberalitie, & frendshipe, are necessarie.

Fortitude, & other vertues annexed, Magnanimitie, Patience,
Longanimitie, and Perseuerance are necessarie.

Temperance, & other vertues annexed, Continencie, Meeknes,
Humilitie, and Modestie, are necessarie.

4.
Honora pa-
trem tuum, &
matrem tuam.

Al are bond to honour their Father & Mother. Especiallie to
assist them in necessitie, spiritual and temporal.

Al are also bond to honour, and obey spiritual, and temporal
Superiours.

Al Christians are bond sometimes to abstaine from certaine
meares;

meates; And to fast; by Diuine, & Ecclesiastical Lawes. Art. 24.
It is forbidde to kil anie man: except by lawful auctoritie, & in
due maner.

Article 25. Non occides. 5.

It is vnlawful to strike, or to imprison anie person, Without
iust cause, and auctoritie.

Article 26.

Reuengeful wordes, & anger without cause, are also forbid-
den.

Article 27.

Al are bond, so much as lieth in them, to haue peace with al.
And to loue their enimies.

Article 28.

6.

Adultrie, fornication, & al venereous actes, are greuous finnes. Non macha-
And after vowed chastitie, are Sacrilegious.

Article 29. beris

Al are bond to esteeme chastitie. And to chastice the bodie, that
it may serue the spirite.

Article 30.

7.

Al vniust getting, or holding of others goodes, is forbidde
by the law of God, and of nations.

Article 31.

Non furtum
facies.

Iniustice committed in sacred thinges, is sacrilege. And bying
or telling spiritual thinges, is Simonie.

Article 32.

Prodigalitie in superfluous expences: and Niggardnes in mi-
serable sparing, are forbidden by Gods Law.

Article 33.

It is specially forbidde to hurt the fame of anie person vniustly.

Article 34.

Sufurration is an especial iniurie, & a detestable sinne. Article 35.

Al are bond sometimes to practise woikes of mercie; spiritual
and temporal.

Article 36.

8.

Al are bond, when lawful auctoritie requireth, to testifie the
truth which they know.

Article 37.

Non loqueris
contra proxi-
mum tuum
falsum testi-
monium,

It is forbidde to beare false witnesse, or to lie, or iudge rashly.

Article 38

False accusation, & condemnation of the innocent: & iustifica-
tion of the guiltie, are damnable finnes.

Article 39.

It is a particular wickednes to praeie, or flatter anie for their
sinne.

Article 40.

If anie be demanded of a secrete thing, by reuealing whereof
vniust hurt is like to ensue, it is not lawful to reueale it. Art. 41.

They that are vniustly demanded, may lawfully answer in an
other sense, then the demander vnderstandeth it.

Article 42.

Whosoever doe vniustly hurt others; or be in debt; are bond to
restitution.

Article 43.

It is

9. It is forbidden to consent in mind, vnto vnlawful carnal thoughts.
 Non concupisces uxorem proximi tui, It is forbidde to consent in mind, vnto vnlawful desires of worldlie goodes. *Article 44.*

10. Christians are bond to obserue Ceremonial Precepts of Christ, and his Church.
 Non concupisces domum proximi tui: non agrū &c. Christians are also bond to obserue Iudicial Precepts of Temporal Superiors. *Article 45.*

Docete eos seruare omnia quecunque mādaui vobis. Good workes of supererogatiō are possible, pious, & profitable. And when they are vowed, doe binde in conscience. *Article 46.*

Si vis perfectus esse vende quæ habes, & da pauperib. Vniuersal obedience to a determinate Superiour, is piously vowed. *Article 47.*

& sequere me. Vow of perpetual chastitie is an holie, & meritorious act. *Article 48.*

Vow of volūtarie pouertie, to possesse no worldlie goodes in proper, is godlie, and meritorious. *Article 49.*

THE CONTENTS OF THE FOURTH PART.

Concerning Prayer. Especially the Pater Noster.

Dixit Iesus Discipulis suis: Sic vos orabit. **I**T is necessarie to pray often: actually desiring good things of God. *Article 1.*

Thankesgeuing for Gods benefites is a special, and necessarie kind of prayer. *Article 2.*

Praises of God, by Confessing his singular Excellences, is also a necessarie kind of prayer. *Article 3.*

Meditation, & Contemplation is the best priuate prayer. *Art. 4.*

Vocal prayer is also necessarie. Especially publique prayer. *Art. 5.*

Priuate prayer may be in any language: though not vnderstood. *Article 6.*

Publique prayer must be in a sacred tongue: common to manie nations, of diuers vulgar languages. *Article 7.*

Faith, Hope, Humilitie, Repentance, and other vertues, are required in prayer. *Article 8.*

Reuerent, modest, and comelie disposition of the bodie, is also required, as an helpe to deuotion. *Article 9.*

Attention is so necessarie, that the more or lesse it is, the more or lesse is the fruite of prayer. *Article 10.*

Prayer with due conditions is meritorious. And is alwaies granted by God. *Article 11.*

We are bond to pray for the whole militant Church. And particularly for the (spiritual Pastors thereof.

Article 12.

We are also bond to pray for al Christian Princes, and Magistrates. Especially for those, vnder whom we liue.

Article 13.

We are bond to pray for the soules in Purgatorie. Especially for our parentes, benefactors, and other nerest freindes.

Article 14.

In the preface of our Lords prayer, we inuocate Almighty God: Pater
father of al men, by creation, conseruation & redēption.

Ar. 15.

God is more peculiarly the Father of the faithful. And most Noster
specially of the iust.

Article 16.

God being euey where; Heauen as the most excellent place, Qui es in ex-
called his Seate, and Kingdome.

Article 17. lis.

In the first petition we pray, that Gods name may be honored
by al, and dishonored by none.

Article 18. nomen tuum,

We pray more particularly, that we which beleue in God, may
euer haue grace to glorifie his name.

Article 19.

Al true Christians doe also pray, that themselues, & al others
may loue, honour, & inuocate the holie name, IESVS.

Art. 20.

In the second petition we pray, that God wil accomplish his
Kingdom of al the elect.

Article 21. num tuum.

We also pray that God wil propagate, and euer conserue his
militant Church, to the end of this world.

Article 22.

We likewise pray that God wil reigne in vs, by his sanctifying
grace.

Article 23.

In the third petition we pray that Gods wil, not our owne pro-
per wil, be so fulfilled in earth, as it is in heauen.

Article 24. Fiat voluntas

Gods absolute wil, called his good pleasure, is euermore ful-
filled.

Article 25. tua: sicut in

Gods conditional wil, which is knowne by signes, is often
not fulfilled.

Article 26. celo & inter-

In the fourth petition we pray our heauenlie Father, to geue
vs al necessarie spiritual and corporal foode.

Article 27. Panem nostrū

We pray in particular that we may frutefully participate of the
B. Sacrifice, and Sacrament of the Altar.

Article 28. (superubstan-

We pray also for al thinges necessarie in this temporal life.

Article 29. tianum) quoti-

In the fifth petition we pray God, to forgeue vs our sinnes: &
the debtes therof.

Article 30. Et dimitte no-

bis debita no-

stra:

For

Sicut & nos
dimittimus
debitoribus
nostris.

For obtayning remission of sinnes, we must forgue in our hearts, al iniuries done vnto vs.

Article 31.

It is also necessarie to loue our enimies, doing good to them for euil.

Article 32.

Et ne nos in-
ducas in tenta-
tionem,

In the sixth petition, we pray for strength of grace, to resist all tentations of sinne.

Article 33.

We also pray God, that he wil not suffer vs to be assaulted, with ouer great tentations.

Article 34.

We likewise pray for grace, to repel first motions tending to sinne.

Article 35.

Sed libera nos
a malo.

In the seuenth petition, we pray our heauenlie Father, to deliuer vs from temporal euils. Especially from al the diuels power.

Article 36.

We pray also to be deliuered from euil habites, gotten by sinne: and from imperfections.

Article 37.

Likewise we pray to be deliuered from dangerous afflictions, which may hurt the soule.

Article 38.

Amen.

The Conclusion, Amen: is a confirmation of our part, that we truly desire, that which we aske in wordes.

Article 39.

This word Amen, is also a confirmation on Gods part, that he granteth whatsoeuer is duly asked in prayer.

Article 40.

Aue Maria &c.

The Angelical Salutation of the B. Vergine, Mother of God, is lawfully, and profitably recited by good Christians.

Art. 41.

Sancta Maria,
Mater Dei ora
pro nobis.

The second part of the Aue Maria: Holie Marie, Mother of God &c. is a godlie prayer, agreable to holie Scriptures.

Article 42.

Holie Angels doe offer mens prayers to God: doe pray for men: and are profitably inuocated.

Article 43.

Æquales An-
gelis sunt.

Other glorious Saintes vnderstand the affaires of mortal men: and doe pray for them.

Article 44.

It is lawfull, and profitable to pray the glorious Saintes, that they wil pray for vs to God.

Article 45.

Orate pro ini-
uicem vt sal-
uemini.

It is no derogation to Christ, & is very profitable to mortal persons, that one pray for an other.

Art. 46.

F
I N I
S

THE SECOND PART OF
THE ANKER
OF CHRISTIAN DOCTRINE:

THE FIRST ARTICLE.

*God geueth his grace to men, not only by inui-
sible meanes: but also by external signes.*

LIKE as it pleased the Diuine Omnipotent Goodnes, so to dispose his creatures, that inferior bodies of this lower world, should receiue certaine natural influence, of the higher coelestial planetes, & other starres; & that amongst other corporal liuing thinges, mans temporal life should be sustained by the helpe of diuers elements; as by vse of the ayer, through which we breath; of food, wherewith we are fedde; of clothing, wherewith we are couered; of fire, of water, & of manie other thinges, without which we could not subsist: euen so it also hath pleased the same Diuine fountaine of al goodnes, that his seruantes in this transitorie life should receiue supernatural grace, not only by his immediate infusion thereof into their soules, as he first imparted his spiritual giftes, in the state of mans innocencie, but also by instrumental secundarie causes, which his Diuine wisdom hath ordayned as visible signes, of his inuissible operation. Which spiritual vertue, because Protestants denie to be in the holie Sacrifice, Sacraments, or anie other external holie Rites, we shal here through Gods special grace (whereof we now treat) manifestly shew, according to the Catholique doctrine in this behalf: first

As God ordained in nature that one creature receiueth profite by another: so it agreeth to his diuine wisdom, that mā (especially after his fall) should receiue spiritual grace by sensible meanes.

• Artic. 1. in general • that God imparteh his manifold spiri-
B tual

What pointes
of doctrine
are to be pro-
ued in this se-
cond part.

Al as clearly
proued by the
Scriptures as
those Sacra-
ments, and
Ritee, which
Protestants
acknowledge.

Exâples of su-
pernatural ef-
fects wrought
by sen sible
creatures.

The tree of
life in Para-
dise.

tual giftes, & graces, by diuers ^b visible meanes; & ^b Artic. 2.
also requireth, & accepteth mans seruice by exter- 3.
nal actes, & Ceremonies, ^c especially by those most ^c Artic. 4.
diuine Mysteries, which Chrtist our Redemer hath 5. 6. 7.
ordained, ^d as sacred instruments ^e to be admini- ^d Artic. 8.
stred by men, to Gods special honour, & mans spi- ^e Artic. 9.
ritual good. ^f And so we shal procede to proue & ^f Artic. 10.
declare in particular, the seuen holie Sacraments, II. &c.
^g with the one most dread Sacrifice of the Christian ^g Artic. 22.
Catholique Church. The necessitiæ, profite, and ^{23. 24.}
proper effectes of euerie one in their due place, &
order. And this we shal doe for most part, by the
expresse written word of God, in cleare & manifest
termes; the rest also, no lesse assuredly by other ho-
lie Scriptures: not only according to the vnderstan-
ding and iugement of the pillar of truth, the only
knownen Church for manie ages (which we doe
not so much vrge in this present trial) but also, we
shal verifie our beleefe herein, by the most apparent
sense, & conference of other places, against al, that
our Aduersaries can alieage of the sacred text, to the
contrarie. And alwayes as directly & inuincibly, as
they can proue those Rites, Ceremonies, or Sacra-
ments, which they hold, & confesse for lawful be-
fore God: & profitable to Christian soules.

2. Touching therefore the first point, it is euident
in the holie text, that also in the state of mans inno-
cencie, God gaue such vertue to a special tree in
paradise, that whosoever should eate of the fruite
therof, should become immortal, & liue for euer.
Neither was that tree depriued of the same vertue
after the fal of man, but lest man by eating thereof,
after his sinne, should haue liued for euer in this
world, God remoued him out of Paradise, saying:
[lest perhaps he reach forth his hand, & take also of ^{Gen. 3.}
the tree of life, & eate, & liue for euer.] Seing ther- ^{v. 22.}
fore man, though he had not sinned, was to receine
so gra-

so gracious a gift, as immortalitie, by eating the fruite of a tree, it is not to be marueled, that sinners are in some sorte made subiect to sensible creatures, for recouerie, and increase of grace. In confirmation wherof we haue cleare testimonies in holie Scriptures, of Gods benefites & blessings bestowed by the vse of sundrie creatures, designed by him for such purposes. So when the children of Israel, had no other water to drinke in the deserte, but that

Exod. 15. which was bitter; [Moyses cried to our Lord (for remedie) & he shewed him a peece of wood, which
v. 23. 24. when he had cast into the waters, they were turned
25. into swetenesse] A peece of wood.

4. Reg. 2. A gaine God did the like to other vnprofitable water, by the vse of salt, which the
v. 21. 22. Prophete [Eliseus cast into it, & said: Thus saith our Lord: I haue amended these waters, & death shal
no more be in them, nor barrenesse. And the waters were amended, according to the word of Eliseus, which he spake.] Salt.

Gen. 9. v. Noes blessing, & curling of his children, & their progenie, it happened afterwards vnto them diuersly. It appereth also to haue bene a general custome with the Patriarches, to blesse their children, especially before their death, though it be not expressly recorded of al. For [Isaac waxing old, called Esau his elder sonne, & said to him: Thou seest, quoth he, that I am old, and know not the day of my death. Take thyne instruments, thy quiuer & thy bow, &c. bring that I may eat, and my soule may blesse thee before I dye.] And when (by Gods secreete prouidence, for Mysterie sake) Iacob his younger sonne had gotte the principal blessing, Isaac perceiuing it

Gen. 27. Fathers blessing.
v. 1. 2. 3. to be done according to Gods wil [said: I haue blessed him, & he shal be blessed] & finally gaue Esau

Gen. 27. an other
v. 33. v. 39. Ch. 48. v. 15. 19.

an other secondarie blessing. The same Patriarch Iacob, blessed the two sonnes of his sonne Ioseph; & that in special manner, crossing his armes, & laying his right hand vpon the younger brother his head, & his left hand vpon the head of the elder, signifying literally that Ephraim the younger of those bretheren should be preferred before Manasses the elder, & mystically signifying (which was likewise signified, by the blessing of Iacob before Esau) that the Gentiles should be preferred before the Iewes, in the Church of Christ: Insinuating also by crossing his armes the special vertue of the Crosse of Christ.

After this, Iacob also prophecied of al his owne *Ch. 49. v.* twelue sonnes, including therein manie great My- *3. 5. &c.* steries of Christ, & his Church; for as the text reporteth, [He blessed euerie one of them, with their *v. 29.* proper blessings.] Also Mathathias the zelous god- *1. Mach. 2.* lie [Highpriest, a litle before his death, after most *v. 49. &* holie instruction, & exhortation to obserue & main- *69.* taine the law of God, blessed his fiue sonnes, & was laide to his fathers.] Concerning Priestes blessing of the people God prescribed a sette forme of wordes, with which they should doe it, saying to Moyse: [Speake to Aaron and to his sonnes; thus shal you *Num. 6.* blesse the children of Israel, & you shal say to them: *v. 23. 24.* Our Lord blesse thee, & kepe thee: Our Lord shew *25. 26.* his face to thee; and haue mercie vpon thee: Our Lord turne his countenance vnto thee, & geue thee peace] Moyse did also blesse Iosue (when he was *Deut. 34.* ordained to succede him in the temporal gouerne- *v. 9.* ment) with imposition of his handes, and he therewithal receiued special grace, the spirite of wisdō, as it is recorded in the end of Deuteronomie, by these wordes [Iosue the sonne of Nun was replenished with the spirite of wisdom, because Moyse did put his handes vpon him.]

Priestes blessing.

3. Generally in the written law of Moyse, God signified

signified his spiritual benefites, by manie Ceremonial ordinances, & external Rites, which were instituted for three special causes: First to withdraw, & keepe the people from Idolatrie, wherto they were very prone. Secondly to induce them therby to internal vertues: for that by visible things, men enter into conceipt of inuisible. Thirdly to signifie, more excellent, and more effectual Mysteries of the new Testament. So when God had deliuered his tenue moral precepts, he gaue also ceremonial, saying:

External Rites were instituted to keepe the people from Idolatrie To induce the to internal vertues, & to signifie greater Mysteries in the new Testament.

Exod. 20. [An Altar of earth you shal make to me, & you shal
v. 24. offer vpon it, your Holo caustes, & Pacifiques, your
sheepe, & oxen, in euerie place, where the memorie
v. 25. of my name shal be, I wil come to thee, & wil blesse
thee. And if thou make an Altar of stone vnto me,
thou shalt not builde it of hewed stones: for if thou
lift vp thy knife ouer it, it shal be polluted.] Where
it is cleare that the vse of an Altar is to offer Sacrifice
theron, of diuers sortes: as here is mention of
two kindes: Holocaustes in which the whole hoste
was burned & consumed in the honour of God; &
Pacifiques, which were either of thanksgeuing for
benefites receiued; or petitorie for obtaining things
needful. The third kind was Sacrifice for finnes.
Which being duly offered, was an external signe
of Gods inuisible grace, remitting finnes: as
Leuit. 17. God himself testifieth saying: [I haue geuen the
v. 11. bloud to you, that vpon the Altar you may make ex-
piation with it, for your soules, & the bloud may be
for an expiation of the soule] which was the cere-
monial reason, why the faithful seruants of God
were so strictly prohibited, not to eate anie bloud,
for so it foloweth in the next wordes, [therefore
(said our Lord) haue I said to the children of Israel:
No soule of you, shal eate bloud; nor of the strangers
that seiourne with you] an other reason was (as it
also foloweth in the sacred text) because the life of

It was forbid to eate bloud, because it was to be offered in sacrifice.

And to make more horrour of manslaughter

all flesh is in the blood [whereupon I said to the children of Israel: the blood of no flesh shall you eat: 4. 5. because the life of the flesh is in the blood: & whosoever eateth it, shall dye.] Not for any natural cause as though there were any ill in the blood, or natural power in the Sacrifice, for remission of sinnes, but that it pleased God by these signes to exercise his people in serving him, to eleuate their mindes & cooperate with his grace, & to forsignifie the gracious effects of future Mysteries, which should be instituted by Christ our Saviour. And therefore God strictly forbade, to offer any other Sacrifice, or in any other manner, then according to his owne institution.

Onlie God appointed what should be offered in Sacrifice, and with what Rites. [What I command thee (said God to his chosen people) that only doe to the Lord: neither adde any thing, nor diminish.] & therefore exactly described what thinges should be offered, of what qualites, in what place, what times, by what persons, to what end, & other circumstances. For example, in a certain particular Sacrifice for sinne, it was appointed

Though before the written Law there was neither matter, nor manner of Sacrifice prescribed. [to take a redde cow, of full age, without blemish, that had not carried yoke, to bring her forth without the campe, there to immolate her in the sight of all; that the Priest dipping his finger in her blood, should sprinkle it, against the doores of the Tabernacle seuen times: that he should burne her in the sight of all, committing as well her skinne, and the flesh, as the blood, & her dung to the fire: wood also of the Cedar, & hyssope, & scarlet twise died, did the Priest cast into the flame, that wasted the cow.] All which was necessarie to be done, and then the Priest, with others that assisted, washed their garments, & bodies. And yet [were they for all that polluted, & vncleane vntill euen] signifying that not the Sacrifices, & Sacraments of the old Testament, but others of the new, should both signifie remission of sinnes, & as instrumental causes remitte them: but those of the old

old law should only signifie, and not worke the effect.

4. Manie other external signes of Gods benefites, were ordained in the Law of Moyſes ; In which God, who is, & worketh euerie where, did of his diuine wiſdome and goodnes, appropriate certaine workes & effectes vnto ſpecial places, times, perſons, & with ſpecial Rites. So he deſigned the inner part of the Tabernacle called *Sancta Sanctorū*, for the peculiar place of diuine oracle, where he would be conſulted, & would geue answer. [Thou ſhalt frame

God deſigned a ſpecial place where he would ſpeake to Moyſes & to other High-prieſtes.

Exod. 25.

v. 10. 17.

18. 20.

an Arke of the wood ſetim (ſaid God to Moyſes) thou ſhalt make a Propitiatorie of pure gold, wherewith the Arke is to be couered. Two Cherubins alſo thou ſhalt make of beaten gold, on both ſides of the oracle. Let them couer both ſides of the Propitiatorie, ſpreading their wings, & couering the Oracle.

Ch. 26. v.

34. Ch. 25.

v. 22.

Thou ſhalt ſette the Propitiatorie vpon the Arke of teſtimonie, in the *Sancta Sanctorum*, thence wil I command, & wil ſpeake to thee ouer the Propitiatorie, & from the middes of the two Cherubins, vvhich ſhal be vpon the Arke of teſtimonie, al thinges which I wil command the children of Iſrael by

Num. 7. v.

1. 2. &c.

v. 88. 89.

thee.] Accordingly when the Tabernacle with al the appertinences, was made, & erected, in the Dedication therof the Princes of the twelue Tribes offered both ioyntly, and ſeuerally manie and great oblations [before the Altar, when it was annointed. And when Moyſes entred into the Tabernacle, to conſult our Lord, he heard the voice of him, that ſpake to him, from the Propitiatorie, that was ouer the Arke, betwen the two Cherubs, from whence alſo Moyſes ſpake to our Lord.] By vſe of the ſame holie Arke of couenant, diuers notable exploites were accompliſhed. To ſhew that God by his owne hand, not by the power, nor prudence of men, geueth victories, he ſaid to Iofue. [Behold I haue

By vſe of the Arke, & by proceſſiō God deliuered Iſrael to his people.

geuen

geuen into thy handes, Ierecho (a strong fenced citie) & the King therof, & al the valiant men.] Not by battering & assaulding of the walles] which manner of warre God also prospereth for the benefite of his faithful seruants, but in this special conquest by an extraordinarie meanes. [Goe round about the citie (said our Lord) al you that be men of warre once aday: so shal you doe six dayes, with the Arke of the couenant, & Iubilee trumpettes. Al the armed hoste went before, the rest of the common people folowed the Arke, & the trumpettes sounded round about the citie, so did they six dayes euerie day once, but the seuenth day, seuen times. At last making a great shoote, the walles fel downe, & they entred in, euerie man going vp by the place that was ouer against him, & killing the inhabitants possessed the citie.] And so proceeding conquered the land of Chanaam. In distresses like vvisse [the Arke was their singular conforth, terrour to the Philistins, & other enemies, destruction to Dagon the Idol. For irreuerent vsage therof, both the Infidel nations, & careles Bethsamites, were sore plagued. Oza for rashly touching it, was sudainly slaine. For their religious respect vnto it [our Lord blessed Obededom, & al his house] Priestes, Kinges, & sometimes Prophetes were annointed with holie oyle, and so enabled to their seueral functions. [A Serappical Angel, taking a hote cole from the Altar, touched therewith the lippes of Isaias the Prophete, and his iniquitie was taken away, & his sinne cleansed.] The Prophete Ieremie was commanded to vse a certaine linnen girdle for a while, then to hide it in a hole of the rocke in Euphrates, afterwards to take it vp, when it was rotten, to signifie therby that the people vvhich vvas fast ioyned to God, should become vnprofitable, & fitte for no vse, til God should recal them againe. By an earthen bottel broken in peeces

he pro-

The Arke was
a comforth to
the faithful:
& a terrour to
Infidels.

Religious re-
spect vnto it
was rewarded

Vse of holie
oyles, and a
hote cole.

Ieremie pro-
phicied by
signes.

Ios. 6. v.

2. & c.

v. 9.

v. 15. 16.

20.

1. Reg. 4.

v. 3. 5.

Ch. 5. v. 3.

2. Reg. 6.

v. 7. 11.

Leuit. 8.

v. 12. 30.

1. Reg. 10.

v. 1. Ch.

16. v. 13.

3. Reg. 19.

v. 15. 16.

Isa. 6. v. 7.

Iere. 13. v.

1. 4. 6. 7.

10. 11. Ch.

19. v. 1.

Ch. 27. v. 2.

Ch. 43. v. 9.

Ch. 24. v. 1.

he prophesied their captiuitie. The same he also prophesied by bādes, & chaines; & by stones, hidden in a wal. By good & bad figges he foresheued what should befall, to the penitent and impenitent. At another time, & to another Prophete, God reuealed in a vision, that true penitentes being marked in their foreheades with the letter T. (Tau) which is formed like a Crosse, shal be saued from the destruction, wherin al other perish, that are not so signed: which vision pertheyned especiafly to the new testament. Where God also requireth visible signes, as is cleare in the examples folowing.

The signe of the Crosse.

5. S. Iohn, Christs Precursor, together with his preaching of penance, did also baptize in water,

S. Iohn Baptized in water

forshewing that Christ, being now come into this world, would wash away sinnes, by Baptisme in water, & the Holie Ghost. Christ also commanded his Disciples to preach, that the kingdome of God is

The Apostles annointed the sicke, and so cured them.

at hand. [And going forth (saith S. Marke) they preached, that they should doe penance, & they cast out manie diuels: and annointed with oyle manie sicke, and healed them.] Which annoiling of the sicke was not without warrant, as appeareth by the effect, fortherby they healed those that were sicke.

And our Lord himself both approued, the deuout vse of external signes: & vsed the like in manie cures, & other actions. He imparted health to a deuout

Other approued external Rites.

[woman that touched the hemme of his garments.]

He tooke one that was deafe & dumme, from the

multifude apart, put his fingers into his eares, and

spitting touched his tongue, & looking vp into hea-

uen, he groned, and said to him: *Ephphela*. which is,

Be thou opened. And immediatly his eares were open-

ed, & the stinging of his tongue was loosed, and he

spake right.] They brought an other to him that

was blinde [desiring that he would touch him.

And taking the hand of the blinde, he led him forth

out of the towne : & spitting into his eyes, imposing his handes, he asked him, if he saw anie thing? And looking vp he said : I see men as it were trees walking. After that againe, he imposed his handes vpon his eyes, & he began to see, & was restored, so that he saw al thinges clearly.] So he that could doe al thinges, vvith a vvord, yea vvith a thought, vvould for our instruction vse external meanes, sometimes moe, sometimes fewer, sometimes more significant, sometimes lesse, yea sometimes such as might seme to mans iudgement rather hurtful, then healthful. As when he gaue sight to one that was borne blinde, [he spitte on the ground & made clay (or mortar) *Ioan. 6. 7.* of the spittle, & spred the clay vpon his eyes, & said *6. 7.* to him : Goe, wash in the poole of *Siloe* : which is interpreted, *Sent.* He went therfore, & vvashed; & he came seeing] Our Lord [imposed his handes *Luc. 13.* vpon a woman, that was crooked, neither could *v. 13.* she looke vpward at al, & forthwith she was made straight, and glorified God.] Such examples, not only of the power of Christs handes, but also of his seruants, by vse of other creatures, are innumerable. [Whosoever, entred first into the pond of Probatica, after the stirring of the water by an Angel, was *Ioan. 5.* made whole, of whatsoever infirmitie he was *v. 4.* holden.] S. Petres shadow cured infirmities. And S. Paul *Act. 5. v.* les hand cherchese, being laid vpon the sicke, cured *15. Ch. 14.* them. So God maketh his visible creatures, as wel *1. 12.* naturally, as supernaturally to serue men by his owne power and ordinance, vvich otherwise they could not doe.

Power geuen
to creatures
to worke su-
pernatural
effectes.

Men

Men doe rightly serue God, both by internal, & external sensible meanes.

ARTICLE. 2.

BEing sufficiently shewed that God in bestowing benefites on men, vseth oftentimes other creatures, & external signes, as his Instruments; it followeth consequently to be in like maner declared, that men are bound to acknowledge their grateful acceptance thereof, to render thanks, & to exhibite their seruice to his soueraine Diuine Maiestie, both by sincere deuotion of the hart, & by extecnal actes & signes, conformable to humane nature, consisting of a spiritual soule, & terrestrial bodie.

God is honored by external signes.

2. So holie Abel sincerely [offered giftes to God, of the first begotten of his flocke, & of their fatte: & our Lord had respect to Abel, & to his giftes.] And albeit Cain of peruerse minde offered not the first fruits of the earth, but of the worse sorte, yet by this external act, he acknowledged, that oblation was due to God, the Supreme Dominatour, & it had bene acceptable, if it had bene rightly sorted of the best fruites. [Enos did inuocate the name of our Lord] doubtles by vocal prayer, & external Rites. [Noe built an Altar to our Lord, & taking of al catle, and foules that were cleane, offered Holocaustes vpon the Altar, and our Lord smelled a swete sanour.] Abraham erected Altars in sundrie places, wherfoeuer he pitched his tentes. [He planted an especial groue in Bersebee, & called therupon the name of our Lord God eternal.] He obserued the Ceremonies of our Lord, not only moral commandments, & lawes, but also Ceremonial Rites. [Iacob arising in the morning (after that he had seene the ladder, which reached from the earth to heauen) tooke the stone, which he had laid vnder his head, and

Sacrifice is grateful to God.

Oyle poured
on the Altar.

erected it for a title, pouring oyle vpon the toppe: & he called the name of the Citie *Bethel* (that is, the house of God) which before was called *Luza*.] *Exod. 3. v.*
Moyfes seing the bush on fire, not burnt; and going 4. 5.
nearer to view it, was commanded to loose of his
shoes, from his feete [for the place (said our Lord
vnto him) wherein thou standest, is holie ground.]

Moyfes put of
his shoes in a
holie place.

The same Moyfes, with al the childrē of Israel, after *Ch. 15. v.*
their passage through the red sea [sang a Canticke *1. 20.*
to our Lord: & Marie (his sister) a Prophetesse tooke
a timbrel in her hand, & al the wemen went forth
after her, with timbrels, & dances To whom she *21.*
begane the song, saying: Let vs sing to our Lord, for *v. 1. &c.*
he is gloriously magnified, the horse, & the rider he
hath cast into the sea.] Whilest Iosue fought against

Lifted vp his
handes in
prayer.

Amelech, Moyfes praying [lifted vp his handes, & *Ch. 17. v.*
Iosue with his armie ouercame: but if he did let *11.*
them downe a litle, *Amelech* ouercame. And the
handes of Moyfes were heauie: therfore they tooke *12.*
a stone, & put vnder him, wherupon he sate. And
Aaron & Hur stayed vp his handes on both sides.
And it came to passe, that his handes were not wea-
rie vntil sunne sette. And Iosue put *Amelech* to flight *13.*
& his people, by the edge of the sword.] So effectual
was the ceremonie of lifting vp of Moyfes his han-
des, that otherwise his prayer auailed not against
their eminie in the battle.

Great & pre-
cious giftes
bestowed in
making the
Tabernacle, &
things per-
teyning ther
to.

3. Likewise it was to the singular honour of God, *Ch. 25. v.*
that the Princes & people of Israel, offered so great *2. 3. &c.*
store of gold, siluer, & precious giftes, to the making
and furnishing of the Tabernacle, with al thinges
thereto belonging: which were excellent & costlie.
For manie thinges were of pure gold, others of sil- *Ch. 28. v.*
uer, purple cloth, scarlete, hyacinth, precious stones *9. 17. 18.*
of sundrie kindes. Which oblations were offered in *Ch. 35. v.*
such abundance, that the ouerseers of the worke & *5. 6. &c.*
the artificers, were constrained to tel Moyfes, that the
people

Ch. 36. v.
6. 7.

Ch. 39.
29. 30.

Ch. 28.
9. 10.

v. 17.
&c.

people offered more then was necessarie. Whereupon [he commanded proclamation to be made, by
 36. v. the criers voice, saying: Let neither man nor wo-
 7. man offer anie more, in the worke of the Sanctuarie.
 And so they ceased from offering giftes: because
 the thinges that were offered, did suffice, & were
 ouer much.]

39. v. 4. Amongst the rest of the Highpriests Ornaments, Ornaments of
the Highpriest
were most
precious.
The plate of
sacred vene-
ration.
 30. one was called [The plate of sacred veneration,
 made of most pure gold, wherein was written, with
 the worke of a lapidarie: *The Holie of our Lord*. And
 was tied to his Miter, with a lace of hyacinth, as our
 Lord had commanded Moyses.] Other ornaments
 28. v. were the Ephod, & Rationale. [In the Ephod were
 10. two Onyx stones, in which were engrauen the na- The Ephod.
 mes of the children of Israel, six names in one stone,
 & the other six in the other: according to the order
 of their natiuitie. After the worke of a grauer, and
 the grauing of a lapidarie, thou shalt graue them
 with the names of the children of Israel, sette in
 gold, & compassed about: & thou shalt put them on
 both sides of the Ephod, a memorial for the childre
 of Israel. And Aaron shal beare their names before
 the Lord vpon both shoulders, for a remembrance.
 Thou shalt make also hookes of gold, & two litle
 cheynes of most pure gold, lincked one to an other,
 which thou shalt put into the hookes.] In the Ra- The Rationale
 tionale (which the Highpriest caried on his breast,
 lincked to the Ephod with golden cheynes aboue, &
 with hyacinth lace beneath) were sette [foure rewes
 17. 18. of precious stones: In the first were the sardius, the
 6. topazius & the emeraud: in the second the carbun-
 cle, the sapphire, & the Iasper: In the third a ligurius
 an achates, & an amethyst: In the fourth a chrysolith
 an onyx, and a beryllus. Al sette in gold by their
 rewes. And in them likewise were grauen the
 twelue names of the sonnes of Israel, in euerie stone

The tunike
with pome-
granetes, &
belles.

A linnen gar-
ment, a filke
gyrdle, mitre,
& plate of
veneration.

Particular pla-
ces designed
for diuine
seruice.

Silo.

one name, according to the twelue Tribes.] An
other Priestlie ornament was a Tunike, made of
hyacinth; at the edge wherof beneth, were hung
the formes of pomegranetes, & litle belles of gold
round about: so interposed, that there was a bel of
gold, & a pomegranete, & agane a bel & a pomegra-
nete. And so the sound of the belles was heard,
when the Highpriest went into the Sanctuarie, &
came forth. The Highpriest had also a strait linnen
garment, next to his ordinarie apparel, vnder the
Tunike, then a girdle of filke, a mitre on his head, &
the plate of sacred veneration tyed therunto, which
hang downe ouer his forehead. Al very precious
to the more honour of God: and withal signifying
mystically the like ornaments to be vsed in the
Church of Christ. And both then, & now morally
signifying the vertues, which are especially requi-
red in Bilhoppes, & other spiritual Pastors. As puritie
of life, sincere intention, discretion, contemplation
of God, & of diuine Mysteries, supportation of the
peoples infirmities, sollicitude of their spiritual good,
sound doctrine, the studie of vnion, & alwayes ex-
amplar life.

5. It pleased God also to choose particular places,
where he would be more solemnely inuocated, &
more especially honored: & the faithful people were
accordingly commanded to resorte therunto, by
these expresse wordes of the law: [To the place,
which the Lord your God hath chosen of al your
tribes, to put his name there, & to dwel in it, shal
you come: & shal offer in that place, your holocau-
stes, and victimes, the tithes, and first fruires of your
handes, & your vowes, & donaries, the first borne
of your oxen, & sheepe.] The first solempne designed
place, after the peoples entrance into the land of
Chanaan, was the citie of Silo, as appeareth in the
booke of Iosue, where it is recorded, that [al the
children

v. 31.

v. 39. Ch.
39. v. 2.
ad 31.

See S. Tho-
mas. p. 1.
q. 100.
S. Ierome
de vestitu.
Sacerdotu.
to. 3.

Deut. 12.
v. 5. 6.

Ios. 18. v. 1

children of Israel were assembled in Silo, & there they pitched the Tabernacle of the testimonie.] From which time therefore Silo was the proper chosen place of Sacrifice, and other solemne Rites. And there the Sanctuarie remained, til the time of Heli the Highpriest, and Samuel the Prophete (the space of three hundred & fiftie yeares) as is euident in the first booke of Kinges, where it is written, that when the Philistims had preuailed in battle

1. Reg. 4. against the Israelites [The Ancients of Israel said :
v. 3, Let vs fetch vnto vs, the Arke of the couenant of
1. Reg. 7. our Lord from Silo.] Afterwards the Sanctuarie
v. 5. 6. remained some while in Masphath, where Samuel Masphath.

v. 10. 11. them, and offered Sacrifice; where the people also
fasted, and confessed their sinnes, and had victorie
2. Reg. 6. against the Philistines. Finally [the Arke of our
v. 12. 14. Lord, & the whole Sanctuarie, was with great so- Mount Sion,
lemnitie brought into Ierusalem, King Dauid, in Ierusalem.
amongst other deuouteſt persons, dancing before it;
& so it was placed in the middes of the Tabernacle
in mount Sion.] Where the Temple was shortly

Gen. 23. v. after built by Salomon. The onlie ordinarie place
4. Ch. 49. of Sacrifice during the rest of the Old Testament.

v. 29. Ch. There were moreouer manie Synagogues in sundrie Manie Syna-
50. v. 24. places, whither the people assembled together to gogues in sun-
Ios. 24. v. pray, & to heare the word of God. Sicheim was one drie places.

32. special holie place, by occasion of the burial of
principal Patriarches. where the famous sepulchre
of Ioseph, remained venerable, not only to the Ie-
wes, but also to Christians. By reason also of Gods
special benefites & apparitions of Angels, places be-
Exo. 3. v. came holie, and required external reuerence: for
5. Ios. 5. v. which cause [Moyſes & Iosue were commanded
16, to put of their shoes.]

6. In Like manner special times were sanctified,
& solemnly obserued to Gods more honour: first
of al

Special times
sanctified and
made feastes
by the Law of
Moyſes.

of al the Sabbath, or ſeuenth day of the weke, was kept holie, from the beginning of the world, til Chriſt, who being Lord of the Sabbath, hath now taken it away: & made Sunday holie, which is therefore called our Lords day. In the Law of Moyſes were alſo obſerued the feaſtes of *Neomenia*, the firſt of euerie moneth: the Phaſe or Paſch, the fiſtenth day of the firſt moneth in the ſpring: alſo other ſix dayes folowing were obſerued, with oblation of ſpecial Sacrifices: the firſt & ſeuenth with reſt from ſeruile workes: & al the ſeuen with abſtinence from leauen bread, eating only Azimes, or ſwete bread. The fourth ordinarie feaſt was Pentecoſte, ſeuen weekes after Paſch. The fiſth was the feaſt of Trumpetts. The ſixt the feaſt of Tabernacles. The ſeuenth the feaſt of Aſſembly. And the eight was the feaſt of Expiation, with ſtriſt faſt from euening to euening. To which [Mardocheus added an other feaſt, in memorie of the whole peoples deliuerie from danger of vtter deſtruction.] By the good meanes of Quene Eſter. Likeniſe [Iudas Machabeus inſtituted another feaſt of the Dedication of a new Altar] after the perſecution of Antiochus.

Two others
added vpon
ſpecial occa-
ſions.

Great coſtes
in making &
furniſhing of
the Temple,

7. As there were great coſtes beſtovvved in making, & adorning the Tabernacle, with al thinges therto apperteyning: ſo was there much more imployed in making the Temple, & in prouiſion for Diuine Seruice, to be performed therein. King Dauid being moſt deſirous, but for Myſterie ſake, not ſuffered to build that glorious houſe to God, neuertheles prepared al thinges neceſſarie, for the building therof. Prouiding alſo perpetual maintenance, for a great multitude of Prieſtes, Leuites, Muſitians, & of other men to ſerue in & about the Temple. Alſo for muſical Inſtruments of diuers ſortes, & for whatſoener might be requiſite for greateſt ſolemnitie. And before his death gaue charge to Salomon his ſonne, & other

other principal men, that al should be accordingly

1. PAR. 22. accomplished: saying in presence of them al; [Sa-
 7. 5. lomon my sonne is yet a litle childe, & delicate, &
 the house which I would haue to be builded to our
 Lord, must be such, as may be renowned in al coun-
 tries. I therefore wil prepare him necessities, & al
 7. 6. the expenses. And he called Salomon his sonne, &
 7. said to him: My sonne it was my wil to haue built
 8. a house to the name of our Lord my God. But the
 word of our Lord was made to me saying: Thou
 hast shed much bloud, & fought very manie battles,
 thou canst not build a house to my name, so much
 bloud being shed before me. The sonne which shal
 be borne to thee, shal be a most quiet man. For I wil
 9. make him rest from al his enemies round about: &
 for this cause he shal be called *Peaceable*. He shal build
 10. a house to my name. Now therefore my sonne: Our
 11. Lord be with thee, & doe thou prosper, & build the
 house to our Lord thy God, as he hath spoken of
 14. thee. Behold I in my pouertie haue prepared the
 charges, of the house of our Lord: of gold an hun-
 dred thousand talents: & of siluer, a thousand thou-
 sand talents: but of brasse, and of yron, there is no
 weight, for the number is surpassed with the great-
 nes: timber, and stones, I haue prepared to al the
 15. charges. Thou hast also very manie Artificers:
 Hewers of stones, & Masons, & Carpenters, & of al
 16. occupations most skilful, to make worke in gold, &
 siluer, & brasse, & yron, wherof there is no number.
 Rise therefore & doe it, & our Lord wil be with thee.
 17. David also commanded al the Princes of Israel, that
 18. they should helpe Salomon his sonne. You see (quoth
 he) that our Lord your God is with you, and hath
 geuen you rest round about; and hath deliuered al
 your enemies into your handes: & the land is sub-
 19. dued before our Lord, & before his people. Geue
 therefore your hart, & your soules to serue our Lord

D

your

your God: & arise, and builde a Sanctuarie to our Lord God. That the Arke of the couenant of our Lord, & the vessels consecrated to our Lord, may be brought into the house, which is built to the name of our Lord.] Thus farre holie King Dauid his most godlie oration to his sonne, and the Princes of his Kingdom. Touching the renowned Temple, which was to be builded, for the seruice of God. To the same purpose for the deuout performance of diuine Seruice, with al possible solemnitie, he also ordayned meanes, for foure & twintie whole families of Priestes, to doe Priestlie functions; also for an other great multitude of Leuites, to serue in seueral offices: and for foure and twentie companies of Musicians, in euerie companie twelue: in al two hundred eightie eitght, to sing, & play on diuers sortes of Instrumēt: as Psalter, Harpe, Timbrel, Nable, Cymbal, Organ, Pipe, Vial, Symphonie, Shalme, & Trumpete. Moreouer he prouided for trefurers, watchmen, & porters of the Temple, in ful numbers to discharge euerie office.

Multitudes of Priestes, Leuites, Musicians, & musical Instrumēt for Diuine Seruice in the Temple.

The Booke of Psalmes composed for Gods daylie seruice in the Temple, and Synagoges, & especially in the Church of Christ.

8. And aboue al other prouisions, this admirable deuout King, & excellent Prophete, being singularly inspired by the Holie Ghost, composed the Diuine Psalmodie, of an hundred and fiftie Psalmes, conteyning the Summarie of al Diuine Scriptures: with very manie particular praises of God, to be sounge, not only in the Temple, & Synagoges of the Iewes, but also much more in Christian Temples & Churches. In which holie Booke therefore this Royal Psalmist often inuiteth, & earnestly exhorteth, as wel Gods people of the old Testament, as also more especially al faithful Christians, to sing and declare Gods most high praises: prophecying withal, that so it should be duly performed, in the Church of Christ. As these cleare textes amongst others, doe abundantly testifie. [Reioyce ye iust (saith he to al Gods

- Psal. 32. Godstrue seruantes) in our Lord; praising becometh the righteous. Confesse to our Lord *on the Harpe*, *on the Psalter* of tenne stringes, sing to him. Sing ye to him a new song: sing wel to him *in iubilation*. Because the word of our Lord is right: & al his workes are in faith (performing al his promises) Al ye nationes *clappe handes*, *make iubilation* to God in the voice of exultation. Because our Lord is high, terrible, a great King ouer al the earth. Make ye *iubilation* to God, al the earth: say a Psalme to his name, geue glorie to his praise. Before him shal the Aethiopians *fal downe*, & his enemies shal *lick the earth*. The Kinges of Thais and the Ilandes shul offer presentes, the Kinges of the Arabians, & of Saba shal bring *giftes*. Reioice to God our helper: *Make iubilation* to the God of Iacob. Take ye *Psalme*, & geue *Timbrel*: pleasant *Psalter* with the *Harpe*. Sound ye with *Trumpe* in the *New moone*, in the notable daye of your solemnitie. In the Instrument of tenne stringes, in *Psalter*, with *Canticle* on the *Harpe*. Come let vs reioice to our Lord, let vs *make iubilation* to God our Sauour. Let vs preuent his face in confession (of praise) in *Psalmes*: let vs *make iubilation* to him. Make ye *iubilation* to God al the earth. Chaunt, & reioice, & sing. Come let vs adore, & *fal downe*, & *weepe* before our Lord that made vs. *Make ye iubilation* to God al the earth: chaunt, and reioice, and sing. Sing to our Lord on *Harpe*: on *Harpe* & voice of *Psalme*. On long *drowne trumpets*, & voice of *cornete of horne*. Make *iubilation*, in the sight of the King, our lord, Exalt ye the Lord our God, & *adoore his footestool*, because it is *holie*. We wil entre into his *Tabernacle*: we wil adore in the place, where his *feete stood*. In the nightes lift vp your *handes* vnto the *holie places*: I wil adore toward the *holie Temple*. Let my prayer be directed as *incense*: in thy sight: the *elevation of my handes*, as evening sacrifice. I haue *stretched forth my handes* to thee.

King Dauids
 frequent inui-
 tation, & most
 godlie exam-
 ple, to prayse
 God by al
 possible mea-
 nes.

In the *Psalter of tenne stringes*, I wil sing to thee. Let the *Psal.* 143.
children of Sion praise his name in the quire : on *v.* 9.
Timbrel, & *Psaltir* let them sing to him. Praise ye our *Psal.* 149.
Lord in the sound of *Trumpe*, praise ye him on *v.* 3.
Psalter, & harpe; praise ye him on *Timbrel* & quire: *Psal.* 150.
praise ye him on stringes, & *Organ*. Praise ye him on *v.* 3. 4. 5.
wel sounding *Cymbals*: praise ye him on *Cymbals* of 6.

Inbilation. Let euerie spirite praise our Lord. *Alleluia*,
In al which inuitation, & feruent desire to praise
God, you see the Royal Prophete doubted not, but
that God is much honoured, & praised by singing,
by vse of Musical Instruments, & other external fig-
nes; by stretching forth, and by lifting vp handes,
towards holie places, towards the place, where
the Temple was afterwards to be built: by falling
downe prostrate: by weeping; by kissing or licking
the earth; by offering giftes, by adoring Gods foote
stoole, & steppes of his feete; by saying, or singing
Alleluia; That is, by honouring God, with spirite, hart,
voice, gesture, instruments, & in al other possible
maner. And that al this perteyneth to Christians, no
lesse, but in deede more, then it did to the Iewes,
manie of the textes here recited doe plainly couince
expresly shewing that this holie Prophete, dire-
cted his exhortation, to al peoples, al nations, al ge-
neratiōs, of al future times, to the end of this world.

Alleluia, doth
not only sig-
nifie *Prayse* ye
our Lord; but
Praise our
Lord by al
possible mea-
nes internal &
external.

The grear so-
lemnitie and
multitude of
victimes vsed
in Dedication
of the Tem-
ple.

Likewise the notorious great solemnitie, with the 3. *Reg.* 8.
multitude of hostes or victimes: two and twentie *v.* 1. 2. 10.
thousand oxen, an hundred and twentie thousand *15.* 22.
sheepe, & other thinges sacrificid in the Dedication 63.
of the Temple, when it was built by King Salomon,
& the holie Arke, and Propiciatorie were brought
into it. Al which, as also King Salomons long and *v.* 65.
deuout prayer, with the Priestes, Leuites, & people,
& al other religious Actes, doe clearly testifie that
God is rightly honoured by such visible thinges, &
withal doe instruct Christians, how to imitate the
same,

Isa. 5.
12.

Iere. 3
v. 4.

Luc. 2
8. 16.

Mat. 2
1. 11.

v. 12

same: & condemne those of grosse error, which imagine that Gods honour in spirite, & veritie, is diminished by honoring him also in such maner, as this holie Prophete exhorteth.

9. In like maner other Prophetes signifie, that God is honored by such external meanes. Isaiaes so assuredly supposed this kinde of diuine worships to be good, that he expostulated with carnal carelesse people, vsing musical instruments for their owne delectation, and not to the honour of God, saying:

Other prophetes also commend the vse of musical instruments in Diuine Seruice.

[Harpe, & Vial, & Timbrel, & Shalme, & Wine, in your feastes: and the worke of our Lord you regard not, nor consider the workes of his handes:] shewing that these instruments vainely vsed, in drunken feastes, haue a religious vse in Gods seruice. God also saith by his Prophete Ieremie, [I wil build thee againe, & thou shalt be builded, ô virgin Israel: thou shalt yet *be adorned with thy timbrels*, & shalt goe forth in the quire of them that play.] But we come now to the time of Christs appearing, and conuersing in this world.

10. The very same night, in which our Lord was borne, [the Shepherdes nere to Bethlem, came with speede *to see the Infant*: & when they had found him, returned glorifying & praising God, in al thinges, that they had heard, & sene, as it was said to them by an Angel.] The three Sages (commonly called Kinges) held it for a religious act, and for such an one, the Euangelist hath written it in the holie Gospel, that [they came a long voyage, with great speede, to visite, and adore the new borne child, in the land of Iurie.] Which homage they exhibited, both with internal deuotion, & external declaration therof. For when they found the childe [they falling downe adored him: & opening their treasures, offered to him (mystical) giftes, gold, frankencense, and myrrh.] When our Lord was pre-

In the new Testamēt God is also honored by external signes, & Rites.

The Shepherdes visited Christ in the manger. The Sages came to Iernsalem, and to Bethleem, to adore Christ.

Simeon tooke
Christ into
his armes.

Others sought
to see him :
to touch his
garment.

To wash , and
kisse his feete.

To bestow
cost on him.

Clothes , and
boughes spred
in his way.
Proceſſion
with palmes
in their han-
des.

ſented in the Temple , the fourth day from his birth , holie old Simeon [*tooke him into his armes* , and *Luc. 2. 7.* blessed God] with a diuine Canticle. In the pro- 28,
greſſe of the Euangelical hiftorie , manie examples are recited, of ſincere faith & deuotion , declared by external factes , of ſuch as ſought to ſee our Lord Ieſus : ſome to touch him, or his garment : others to aproch ſo nere as they could vnto him. [Zacheus *Luc. 19.* did climbe into a tree to ſee him. A woman which *v. 4.* had bene twelue yeares troubled, with an iſſue of bloud, comming behind him , touched the hemme *Mat. 15.* of his garment. For ſhe ſaid within her ſelf : If I *v. 20. 21.* ſhal touch only his garment, I ſhal be ſafe : and ſhe 22.
became whole, from that houre.] Marie Magdalen declared her penitent hart : & did frute worthie of penance, [by falling downe at Chriſts feete; by washing them with teares; by wiping them with *Luc. 7. 7.* the heares of her head; by kiſſing them; & by anoin- 38. 44.
ting them with ointment.] Againe ſhe ſhewed her *Mat. 26.* ſingular deuotion, [bringing a box of precious oint- *v. 7. 8. 9.* ment, & powring it vpon his head , as he ſate at the 13.
table.] For which [ſome hauing indignatiō againſt *Mar. 14.* her, ſaid: wherto is this waſt ? this might haue bene *v. 3. 4. 5.* ſold , for more then three hundred pence, & geuen to the poore : and they murmured againſt her. But Ieſus knowing it, ſaid to them : Why doe you moleſt this woman ? for ſhe hath wrought a good worke vpon me. Amen I ſay to you, wherſoeuer this Goſ- *v. 9.* pel ſhal be preached , in the whole world , this alſo which ſhe hath done , ſhal be reported for a memorie of her.] A litle before this, when our Lord came riding into Ieruſalem [His Diſciples, & the people. *Mat. 21.* ſpred their garments in the way : & other did cutte *v. 8. 9.* boughes from the trees, & ſtrowed them in the way: *Mar. 11.* & a great multitude toke the boughes of palmes, and *v. 8. 9.* went forth to meete him: & the multitude that went *Luc. 19.* before , & that folowed, cried, ſaying: Hoſanna to *v. 36.* the

10. 12. v. the sonne of Daud, blessed is he that cometh in the
 12. 13. name of our Lord, the King of Israel, Hosanna in
 Mat. 27. the highest.] When our Lord was dead on the
 v. 57. Crosse [Ioseph of Arimathea a noble Senatour, & Honorably
 104. 19. v. Nicodemus a Prince of the Pharisees, bringing a buried.
 38. 39. mixture of Myrrh & aloes, about an hundred poun-
 40. 41. des, tooke downe the bodie of Iesus, and bond it in
 sinne linnen clothes, with the spices: & so laid it in
 a new moniment, hewed in a rocke, wherin none

Mar. 16. had yet bene buried. Then also Marie Magdalen, &
 v. 1. Luc. Marie of Iames, & Salome, brought spices, that co-
 2. v. 56. ming, after the Sabbath were past, they might an-
 Ch. 24. v. noint the bodie of Iesus. For on the Sabbath they
 1. rested according to the commandment of the Law.
 And in the first of the Sabbath (on Sunday) very
 early they came to the moniment, carying the spices,
 which they had prepared.] Al which, and the rest
 tended greatly to the seruice of Christ our Lord.

11. Neither only the external actes, of deuotion Christs Disci-
 done to Christ himself, but thinges done to his holie ples were re-
 & glorious seruantes, redound likewise to the ho- spected with
 nour of God. The primitiue Christians, which were great reue-
 first conuerted, so respected the Apostles, that when rence.

Act. 2. v. to God, with al humble and reuerent maner [Laid
 44. 45. it downe at the Apostles feete] as S. Luke diligently ex-
 Ch. 4. v. 35 presseth, in his sacred historie. And in publique as-
 37. Ch. 5. semblies, al others so reuerenced the Apostles, that
 v. 13. none [of the rest (saith the same S. Luke) durst ioine
 themselfes vnto them: but the people magnified
 them.] And although it was most conuenient, &
 necessarie, that the Apostles should haue the cheefe
 power to dispose of the Churchs treasure, & to or-
 daine what was to be donne therein, yet because it
 was

was not meete, that they should be encombred with the particular distributions of such temporal goodes, that office was designed to an other order of Clergimen, namely to Deacons, together with their spiritual function of preaching, and baptizing. *Act. 6. v. 3. 6.* mongst whom S. Steuens became the *Protomartyr*, that is, the first Martyr, after Christs Ascension. Who hauing gayned that glorious crowne, to his soule in heauen, his holie bodie also was specially regarded by the faithful. For notwithstanding the furious persecution, & general dispersion of the new gathered flock of Christ, yet [deuout men had special care, *Ch. 8. v. 1. 2.* & toke order, for S. Steuens funeral, & made great mourning vpon him.]

S. Steuens bodie carefully buried.

Christian Rites though in part borrowed of the Iewes, are very religious.

Holie places.

Observation of houres for prayer.

12. Breefly touching special places, sette times, & al ceremonial Rites, instituted by the Catholique Christian Church, which our Aduersaries cōdemne as Iudaical (though themselves obserue some such, according to their owne particular liking) they are clearly iustified to be religious, & not superstitious, by these manifest examples of the Apostles, and expresse testimonies of holie Scriptures. [S. Peter & S. Iohn went vp into the Temple, at the ninth houre of prayer,] *Act. 3. v. 1.* according to the publique maner in the Temple. And S. Peter obserued at an other time, the accustomed houre of prayer, priuately out of the Temple, praying [about the sixt houre.] *Ch. 10. v. 9.* According to which obseruations, the Apostles instituted the Canonical houres, of Matines Prime, Third, Sixt, & Ninth houre: Euen song, & Compline, to be obserued as wel publiquely in Churches, as priuately by Clergimen, and other deuout persons. [S. Paul and Silas did praise God, so praying at midnight in the prison, that the rest which were in the same prison heard them.] *Act. 16. v. 25.* S. Paul concluding his Epistles, to the Romanes; the First & second to the Corinthians, & the First to the Thessalonians, willed them *Rom. 16. v. 16.*

1. Cor. 16. them [to salute one another in a holie kisse:] The *Kissing the*
 v. 20. same doth S. Peter, in the end of his former Epistle, *paxe.*
2. Cor. 13. wherof the whole Church vseth the Ceremonie of
 v. 12. the *Paxe*, towards the end of the Publique Sacrifice,
 1. Thess. 5. especially when it is celebrated with solemnitie:
 v. 20. which hath also warrant from Christs solemn sa-
 1. Pet. 5. lutation, saying to his Apostles [Peace be to you.] S.
 v. 14. Paul testifying that he prayed for the Ephesians,
 10. 20. v. signifieth it by these termes. [For this cause (saith
 19. 21. he) I bow my knees to the Father of our Lord Iesus *Kneeling.*
 Ephes. 3. Christ.] Describing the exaltation of the name of
 Philip. 2. Iesus, he saith to the Philippians [That in the name *The name of*
 v. 10. of Iesus, euerie knee doth bow, of the celestials ter- *Iesus honored*
 Luc. 22. restrials & infernals.] Our Sauour himself [prayed
 v. 41. kneeling.] S. Iohn beginning to write his Apoca-
 Apoc. 1. v. lypse, exactly noteth that the vision was shewed to
 10. him, on our Lords day, saying: [I was in spirite on *The Sunday*
the Dominical day.] The signe, wherwith he writeth *called our*
 that [the faithful seruants of God are signed in their *Lords day.*
 foreheades] can not with probable reason be vn- *The signe of*
 Apoc. 7. derstood to be anie other signe then the signe of the *the Crosse.*
 v. 3. & c. Crosse, which Christians receiue in Baptilme. And
 manie other holie Rites haue bene instituted, by the *Other Rites*
 Church, in vertue of Christs general commission: *are ordained*
 most of which are the same in the whole Christian *by general*
 world; some doe varie, according to the diuersitie *commission*
 of times, places, peoples, and other circumstances. *geuen to the*
 Al, as S. Paul writeth, are to the more honour of *Church.*
 1. Cor. 14. God, being ordained [to edification; done decently,
 v. 26. 40. & according to order] not by particular mens pri-
 Mat. 23. uate spirites, but by the publique spirite of the
 v. 5. & c. Church. For otherwise external signes, are Phari-
 1. Tim. 4. saical: & [corporal exercise is profitable to litle: but
 v. 8. pietie is profitable to al thinges.]

Of al external holie Rites, Sacrifice, & Sacraments are most principal.

ARTICLE. 3.

The definitiō
of Sacrifice.

Al nations
hold that
Sacrifice is
due to God.

Proued by
examples of
Cain.

Abel.

Noe.

Abrahm,

IN the former two Articles is shewed, by manie
textes of holie Scriptures, that God imperteth his
gracious benefites to men, not only immediatly by
himself, but also by secundarie causes: and that he
likewise requireth & accepteth mens seruice, both
by internal operation of the minde, & by external
sacred Ceremonies. It foloweth to be in like maner
declared, that aboue al other external holie Rites,
Sacrifice, and Sacraments are the most excellent.
First therfore touching Sacrifice, which is an obla-
tion of some external thing, offered to God, in
acknowlegement of his supreme dominion ouer al
creatures: al nations doe esteeme it, to be the most
principal homage, that man can exhibite to God.
For it is hard to finde anie people so barbarous, ex-
cepting some few heretikes, but they did this kind
of seruice in some sorte, eicher to the true God om-
nipotent, or to some falsly imagined diuine powre.
2. More especially this truth is proued by holie
Scriptures. Cain wel knew that Sacrifice was a
principal dutie, which he owed to God. And *Gen. 4. 7.*
therfore [offered it] though peruerily, not of the *3. 4 5.*
best, but of the worse frutes. Abel rightly [offered
of the first begotten of his flocke, & of their fatte:
& our Lord had respect to Abel, & to his giftes. But
to Cain & to his giftes, he had not respect.] Noe, as a
first dutie of thanksgueing to God, after their deli-
uerie from the diluge [built an Altar to our Lord, *Ch. 8. 7.*
& taking of al cattle, & foules, that were cleane, *20 21.*
offered Holocaustes vpon the Altar. And our Lord *Ch. 12. 7.*
smelled a sweete saour.] Abraham [built Altars in *7. 8. Ch.*
sundrie

13. v. 18. fundrie places] & offered grateful Sacrifices theron.
 Ch. 26. v. [Isaac also built an Altar in Bersabee, & called vpon
 25. Ch. 35. the name of our Lord.] God said to Iacob [Arise, &
 v. 1. 7. goe yp to Bethel, & dwel there, & make an Altar to
 God, that appeared to thee, when thou diddest flee
 from Esau thy brother] which he performed [and
 called the name of that place, *The House of God.*] The
 same Iacob consulted our Lord at the wel of oath in
 Ch. 46. v. Bersabee, about his iourney into Ægypt, [killing
 1. 2. 3. there victimes to the God of his father Isaac.] And
 had answer by a vision to goe, & feare not. So God
 most especially required Sacrifice, aboue al other
 external seruice, that he commanded Moyfes, and
 Aaron to alleage that particular cause to Pharao
 King of Ægypt, why he should dismisse the chil-
 dren of Israel. Who therupon [said to Pharao: Thus
 saith the Lord God of Israel : Dismisse my people,
 That they may sacrifice to me in the desert.]
 And at their departure from Ægypt [God institu-
 Ch. 12. v. ted the perpetual Sacrifice of the Pascall lambe] to
 6. 17. 18. be offered euerie yeare, in memorie of that sin-
 24. gular great benefite. And shortly after, amongst
 other Ceremonial precepts, our Lord first of al pre-
 Ch. 20. v. scribed, [how they should make an Altar, and offer
 24. 25. therupon Holocaustes, & Pacifiques.] And after-
 wards expressly declared the proper vse & end, for
 which an Altar is made, saying to Moyfes, & by him
 Ch. 29. v. to Aaron, & to euerie Priest: [This is it which thou
 38. 39. shalt doe vpon the Altar : Two lambes of a yeare
 old, euerie day continually: one lambe in the mor-
 ning; & an other at euen] And besides this daylie
 duple Sacrifice, our Lord also ordained manie other
 sacrifices of diuers victimes, with their libaments of
 oyle, wine, & other liquors: as wel ordinarie at cer-
 taine feastes, & for certaine purposes; as extraordi-
 narie, vpon occasions which might happen. In al
 there were three kindes of Sacrifices. The first was

Isaac.
Iacob.

Moyfes Aaron
& al the peo-
ple of Israel.

The proper
vse of Altars
is to sacrifice
theron.

Three kindes
of Sacrifices.
Holocaustus
Sacrifice for
sinne. Paci-
fique Sacrifice

Sacrifice of
the new Te-
stament excel-
leth the old,
as the bodie
excelleth the
shadow.

Sacraments
next after Sa-
crifices, excel
other ceremo-
nies.

The eminent
excellencie of
Sacrifice and
Sacraments is
proued by

Holocaust : wherin the hostes were wholly consu- *Leuit. 1.*
med to the honour of God. The second were Sa- *v. 3. 9. 13.*
crifices for sinne. Wherof part was burnt, & part *17. Ch. 4.*
alloted to the Priestes. The third were Pacifique *v. 2. 5.*
Sacrifices: either of thankesgeuing for benefites re- *Ch. 6. v.*
ceiued, or of obsecration, for obtayning thinges ne- *26.*
cessarie. In which one part was burnt, another
part perteyned to the Priestes, & the third part to the
persons, that prouided the hoste. And al these were *Ch. 7. v.*
principally required, & were the most excellent of *31. 37.*
al ceremonial Rites, in the old Testament, And that
external Sacrifice is also the most excellent Diuine
Service in the new Testament, is not only proued by
the Law of nature, & iudgement of al nations; but
also is as necessarily confirmed by the holie Scrip-
tures, as it is certaine that the shadow importeth a
bodie, & the figure requireth the thing figured. yea
and no lesse assuredly by the prophecies of the old
Testament, & testimonies of the new. As we shal *Artic. 22.*
euidently shew in the proper place; where we are *23.*
to proue, and declare the Christian beleefe, and do-
ctrine, touching the most souereigne Sacrifice of
Christs bodie & blood, in the blessed Eucharist.

3. Next to Sacrifice, are Sacraments, which are
visible signes of inuisible grace. In the old Testa- *Gen. 17.*
ment there were manie Sacraments. As Circumci- *v. 10.*
sion, Ordination of Priestes, & Leuites. Al hostes & *Leuit. 8.*
Sacrifices for sinnes: & diuers purifications of legal *Num. 8.*
vncleanes were Sacraments, signifying either re- *Leuit. 4.*
mission of sinne, or increase of grace. It is probable *v. 3. 13.*
that the loaves of proposition: and the Pascall lambe *&c.*
were also Sacraments. At least they were figures *Ch. 14. 15.*
of the most blessed Sacrament of the Altar. *16. 17.*

4. The excellencie of Sacrifice, and Sacraments,
aboue al other external Ceremonies, consisteth in *Exod. 12.*
this, that Sacrifice is the proper external worshipec *Exod. 25.*
of God, which can not lawfully be done to anie *Gen. 1. v. 1.*
creature:

Exod. 3.
v. 14.

creature : because God is the onlie Creator of all other thinges , which are besides himselfe : and therefore hath the supreme dominion ouer all : is the first beginning of all, & the end , wherto all ought to be directed , in acknowledgement wherof Sacrifice

reason, deduced from holie Scriptures.

is due to him onlie. And the next excellencie is of Gods Sacraments, because without them none can be admitted either to offer Sacrifice, or to participate the benefite therof. We speake of all times since Sacraments were first instituted. For when Circumcision was first commanded to Abraham, God withal ordained it as a Sacramental signe, to distinguish his peculiar people from others : & for an entrance of

Gen. 14. v.
10. 11.

all that should be adioyned in spiritual fellowship to the same visible Church [This is my couenant (said

And by expresse Scriptures.

God to Abraham) which you shall obserue, between me and you : and thy seede after thee. All the male-kind of you shall be circumcised , & you shall circumcise the flesh of your prepuce , that it may be for a signe of the couenant between me & you. The male whose flesh of his prepuce , shall not be circumcised that soule shall be destroyed out of his people.] And

Sacraments had relation to Sacrifices,

Exod. 12.
v. 48. 49.

afterwards God said to Moyfes, at the departure of the Israelites from Ægypt. [If anie of the sojourners (strangers) be willing to dwell among you, & make the Phase of the Lord, first all the male that he hath, shall be circumcised, & then shall he celebrate it, according to the Rites : & he shall be as he that is borne in the land : but if there be anie man vncircuncised, he shall not eate therof. A lone Law shall be to him, that is borne in the land, & to the Profelyte, that sojourneth with you.] Where it is to be vnderstood by the way, that the male sexe being circumcised, the female of the same kindred, were also adioyned, professing the same faith & religion. By other Sacra-

Leuit. 14.
v. 4. &c.

ments of the old Law, as washinges, & Purifications : impediments were remoued, which hindered from

So had other
holie thinges.

And al legal
obseruances.

the seruice of God. By ordination, Priestes were *Leuit. 8.* made apt Ministers: to offer Sacrifice, to pray for *v. 1. &c.* the people, and to discerne, & iudge their spiritual *Ch. 9. v.* causes. And Leuites were addicted by an other special *22.* Consecration, to their seueral functions, subordinate to the Priestes. Al directed to the offering of Sacrifice. Other holie thinges, pertheyning also to the Ceremonial Law, as the Tabernacle, & afterwards *Num. 8.* the Temple, the holie vessels, Priestlie attyre, and *v. 6.* ornaments, were thinges accessarie to the Sacrifices *Num. 3.* & Sacraments. Yea the holie Altar it self (as wel of *v. 6. 9. 10.* other oblations, as of Incense) were sanctified by *Mat. 23.* the Sacrifice, & by reason of the Sacrifice, it sancti- *v. 19.* fied the giftes, that were offered therupon. Also the ceremonial obseruances, of feastes at sette times, as the Sabbath, the New mone, Pasch, Pentecost, and the rest, were specially solemnized with prescribed *Leuit. 23.* Sacrifices. And the continual abstinence from cer- *v. 2. 8.* taine meates legally vncleane, had particular rela- *Num. 28.* tion to the offering of Sacrifices, & receiuing of Sa- *v. 2. &c.* craments. For neither anie thing reputed by the *Ch. 29.* Law vncleane, could be offered in Sacrifice, nor *v. 1. &c.* anie persons being vncleane, could be partakers of *Leuit. 11.* Sacrifices, or Sacraments, til they were first cleansed. *Ch. 12. 13.* So by the vse of al other holie Ceremonies it is ma- *14. 15. 16.* nifest that Sacrifice is the cheefest external seruice, *17.* & worshipe of God. And that next to them are Sacramentes.

Internal ver-
tues are pre-
ferred before
Sacrifice, as
before the
cheefest ex-
ternal seruice
of God.

5. Most true it is, that internal vertues, & spiritual Sacrifices, are much more required, then external, as both reason teacheth, and holie Scriptures doe often testifie, perfering them expressly before external Sacrifice it self; which also confirmeth our present purpose. For that, when God by his Prophetes, & by Christ our Lord, required true repentance of the hart, iustice in al actions, obedience, mercie, gratitude, with praises of God, & the like vertues, saying

saying he wil rather haue them, then Sacrifice; he plainly shewed, that Sacrifice is the principal of al external diuine Seruice, & rightly so esteemed of the faithful. As when King Saul pretending excuse of his disobedience, in that he reserued the better things taken in praye, that the same might be offered in Sacrifice, the Prophete Samuel reprehending him said: [Why, wil our Lord haue Holocaultes

1. Reg. 15. & viſtims, & not rather, that the voice of our Lord
1. 22. be obeyed? For better is obedience then viſtims, & to hearken rather, then to offer the fatte of rames]

Obedience,

Oſee. 6.
1. 6.

In like manner God by his Prophete Oſee, admoniſhed ſuch people, as neglecting workes of mercie, thought to eſcape puniſhment, by offering Sacrifices, that it would not auail them: [Because

Workes of
mercie, and
knowledge of
God.

(ſaith our Lord) I would mercie, and not Sacrifice, and the knowledge of God, more then Holocaultes.] Which doctrinal ſentence Chriſt our Sauour allea- geth, & applieth to this ſame purpoſe, ſaying to the Pharisees, when they calumniated him, for ſhewing mercie to ſinners. [Goe your wayes (ſaith hee) and learne, what it is: I wil mercie, & not Sacrifice.] By which & the like ſayings, external ſacrifice is not excluded, but other vertues are rather required, then the very beſt external ceremonies. It is cleare alſo that

Mat. 9. 13.

ſpiritual Sacrifices are more neceſſarie, and better then onlie external. In compariſon wherof the Royal Prophete in his penitential Pſalme, ſaith to God. [with holocaultes thou wilt not be delighted.

Spiritual Sa-
crifices of
contrite hart
of iuſtice, &
of praiſe, doe
alſo excel ex-
ternal Sacri-
fice.

Pſal. 50.

1. 18. 19.

A Sacrifice to God is an afflicted ſprite: a contrite, & humbled hart, o God thou wilt not deſpiſe] This ſpiritual Sacrifice of contrite & penitent ſprite, is firſt in order of al ſpiritual Sacrifices, and prepareth the way to the ſecond; which is Sacrifice of iuſtice; wherof the ſame Pſalmiſt ſpeaketh, exhorting al faithful ſoules, to render vnto euerie one that which is due; ſaying: [Sacrifice ye the Sacrifice of iuſtice:

& hope

& hope in our Lord.] The third spiritual Sacrifice, *Psal.* 4. but not the least, is of praise, & grateful minde towards v. 6. God, the Author of al good, yelding thanks for al his benefites bestowed, & promised: which is more to Gods glorie, then the immolating of oxen, buckgotes, rammes & the like. [Immolate to God the *Psal.* 49. Sacrifice of praise; & pay thy vowes to the Highest. v. 9. 10. The Sacrifice of praise shal glorifie me] saith our *Eccl.* v. 14. Lord: that is, shal most especially glorifie me: as 23. being the complement of al spiritual Sacrifices, & perfect fruite of both internal, & external seruice of God. By al which comparisons is sufficiently signified, that Sacrifice rightly offered, excelleth al other external workes. And when there is no im- *Gen.* 8. v. pediment, of their partes, for whom it is offered it *12. Leu.* is (as holie Scriptures often assure vs) a sweetest *1. v. 9. 13.* fauour to our Lord, & he therby becometh propitious, & merciful. [I wil not rebuke thee in thy Sa- *Ch.* 4. v. crifices (saith God to al his true seruants) and thy *20. Ch. 23.* *v. 28.* *Psal.* 49. *v. 8.* Holocaustes are in my sight alwayes.]

Al which comparisons presuppose that Sacrifice excelleth al other external actes.

In the Church of Christ are diuers Sacraments: which here we presuppose, & in their seueral places, prone to be seuen.

ARTICLE 4.

THUS much touching al diuine Sacrifices, and Sacraments, especially of the old Testament. Now we are to declare others, of the new Testament, & Christian Church. And first in General, that Christ our Sauour hath instituted some holie Sacraments, al that wil seme to be Christians, doe

The summe of confesse in wordes at least. But because certaine the contro- pretending to reforme supposed errors, doe vtterly uersie between denie, that there is anie proper external Sacrifice, in the

in the Church of Christ: and not only denie five, of the seven Sacraments, which the whole Christian world, of more then a thousand yeares by our Adversaries confession, and the farre greater part of Christendom stil beleueth: but also denie, that those two which they hold for Sacraments, doe remitte sinne, or conferre grace; it wil be necessarie to shew how manie Sacraments there be, & which they are; likewise of what necessitie, and efficacie euerie one is. And withal in the proper place, that there is a proper propiciatorie, most excellent external Sacrifice in the Law of grace, the complement of al old, true, & lawful Sacrifices, that were from the beginning of the world, before Christ.

2. First therefore it is proued both by figures, and prophecies of the old Testament, & by testimonies of the new, that Christ instituted certaine holie Sacraments, that is to say, *Visible signes of inuisible grace*. The definition or as Protestants confesse, External Rites with special promise of spiritual grace, & remission of sinnes. of a Sacrament.

Exo. 25. For as the Tabernacle prefigured the Church of
 v. 8 &c. Christ, being as S. Paul calleth it [a parable of the
 Levit. 1. time present] euen to the thinges done therein, by
 v. 1. 3 &c. the Priestes of the same old Law, and by other cere-
 Heb 9. v. monial obseruances [in meats, & in drinckes, and
 9. diuers baptismes, & iustices of the flesh] were figures of Christes, and his Priestes actions, and of Christian Rites: the same Apostle teaching in the same place, that these thinges [were laid on them (enjoynd to the Iewes) vntil the time of correction] not that al external Rites should be taken away, and al quite abolished, but changed, & bettered. For so the next wordes doe plainly testifie, that the Law of grace, is not without other religious external actions. [But Christ (saith this Apostle) assisting an Highpriest, of the good thinges to come, by a more ample, & more perfect Tabernacle, not made

vs & Protestants, touching Sacrifice & Sacraments,

Christes Sacraments were prefigured by Sacraments & other Rites of the old Testament,

Those only
are iustified,
to whom
Christs re-
demption is
applied.

with hand, that is, not of this creation: neither by v. 12.
the bloud of goates, or of calues, but by his owne
bloud entered in once, into the Holies: eternal re-
demption being found] to witte, by Christs death
on the Crosse, al mankinde being redemed: which
could not be done, by anie other Sacrifice. But as it
was prefigured by the former old Sacrifices, Sacra-
ments, & other Rites of the old Testament: so is it
represented by religious Rites, of the Christian
Church, & also applied in particular, to those faithful
soules, which are from time to time actually iusti-
fied, and sanctified by the onlie merite of Christ, 1. 10. 2.
dying in deede for al mankinde, and sufficiently re- v. 2.
deming al, yet effectually only iustifying those to
whom the same infinite price, and ransom is really
applied. For vnles by applying, & not applying of
our Redemers ransom, the iust were distinguished
from the wicked, and finally the elect from the re-
probate; you should say: that seing Christ died for
al, & redemed al, so al shal be iustified, & al saued.
which is most false. For the farre greater part of Mat. 7.
men are wicked, and the farre greater number wil v. 13.
be eternally damned. And as this application of
grace, was signified by Sacraments, & Sacrifices,
wherof the faithful in the old Testament, beleuing
in Christ then to come were participant: so now the
application of grace is also signified, by other grea-
ter and better signes, [in a more ample, and more Heb. 9.
perfect tabernacle] in the present Church of Christ. v. 11.
The same may also be exemplified in the figure of Gen. 17.
Circumcision, the Paschal lambe, Manna, the Loaves Exo. 12.
of proposition, ordinatiō of Priestes, & Leuites, diuers 16. 25. v.
sacrifices, with manie particular Rites, as the sprink- 30.
ling of bloud vpon the vpper stransom, & cheekes Leuit. 8.
of the doore of the houses, where the Paschal lambe N4. 8.
was first immolated, whilest the Israelites were Ex. 12. 7.
yet in Ægypt, the sprinkling of bloud of the Testa- 22.
ment

Ex. 24. v. ment vpon the booke, and people, sprinkling bloud
 8. Heb. 9. seuen times, in cleansing a house infected with
 v. 19. leprosie, seuen times sprinckling bloud towards the
 Leuit. 14. doore of the tabernacle, & the like; which did not
 v. 51. only signifie gracious benefites of God, in those
 Nu. 19. times; but also prefigured thinges to come, in the
 v. 4. time of grace [and were parables of greater myste-
 Heb. 9. ries] which can be no other then the external signes
 v. 9. of spiritual grace, the holie Sacraments of Christ,
 instituted by him in his Church.

3. The Royal Prophete very often in his Psalmes The same was
prophecied in
the Psalmes.
 Psal. 22. foresheweth the abundant grace to be imparted by
 v. 1. 2. 3. Christs Sacraments. Prophecyng of Christs ordi-
 narie benefites, he saith in the person of euerie faith-
 ful soule. [Our Lord ruleth me, & nothing shal be
 wanting to me: in place of pasture there he hath
 placed me. Vpon the water of refection he hath
 brought me vp: he hath conuerred my soule] Di-
 recting his speach to God, he addeth. [Thou hast
 prepared in my sight a table: against them that tru-
 ble me. Thou hast fattened my head with oyle: and
 my chalice inebriating, how goodlie is it?] Thou
 hast visited the earth, & hast inebriated it, thou hast
 multiplied to inrich it. The riuer of God is repleni-
 shed with waters: thou hast prepared their meate;
 because so is the preparation therof. We haue passed
 through fire, and water, & thou hast brought vs into
 refreshing. I wil goe into thy house, with Holo-
 caustes, I wil render to thee my vowes: which my
 lippes haue distinguished, & my mouth hath spoken
 in my tribulation.] In which and other like places,
 though the Prophete alludeth to the Rites of Moyse
 Law, yet he foresheweth the blessings, which
 Christ hath bestowed vpon the Gentiles: succee-
 ding after that the Iewes were reiected, for their
 reiecting of him. As is cleare by the wordes going
 before [God, who ruleth in his strength, for euer his

eyes looke vpon the Gentiles. They that exasperated him (the Iewes) let them not be exalted in themselves. Ye Gentiles blesse our God, and make the voice of his prayse heard.] More clearly where he reioyceth in Gods promise, that Christ should be borne of his seede, he foretelleth also that Christ wil blesse his Church with special grace. [Our Lord hath sworne truth to Dauid, and he wil not Ps. 131. disopoint it. Of the fruite of thy wombe, I wil set v. 11. vpon thy seate.] And a litle after, concerning the Christian Church [Because our Lord hath chosen v. 13 14. Sion: he hath chosen it for an habitation to himself. This is my rest (saith our Lord) for euer and euer, 15. 16. here wil I dwel, because I haue chosen it. Blessing Ps. 147. I wil blesse her widow, her poore I wil fil with v. 3. breades. Her Priestes I wil cloth with saluation, & her sainctes shal reioyce with ioyfulness.] In general also Salomon saith, that [Wisdom hath built Prov. 9. herself an house, she hath cut out seuen pillers.] that v. 1. is, strengthened, and furnished the same house, the Christian Church, with competent fortifications, & munition, necessarie for the inhabitants. Our Lord And by Isaias, saith by his Prophete Isaias. [I wil powre out waters vpon the thirstie ground, & streames vpon the Isa. 44. v. 3 4. drie land. I wil powre out my spirite vpon thy seede, and my blessinges vpon thy flocke. And they shal spring the herbes as willowes, besyde the waters running by.]

Also in general by Salomon.

And by Isaias.

The same was insinuated by S Iohn.

4. It can not be without singular great Mysterie, which S. Iohn the Euangelist writeth, and so seriously testifieth, that [out of Christs side (being dead on the Crosse) incontinent came forth blood Ioan. 19. v. 34 35. & water. And he that saw it, hath geuen testimonie, and his testimonie is true.] This doubles signified the grace of Christ, as a riuer flowing into life euerlasting, deriued into faithful soules, by visible Sacramental signes, as here it was visibly fore

forefignified. Finally that there are such visible Sacraments in the Church: S. Paul presupposed, as a thing vniuersally knowen, when he auouched him selfe & others, to be [the Ministers of Christ: and the dispensers of the Mysteries of God.] Which may here suffice for prooffe in general, that there are some holie Sacraments, & a proper Sacrifice in the Church of Christ. Which are to be further proued in particular, in their proper places.

And supposed
by S. Paul.

1. Cor. 4.
v. 1.

5. In the meane season, that there be seuen such holie Sacraments, in the Church of Christ, is made apparent, by the conuenient resemblance of mans

Resemblance
between mans
spiritual life
& temporal.

Joan. 3. v.
3. 6.

temporal life to his spiritual. For as to our temporal life, it is first necessarie that we be borne into this world: so to liue spiritually, it is necessarie to be borne againe, that is, to be regenerate by the Sacrament of Baptisme. Secondly, as it is requisite for an

A Christian
is borne by
Baptisme,

Act. 8. v.
15 16.

infant, to grow in stature, & strength: so it is no lesse requisite, that the baptized be also confirmed by the Sacrament of Confirmation: without which the faithful, are but as infantes in Gods Church. Thirdly as it is impossible to liue anie while temporally

Growth by
Confirmation.

Joan. 6.
v. 51. 53.

in humane bodie, without corporal nutriment: so it is as impossible for the soule of man, to liue anie long time spiritually, without the spiritual foode of grace; which is the bread of life, in the most blessed Sacrament of the Altar. Fourthly, as mans bodie

Is nourished
by the B. Sa-
crament of the
Altar.

Joan. 20.
v. 23.

being subiect to infirmities, may sometimes fall into sickness, or happen to be wounded, & to neede phisike or surgerie: so the soule falling at anie time into sinne, by yelding to tentations, needeth in that case, spiritual cure, and medicine; which is ministred by the Sacrament of Penance: euen as necessarie for remission of actual mortal sinne, as Baptisme is for original. Fifthly, as after curing of the sicke bodie, for preserving the same from reciduation, former noysome humors are to be purged, and the vital

Is cured by
Penance.

More purged
& strengthened
by Extreme
Vnction.

The whole
Church is spi-
ritually gover-
ned by the
Clergie.

And piously
propagated by
the Sacrament
of Matrimo-
nie.

spirite to be comforted: so after that the soule is cu-
red by Penance, it behoueth to strengthen it, with
more grace, against the spiritual assaultes of the
emie; especially in the last conflict before death,
which spiritual helpe is geuen by the Sacrament of
Extreme Vnction. And these five Sacraments per- *Iac. 5. 7.*
teyne to euerie Christian in particular. Besides *14. 15.*
which there are other two, which belong to the
whole Church in common. For as the temporal
commonwealth necessarily requireth ciuil Magi-
strates to rule, & direct the whole bodie in tempo-
ral affaires: so the militant Church requireth spiri-
tual Gouvernours & Pastors, which are provided, & *Act. 20. 7.*
appointed ouer the flocke, by the Sacrament of *28.*
Holie Orders. Moreouer as it is necessarie to the
due propagation of new offspring, that men and
women contract Mariage: so amongst Christians,
where neither pluralitie of wies, nor solution of
the contract can be lawful, during life of both par-
ties. Matrimonie is made a Sacrament, conferring *Ephes. 5.*
special grace, for better discharge of the burdens *v. 31. 32.*
incident to that state, and for conseruing mutual
concord, and loue betwixt man and wife, with
holie education of their children.

*Christs Sacraments, & daylie Sacrifice, excel
all Sacrifices & Sacraments of the
old Testament.*

ARTICLE 5.

Five other
pointes con-
cerning the
Sacraments in
general.

YET before the declaration of euerie Sacrament
in particular, these other pointes are to be breefly
discussed, perteyning to them al in general. First
the excellencie of Christs Sacraments, & Sacrifice,
aboue al those of the old Testament. Secondly how
God

God himself; thirdly how Christ as man; fourthly how the Sacraments; and fifthly how the Ministers therof, are in true, and peculiar sense, the efficient causes of Sacramental grace.

2. Touching the first point; the principal difference between the Sacraments of the old and new Testament is, that the former were only signes, at the presence and vse wherof, God gaue his special grace, remitting sinnes, and sanctifying the soule: and these new Christian Sacraments are both signes and instrumental causes of iustifying and sanctifying grace. The reason of which difference is because al vertue of Sacraments procedeth from the merite of Christ, in whom the faithful of the old Testament beleued, as being to come, and by his Passion to redeme mankinde, and to merite this grace; which merite being not extant, could not be applied by anie instrumental cause, but only be a signe without cooperation to the effect: but now Christ being come, & hauing redeemed man, and merited mans iustification, his merite being really extant, worketh the effect by such instruments, as he hath instituted for signes therof, and so they are instrumental causes, & not only signes, of grace; as shal be further shewed in due place. An other difference is, that the old Sacraments of the Law of nature, & of Moy-
ses, were figures of greater Sacraments, to be instituted by Christ, & so Christs Sacraments doe excel the others, as the thing prefigured surpasseth the figure; & as grace geuing strength to kepe the commandments, excelleth the Law, which only gaue notice of the cōmandments, but not abilitie to obserue them: according to the doctrine of the Euangelist, saying: [The Law was geuen by Moyles: grace and veritie was made by Iesus Christ.] Our Sauour himself signifying this good change of the shadowes and figures, into the true things prefigured, said:

Sacraments of the old Testament did only signifie grace. Christs Sacraments doe both signifie & geue grace.

The old were figures, the new are the things prefigured.

The old Sacrifices and Law are ceased, and new succede which are better.

[The

Isa. 39.

v. 7. 8.

Heb. 10.

v. 6. 7. 9.

Artic. 8.

John. 1.

v. 17.

[The houre cometh, and now it is, when the true *Ioan. 4.*
adorers shal adore the Father, in spirite & veritie] *v. 23.*

Adoration
strictly taken
signifieth
oblation of
Sacrifice.

For hauing said in the next wordes before, that
shortly there should neither be adoration, (that is *v. 21.*
oblation of Sacrifice) in the schismatical temple of
Garizim, nor in the true Temple of Ierusalem. And
that in the meane time the schismatical Samaritans, *v. 22.*

adored that they knew not ; but the Iewes adored
that which they knew, he signified, that the Iewes
offered sacrifice, & adored lawfully ; & the Sama-
ritanes vnlawfully [for saluation (said he) is of the *Ibid.*
Iewes] he then added that there should be adora-
tion (by offering Sacrifice) in other places ; and in
other maner ; not in the flesh, and bloud of lambes.

calues, & other terrene creatures, not hauing in them
veritie, grace, spirite, & life ; and therefore such sacri-
fices should be taken away, and an other Sacrifice
should succede, which should be in it self, celestial &
diuine, full of veritie, grace, spirite, & life ; which Sa-
crifice therefore is the veritie it self, wherof the for-
mer were figures. And this is called [spirite & veri- *Ch. 4. v.*
tie, grace & veritie] in respect of the other sacri- *23. Ch. 1.*
ces, which were indeed true sacrifices, yet but sha- *v. 17.*
dowes of Christs bodie and bloud, sacrificed once on
the Crosse, nere to Ierusalem, & dayly in al nations : *Mal. 1. v.*
as Malachias prophecied ; and our Lord instituted, & *11.*

Largely taken
al Sacraments
and al diuine
Service are
adoration.

commanded to be done, vntil he come againe in the *Luc. 22.*
end of the world. Adoration also more largely *v. 19.*
signifieth, al whorship of God, not only by Sacri- *1. Cor. 11.*
fice, but by al Sacraments of the new Testament : *v. 26.*

Christian Sa-
craments are
external signes
& true inter-
nal grace.

and so they likewise are veritie, grace, and spirite,
both signifying & geuing grace, which the old Sa-
craments did only signifie but not geue. And ther-
fore Christian Baptisme is water and the Holie
Ghost. Confirmation is holie Chrisme, & the Holie
Ghost. The Eucharist is the formes of bread & wine,
and Christs very bodie and bloud : the true bread of
life.

life; And so the other Sacraments are external signes, & true sanctifying grace. Because Christ hath so merited, and so instituted, that they should worke effectually, that which they signifie [the wordes that I haue spoken to you be spirite & life] said he to his Disciples. And S. Peter in the name of them al said againe to him. [Thou hast the wordes of eternal life.] By reason of which power in Christ al the Apostles (except Iudas Iscariote) beleued the efficacie of his word, touching the B. Sacrament. And likewise in other Sacraments his wordes worke that grace which they signifie, and therin excel the old Sacraments.

3. Likewise S. Paul writing against certaine false Apostles, which endeouored to bring Christians to obserue the Law of Moyfes, teacheth that the Ministerie of the new Testament, so farre excelleth the old, as the quickening spirite is better then the killing letter, saying [God hath made vs meete Ministers of the new Testament, not in the letter, but in the spirite, for the letter killeth, but the spirite quickneth.] Aud prosecuting the same comparison, addeth [if the ministration of *death*, with letters figured in stones, was in glorie, so that the children of Israel, could not behold the face of Moyfes, for the glorie of his countenance, that is made voide; how shal not the ministration of *the Spirite* be more in glorie? For if the ministration of *damnation* be in glorie, much more the ministrie of *iustice* abundeth in glorie] where the Apostle manifestly ascribeth the effect of making iust, to the ministerie of the new Law, which could not be done by the old. And further sheweth that the old Law is ceased, & the new abideth. [If that which is made voide (saith he) is by glorie, that which abideth is in glorie.] Vpon the like occasion of false Apostles, he also sheweth the excellencie of Christian Sacra-

As the Law of
Christ excel-
leth the Law
of Moyfes:

So Christian
Sacraments
excel al the
Rites of the
old Testa-
ment.

ments and other Rites aboue those of the old Law, calling the former [weake, & poore elements] ge- Gal. 4.
uing the Christians therby to vnderstand, that we v. 9.
haue now in place of them, others, which are strong
& rich, in sanctifying grace. Agane to the same pur- v. 21. 22.
pose he putte them in minde which pretended [to
know the Law, that the old Testament is resembled
by the bond woman Agar, and the new by the free-
woman Sara,] Where he cōcludeth that Christians
are borne of the quickning spirite, not of the dead
flesh: [not the children of the bond woman, but of v. 29. 31.
the free; by the freedom, wherwith Christ hath
made vs free] by grace merited by his Passion, and
applied by his Sacraments.

Christs excel-
lencie is pro-
ued by the ex-
cellencie of
his Sacra-
ments.

4. Where as also the same Apostle in his Epistle to
the Hebrewes, auoucheth that Christ farre excel-
leth the Angels, and Moyfes, and al the Prophetes,
amongst diuers other proofes, he declareth this
assured truth, for that the new Law & Testament,
wherof Christ is Mediator, excelleth the old, in re-
spect of Sacrifice, & Sacraments, saying that [Christ Heb. 8. v.
hath obtained a better ministerie, by so much as he 6. 7. 8.
is Mediator of a better Testament, which is establi-
shed in better promisses. For (saith he) if that for-
mer had bene void of fault (that is, of defect,) there
should not certēs a place of a secōd haue bene sought
For blaming them saith our Lord (by his Prophete
Ieremie) I wil consummate a new Testament, not Iere. 31.
according to the testament, which I made to their v. 31.
fathers. And in saying *a new*, he hath made the for- v. 13.
mer *old*, & that which groweth ancient, & waxeth
old, is nigh to vtter decay.] Of which old he like-
wise saith that [Giftes & hostes offered in the Ta- Heb. 9. v.
bernacle could not make perfect, concerning the 9. Ch. 10.
conscience, him that serueth. For the Law hauing v. 1.
a shadow of good thinges to come, not the very
image of the thinges, it was impossible that with v. 4.
the

the bloud of oxen & goates, finnes should be taken away.] But Christ hauing offered his owne bodie and bloud once, on the crosse, the same Sacrifice is dayly offered in an other maner, but the samething: then bloudie, now vnbloudie [vnto remission of finnes.] wherupon S. Paul saith [we haue an Altar, wherof they haue not power to eate, which serue the Tabernacle] & concludeth [By him therefore let vs offer the hoste of praise, alwayes to God] especially the holie Eucharist, which is the principal hoste of praise, & thankesgeuing.

God is the principal efficient cause of grace, in al the Sacraments.

ARTICLE 6.

WHen the ancient Fathers, & Schoole Doctors teach, that the Sacraments, and Ministers of Sacraments, doe forgeue finnes, it is farre from their cogitations, to thinke, that God, or Christ doe not more especially worke that effect. But because our Aduersaries, not distinguishing the diuers maners of operations, vse to inferre of one assertion the denial of an other, and by one truth to impugne an other, as when they charge Catholiques, to detract from God, & from Christ, & to denie their power to forgeue finnes, by saying that the holie Sacraments & Priestes doe remitte finnes; to take away this calumniation, it is necessarie to declare, by the holie Scriptures, that according to the Catholique faith, & doctrine, in remission of finnes, and collation of grace, yea in al natural, and supernatural workes, God is alwayes the principal cause efficient.

2. Which is euident in examples of al actions, wherein it pleaseth God to vse either Ministers, or

There may be manie causes of the same effectes, in diuers maners,

God is euer the principal

cause of al
effectes natu-
ral and super-
natural.

Instruments. One may serue for manie. In the deliuerie of the children of Israel from Ægypt, God commanded that bloud of the Paschal lambe should be sprinkled on the doores, where the Israelites remained, & commanded an Angel to kil the first- borne in euerie house of Ægypt, where the bloud was not sprinkled; passing ouer the houses, where he should see the bloud. This being done: It is truly said, that the sprinkled bloud, saued the Israelites from death that night, as the instrumental signe of their safetie: it is also truly said: that the Angel killed the first borne of the Ægyptians, and spared the Israelites: It is neuer the lesse most true: that [our Lord stroke euerie first begotten in the land of Ægypt.] Againe, when the children of Israel were al pailed through the read sea, by the drie channel, Moyse by Gods commandment [stretched forth his hand against the sea, & it returned to the former place, and the Ægyptians fleing, the waters came vpon them, & our Lord enwrapt them in the middes of the waters.] Where it is most cleare that in this action, Moyse was Gods minister, the hand & rodde of Moyse an instrument, vsed to this purpose, the waters first supernaturally stayed, then (being permitted to their natural courses) ouerwhelmed the Ægyptians: and stil God himself in the whole action, & in euerie parcel, was the principal cause & actor. And so in miracles, which are Gods only workes, as the principal Agent, yet Moyse, and other Prophetes, also the Apostles, and other holie men, were his Ministers. And Moyse his rodde, the brasen serpent, the Arke of couenant, the water of the poole called probatica, & the like, were instruments, & instrumental causes. Neuertheles, God is euer the principal Agent in al actions. And so it is most true that God onlie can forgeue sinnes, As al Christians assuredly know, & acknowledge. Which is yet

is yet further confirmed by these and the like holie Scriptures.

- Iob. 14. 3. Who [can make him cleane, that is conceiued
v. 4. of vncleane seede, (said holie Iob) is it not thou (ô
Exo. 34. God) which onlie art? It is God the Dominatour of
v. 7. al, which taketh away iniquitie, & wicked factes,
Ifa. 43. him] God himself by his Prophete Isaïas saith [I am,
v. 25. I am he, that take cleane away thyne iniquities, for
myne owne sake.] For this cause, David (& euerie
Psal. 50. true penitent) crieth to God [Haue mercie on me ô
v. 3. God: according to thy great mercie. And accor-
ding to the multitude of thy commiserations, take
away myne iniquitie.] Men, as Gods ministers
preach, instruct, perswade, baptize, impose handes,
annoint, & doe manie spiritual functions (as shal be
particularly shewed in the Articles folowing) but
God is alwayes the principal Agent, the onlie foun-
taine of grace, & Auctor of al good giftes, for [they
Iac. 1. v. al descend from the Father of lightes.] And S. Paul
17. saith of himself & other Ministers of Christ. [I plan-
I. Cor. 3. ted, Apollo watered, but God gaue the increase.
v. 6. 7. Therefore neither he that planted is anie thing, nor
2. Cor. 5. he that watered, but he that geueth the increase,
v. 17. 18. God. Behold al thinges are made new, but al of
God.]

That only
God remitteth
sinnes, is pro-
ued by other
holie Scrip-
tures.

*Christ as man, is the meritorious cause of grace,
by the Sacraments.*

ARTICLE. 7.

NExt after God, he that is next vnto God, Christ Onlie Christ
as man, is the cause of grace, in al other men, could merite
that euer were, or shal be sanctified. For he onlie grace for al
being of himself, by reason of his Personal vnion to mankinde.
God, innocent, and endued with al fulnes of grace,

Christs death
for mans re-
demption was
prefigured in
the old Testa-
ment.

was able, & hath merited grace, for al mankinde by his Passion. As the holie Scriptures doe abundantly witnesse, both in the old, and new Testament. Amongst other figures of this veritie, the blood of the Paschal lambe, sprinkled vpon the doores of those houses, where it was immolated, & eaten, did fore-*Exod. 12. v. 22.* signifie that Christs blood should redeme, and saue his faithful true seruants: as the Apostle expoundeth it, saying [our Pasch is immolated, Christ.] So did the daylie Sacrifice, & generally al other Sacrifices of the old Testament, prefigure the same Redemp-*Exo. 24. v. 8.* tion of mankinde, in that the blood therof was ordi- narily poured out about the Altar, and part therof sprinkled vpon the people, as is expressed in manie places, not needful to be often repeted. Al for shew-*Leuit. 1. v. 5. 15.* ing the remission of sinnes, and iustification by his death, whom S. Iohn Baptist declared to be present in sight of manie, when pointing with his finger, he said [Behold the lambe of God: behold him that taketh away the sinne of the world. This is he, that baptizeth in the holie Ghost.] In comparison ther-*Ioa. 1. v. 29. 33.* fore of Christs death, and oblation, al the former Sacrifices of the old Testament, were refused, as of no valew [Sacrifice, and oblation (saith Christ to God) thou wouldest not, but eares (of obedience to v. 7. 8. dye for mans redemption) thou hast perfited to me. Holocaust, & (sacrifice) for sinne, thou didst not require: then said I: Behold I come] wheras ther-*Heb. 10. v. 5. 6. 7.* fore, those old sacrifices did not suffice, Christ hath ordained that which is sufficient; by his passion me- riting grace, which he applieth to his seruants, by such meanes, as pleased him to ordaine, in his Church.

The offence,
of Gods infi-
nitie Maiestie
required infi-

2. The necessitie of this merite arose, both for that Gods iustice required a competent ransome, for mans sinne, which iustly deserued eternal punish- ment, for offending Gods infinite Maiestie; and for that

that no other man, nor anie mere creature, was able to pay this ransom, but onlie Christ, who is both God & Man; al others being by corrupted nature sinners, and needing an other to redeme them. But

nite satisfacti-
on, which
none but
Christ could
make.

Exod. 34.

v. 7.

Psal. 40.

v. 13.

Christ being of himself (as no other was) wholly innocent, saith to God [me thou hast receiued, because of innocencie, and thou hast confirmed me in thy sight for euer.] By whose iust ransom therfore, both Gods iustice is fully satisfied, ann his mercie abundantly shewed, & al those his faithful seruants are effectually iustified, and sanctified, to whom Christs merite is actually & particularly applied. In

Psal. 84.

v. 11. 12.

them Gods [mercie & truth haue mette each other : iustice & peace haue kissed. Truth is risen out of the earth, & iustice hath looked downe from Heauen]

Gods wisdom
ordained that
his mercie &
iustice should
concurr in
mans redemp-
tion.

Isa. 42. v.

1. Ch. 59.

v. 16. 17.

Which merite of Christ, for others, God also witnesseth by his Prophete Isaias, saying [Behold my seruant (Christ in his humanitie) I wil receiue him, myne elect, my soule hath pleased it self in him. He is clothed with iustice, as with a breait plate, and there is an helmet of saluation, on his head : he is clothed with garments of reuenge (against the diuel and sinne) and is couered with a mantel of zele] to redeme, & saue mens soules.

3. Vpon this onlie merite of Christ, is iustly thereforegrounded his singular power to remitte sinnes. which power he signified himself to haue, when he said to the sicke man, that souhgt his helpe [Haue

Mat. 9. v.

2. Mar. 2.

v. 4.

a good hart sonne, thy sinnes ar forgeuen thee.] And he proued the same auctoritie, by a present miracle. [That you may know (said he to the Scribes) that the Sonne of man hath power in earth, to forgeue sinnes (then said he to the sicke of the palsey) Arise, take vp thy bedde, and goe into thy house. And he arose, and went into his house.] The same wordes did our Sauour also speake to Marie Magdalen [Thy sinnes are forgeuen thee.] And inuited al sinners to

Christ proued
by a miracle
that he had
power to for-
geue sinnes.

Luc. 7. v.

48.

pari-

participate of the same benefite, saying [Come ye to *Mat. 11.* me, al that labour, & are burdened, & I wil refresh *v. 28.* you.] Further also promising what grace soeuer is needful; saying [If you aske the Father anie thing *Ioan. 16.* in my name, he wil geue it you.] Distinctly tea- *v. 27.* ching, both that God is the principal geuer of al grace, & that he geueth the same, for the merite of his Sonne: for his sake, & in his name therfore, the Church alwayes asketh, concluding generally al her petition, *Per Christum Dominum Nostrum.* Through *Christ our Lord.* Which S. Peter accordingly auouch- ed euen to them, that persecuted him, and al the Apostles, for preaching Iesus Christ, saying plainly to the Princes of the people, and the Ancients: that [There is not saluation in anie other: for neither is *Act. 4. 7.* there anie other name vnder heauen, geuen to men, *8. 12.* wherein we must be saued.]

S. Peter pre-
ached that
mans salua-
tion is only
by Christs
merite.

4. In S. Pauls doctrine, nothing is more frequent, then that al iustification and sanctification, is only by Gods mere grace, & Christs merite. [For al haue *Rom. 3. 7.* sinned (saith the Apostle) & doe neede the glorie of *23. 24. 25.* God. Iustified *gratis*, by his grace: by the redemp- *Gal. 5. v.* tion, that is in Christ Iesus, in whom God hath pro- *6. Ch. 6. v.* posed a propiciation, by faith, in his blood, to the *15. 1. Cor.* shewing of his iustice, for the remission of former *7. v. 10.* sinnes.] And that none other, nor manie others, ioyning their vertues together, could make redemp- tion for sine, he proueth by the promise which God made, vrging the forme of Gods wordes, saying: [To Abraham were the promises said, & to his seede. *Gal. 3.* He saith not: *And to seedes*, as in manie: but as in one, *v. 16.* *And to thy seede*: which is Christ.] The same he ite- *Gen. 22.* rateth in manie places. [In Christ (saith he) we *v. 18.* haue redemption by his blood (the remission of *Ephes. 1.* sinnes) according to the riches of his grace. We *v. 7. Ch.* were by nature the children of wrath, as also the *2. v. 3. 4.* rest, but God (who is rich in mercie) for his exce- *5. 6.*

S. Paul tea-
ched the same
in al his
Epistles.

ding

- ding charitie, wherwith he loued vs, euen when we were dead by sinnes, quickned vs together in Christ, by whose grace you are saued, and raised vp with him; and hath made vs sitte with him in the
- y. 18. celestials, in Christ Iesus. By him we haue accesse, both (Iewes & Gentiles) in one Spirite, to the Father. For as there is one God: so one also Mediator
1. Tim. 2. of God & men, man Christ Iesus: who gaue him-
- y. 5. 6. self a redemption for al. Euen the same, [that was
- Heb. 2. v. a litle lessened vnder the Angels, because of the
9. 17. passion of death, we see is crowned with glorie and honour, that through the grace of God he might taste death for al. That he might repropiciate the sinnes of the people.] That is, make a reconciliation
- Ch. 5. v. 9. for their sinnes: [who being cōsummate was made, to al that obey him, cause of eternal saluation.] This smal Abstract, out of much more, which may be collected in S. Paules Epistles doth sufficiently shew, that Christ by his death & passion merited the grace, wherby mankinde is redemed, and wherby al the elect are, and shal be eternally saued.
- Iac. 1. v. 5. The other Apostles teach the same. [Voluntarily
18. hath God begotten vs (saith S. Iames) by the word of truth] by Christ, the *Eternal word*, and *Truth* it self.
1. Pet. 1. [God according to his great mercie (saith S. Peter)
- v. 3. Ch. hath regenerated vs vnto a liuelie hope, by the Resurrection of Iesus Christ from the dead. Who also
2. v. 21. suffered for vs.] S. Iohn saith [The bloud of Iesus
1. Io. 1. v. Christ cleanseih vs from al sinne. He is the propi-
7. Ch. 2. ciation for our sinnes, & not for our only, but for the whole worlds] sinnes. In the Apocalypse he
- v. 2. testifieth that [Christ hath washed vs from our
- Apoc. 2. v. sinnes. And that the gloricus Sainctes ouercame
5. Ch. 12. (the assaultes of al enemies) by the bloud of the lambe] that is, of Iesus Christ. S. Iude, though not
- v. 11. expresly, yet as supposing that al Christians know, that Christ is our onlie Redemer, and meritorious

Christ merited the glorie of his owne bodie, & the remission of other mens sinnes, and their glorie in soule and bodie.

The other Apostles teach the same.

cause of our reconciliation to God [exhorteth al Iuda. 7. theiust, to kepe themselves in the loue of God , ex- 21. pecting the mercie of our Lord Iesus Christ , vnto life euerlasting] concluding his Epistle with eternal thanks, & praise [To the onlie God our Sauour, v. 25. by Iesus Christ our Lord.]

Sacraments are the instrumental cause of grace.

ARTICLE 8.

Gods grace is ord.narily applied to mens soules by the vse of Sacraments.

THese former two Articles, being without controuersie confessed to be most certaine , by al Christians : That God is the principal Auctor of al grace; & that he geueth it for the merite of Christ: it foloweth to be declared , that the same is accomplished by secundarie causes; by special instruments, & ministers , appointed of God for this purpose, as the ordinarie meanes, by which Gods grace, and Christs merite, being sufficient for al , are effectually applied to some, & not to al. For it is cleare, that albeit [God would haue al to be saued] offering his grace to al ; & that Christ redemed al, paying abundant ransome for al, yet manie are eternally damned; either persisting stil in sinne, or not perseuering in iustice, to the end. The cause of which different effectes, can be no other, then the vse, or not vse, of the meanes , that God hath ordayned: which is ordinarily, by receiuing of his holie Sacraments.

The conueniencie of sacraments, is proued by ex-

2. The conueniencie wherof is very manifest, by like examples, in the most part of Gods prouidence, in gouerning this whole world : especially his peculiar people the Church. For so God multiplieth al liuing corporal creatures, by generation in euerie kind, which he could doe by his only word, as he first

See Article 1.

Gen. 1. v. first created only two of euerie sorte: and so he also
 22. 28. conserueth them by foode, though he could make
 29. 30. them liue, as wel without meate, as with it. Like-
 wise when God would destroy men, with beastes,
 Ch. 6. v. & foule for mans sinnes, he did it by water, rayning
 17. Ch. 7. fourtie dayes, and nightes; and reserued those few,
 v. 1. which he pleased, by the meanes of an Arke, & by
 the industrie of Noe. When he would deliuer his
 Exod. 3. people from Ægypt, he sent Moyfes; confirming his
 v. 2. mission by miracles, & geuing him power to worke
 Ch. 4. v. miracles, and that with a rodde, which he caried in
 17. v. 31. his hand; saying to him: [This rodde also take in
 thy hand: wherwith thou shalt doe the signes.] And
 Ch. 14. v. accordingly [Moyfes wrought the signes before the
 31. people, & they beleued God, & Moyfes his seruant.]
 Ch. 7. v. With the same rodde [he stroke the water before
 17. 20. Pharao, and other Ægyptians, which was turned
 Ch. 8. v. 7. into bloud.] By the same meanes [frogges were
 multiplied, & sciniphes] & other plagues vpon the
 Num. 21. Ægyptians. And contrariwise [the rockes (being
 v. 9. strooken with the same rodde) yelded plentiful
 swete waters, to Gods people in the desert.] Those
 4. Reg. 5. [which were stoong with serpents, were cured by
 v. 14. looking vpon the brasen image of a serpent. Naaman
 the Assirian was cleansed of leprosie, by
 Tob. 6. v. washing himself seuen times in Iordan. The diuel
 8. 19. Ch. was driuen away from young Tobias, and from his
 8. v. 2. spouse Sara, by the smoke of a fishes hart, and liuer
 broiled on the coales. And old Tobias being blind,
 was cured by the gall of the same fish.] By which,
 & by innumerable other examples it is euident, that
 God both in natural, & supernatural workes vseth,
 secundarie causes, and external signes. As is more
 amply shewed in the former Articles of this se-
 cond part: as also that Sacrifice, and Sacraments are
 the most principal sacred signes, and holie Rites.
 And withal, that the Sacraments and Sacrifice of

amples of
 Gods prou-
 dence in other
 workes.

the new Law, farre excel those of the old Testament.

Christian Sacraments are proued by holie Scriptures to be instrumental causes of grace.

Sacraments of the old Testament could not be instruments of Christs grace, which was not then extant, as now it is, and so the Sacraments are instruments therof.

Proued by S. Paul exemplifying in Baptisme.

3. Now therefore that Christian Sacraments, are not only signes, but also instrumental causes of iustification, and sanctification, is directly and clearly proued by holie Scriptures. First here in general, & breefly: afterwards particularly of euerie Sacrament, in their proper places. Touching them al in general, the Royal Prophete foreshewing the singular grace of the new Testament, describeth it, by the similitude of a riuer, which floweth from a perpetual botomles fountaine, saing: [The riuer of God *Psal. 64.* is replenished with waters. Thou ô God, hast prepared their meate (spiritual nutriment of faithful soules) because so is the preparation therof] Euen by the diuine institution of Christ, geuing power of operation to what external signes, it pleased his infinite wisdom. For albeit the Sacraments of the old Testament were only signes, & seales, as S. Paul teacheth, saying: [Abraham receiued the signe of *Rom. 4.* Circumcision, the seale of the iustice of faith, that *v. 11.* is in prepuce] because Abraham beleued, & obeyed God, & so was iustified before he was circumcised, & then receiued circumcision: yet the Sacraments of the new Testament, doe both signifie, and geue the grace which they signifie, as is euident, by the Apostles comparison, calling the former [weake, and *Gal. 4. v.* poore elements, which could not bring to perfe- *9. Heb. 9.* ction] & ascribing life of the soule, & death of sinne, *v. 9.* to the vertue of Baptisme, saying: [We are buried *Rom. 6. v.* together with Christ, by Baptisme, into death (of *4. 5. 6.* sinne) that as Christ is risen from the dead, by the glorie of the Father, so we may walke in newnesse of life. For if we be become complanted to the similitude of his death, we shal be also of his Resurrection. Knowing this, that our old man is crucified with him, that the bodie of sinne may be destroyed

v. 7.

destroyed, to the end, that we may serue sinne no longer. For he that is dead (to sinne) is iustified from sinne.] Neither doth only faith iustifie, but the Sacraments together with faith in Christ, make vs aliue to God, by the merite of Christs death and resurrection, applied to our soules. For as Christ once dead in bodie, and risen againe liueth to God. [So

Not faith alone but with Baptisme, or other Sacrament, doth iustifie.

v. 11.

thinke you also (saith this Apostle) that you are dead to sinne, but aliue to God, in Christ Iesus our Lord.] And so this change from the state of sinne, to the state of iustice, is wrought by faith and Baptisme, the first Sacrament; as is plaine by the Apostles doctrine in this place, And by faith and other Sacraments, soules are also iustified, and sanctified, after Baptisme. As shal be declared in the ensuing Articles, concerning euerie Sacrament in particular. Here it only resteth to shew in general: How Christs Ministers doe cooperate in his Sacraments.

Christs Ministers are the ministerial cause of grace, in the Sacraments.

ARTICLE. 9.

SO doth euerie Deputie represent him, whose Office he executeth, that albeit the act which he doth, and sentence which he geueth, taketh force from the principal, that geueth commission, yet is not the Deputie a mere messenger to declare, or denounce, the wil of him, by whom he is deputed, but a true actor of the thing, which is done, by him in the name of an other: to witte, with this declaratiue distinction, that one is the principal, the other the ministerial Agent. And in ordinarie speech, the thing done hath denomination of both the actors. So the old Law is called the Law of God,

A deputie is not a mere messenger, but an actor of the thing which he doth by commission of an other.

Examples.

and also the Law of Moyſes. The Goſpel is called Chriſts Goſpel, and ſeuerally that is called S. Mattheues Goſpel, which he writte; & ſo to the other three Euangeliftes are aſcribed the Goſpels which they writte, by this title [According to Mathew, to Marke, to Luke, and to Iohn.] And S. Paul calleth it his Goſpel, which he preached, ſaying: [Accor- *Rom 2. v.* ding to my Goſpel] nothing derogating from Chriſt, *16. Ch. 16.* who is the proper, & principal Auctor of the Goſ- *v. 25. Ch.* pel. And ſo al other holie Scriptures, are Gods *15. v. 19.* word, and alſo (in this true & ordinarie ſenſe) are the wordes of the Prophetes, of the Apoſtles, and of the Euangelifts. And ſo in al other actions, God being euer the principal Agent, diuers thinges are his instruments, and Agents, and men are often his miniſters: ſo that the effectes are truly aſcribed to al thoſe Agents, & they are al truly called the efficient cauſes, of the ſame effectes. For euen as properly, and truly as it is ſaid; that a man writeth, his hand writeth; & his penne writeth; and that a Scribe, or Secretarie writeth the wil of an other, ſo no leſſe true and proper is it to ſay: God geueth grace, and remiſſion of ſinnes, as the principal Agent; Chriſt as Man, doth the ſame, as Gods inſtrument vnited in Diuine Perſon. The Sacraments doe the ſame, as instruments prepared to ſuch uſe: & Chriſts Miniſters doe alſo the ſame, as his deputies. Through his merite, and power, inuiſibly working by the ſame instruments, & miniſterie. Which is further declared, as wel concerning the conueniencie, as the aſſured certaintie therof, by theſe holie Scriptures.

A ſimilitude.

This doctrine is proued both to be conuenient & certaine, by holie Scriptures,

2. God by the miniſterie of Moyſes deliuered his people from Ægypt (as is noted before) bringing them through the redde ſea, making them drie paſſage, where Pharao, & al his hoſte were drowned; ſo that they ſaw & acknowleged [the mightie hand *Exo. 14.* which our Lord had excerciſed.] Acknowleging *v. 31.* alſo

Ch. 32. also [That Moyſes had brought them out of the
 v. 1. land of Ægypt; and beleued our Lord, & Moyſes his
 Ex. 20. &c feruant.] Likewise by the miniſterie of Moyſes God
 Leuit. 1. gaue them the written Law, with Sacrifices, Sacra-
 &c. ments, & other Rites, ordayning proper Miniſters of
 al. Which we ſhal not nede here to recite. Also in
 temporal gouernment of the ſame people, God vſed
 Miniſters: General Captaines, Iudges, and Kinges.
 Amongſt which, when Gedeon the Iudge fought
 the battles of our Lord, againſt the enimies, the God is hono-
 Indic. 7. faithful good people cried, victorie [To our Lord, & red for his
 v. 18. 20. to Gedeon. The ſword of our Lord, & of Gedeon] power geuen
 Rom. 13. So in the Law of Chriſt, temporal Princes, & other to his Mini-
 v. 1. 2. Magiſtrates, are Gods miniſters in temporal affaires; ſters.
 & as Actors therof, if they be good, are renowned,
 though the principal glorie perteyneth to God, who
 is alwayes the principal Agent. But touching our
 preſent, and ſpecial purpoſe, it is no leſſe euident
 that the Miniſters of Chriſts Sacraments, whether
 themſelues be in the ſtate of grace, or no, ſo they be
 Chriſts true Miniſters, are the miniſterial cauſe, of
 that grace, which God geueth to them, that rightly
 receiue the ſame Sacraments. For, that Chriſt not
 only hath power in earth, as he is the Sonne of man,
 to forgeue finnes, but alſo communicateth the ſame
 to other men, is cleare by the teſtimonie of the Eu-
 Mat. 9. angeliſt S. Matthew, expreſſly ſaying that [the mul-
 v. 8. titudes ſeing (the viſible miracle, by which our
 Lord proued his inuiſible power, to forgeue finnes)
 glorified God, that gaue ſuch power to men.] Not
 to one man, Chriſt; but alſo to other men, by his im-
 parting therof. If anie Aduerſarie ſhal perhaps re-
 plie, that this was but the concept of the vulgar is preuented
 people, not the true beleefe of the more prudent;
 let him know, that God is not glorified, by errone-
 ous miſtaking, or wrong interpreting his factes, and
 ſayinges; but by the certaine truth, & right beleefe.

Confirmed by
other Scrip-
tures, And
a friuolous
euation cutte
of by the text.

Christs Mini-
sters are Gods
coadiutors,
helping to
saue soules.

The Apostles
in very deede
wrought mi-
racles, & for-
gaue sinnes by
power recei-
ued of God.

3. In further confirmation that Christs Ministers can by their ministerie forgeue sinnes, himself said *Iohn. 20. v. 22. 23.* plainly to his Apostles: [Receiue ye the Holie Ghost: whose sinnes you shal forgeue, they are forgiven them.] He saith not: whose sinnes you shal denounce, or declare to be forgiven: but [whose sinnes you shal forgeue] which necessarily importeth, that Christs Ministers doe in deede forgeue sinnes, and so are the ministerial cause of grace, and of the effects of his Sacraments, and of other diuine Rites [We are Gods coadiutors (saith S. Paul of him self, *1. Cor. 3. v. 9. Ch. 4. v. 1.* and other Apostolical men) you (Christian people) are Gods husbandrie, you are Gods building. So let a man esteeme vs, as the Ministers of Christ, and the dispensers of the Mysteries of God. God hath geuen vs the ministerie of reconciliation, *2. Cor. 5. v. 16. Ch. 6. v. 1.* *Ue helping*, doe exhorte, that you receiue not the grace of God in vaine.] In al which, and the like textes of holie Scriptures it is manifest, that Christs Ministers are not only messengers, but real *Actors, Coadiutors*, doe *Iac. 5. v. 20.* reconcile, doe *forgeue sinnes*, doe *helpe*, to saue soules (as S. Iames speaketh) in the very same sence, as the Council of the Iewestruly said, of S. Peters and S. Iohns miracle, when they had healed a lame man. *Act. 3. v. 16.* [A notorious signe, in deede *bath bene done by them.*] And as S. Luke also saith. [By the handes of the Apostles, were manie signes, and wonders done among the people] that is, by the powerable ministerie of the Apostles. And euen so the same, and other Apostles did forgeue sinnes, & other Priests doe in deede forgeue sinnes, by power & commission receiaed of Christ, as they are the Ministers of his holie Sacraments. And thus much may here suffice, of Sacraments in general,

*Baptisme, the first of Christs Sacraments,
is necessarie to saluation.*

ARTICLE 10.

TO enioy the vse of this life, it is necessarie to be borne into the world, for before a childe be borne, he is not accounted as one of this world: Euen so to enioy the glorie of heauen, it is necessarie to be made one of Gods faithful flocke

Men are ingrafted in the societie of God by special Rites.

1. 104. 1. a member of the Church, [That we haue societie
3. with the heauenlie Father, & with his Sonne Iesus
Christ.] As therefore some were ingrafted in the
societie of the faithful, & made members of Gods
Church, in the old Testamene by Circuncision, and
7. 10. before that, by Sacrifices, or other Rites: So in the
Church of Christ a farre more excellent meanes is
Gen. 4. ordained, that men be borne againe by spiritual re-
7. 4. 26. generation, by Baptisme in water, and the Holie
Ch. 5. v. Ghost. As we shal here declare by the holie
2. Ch. 6. Scriptures.
7. 8.

2. This Sacrament of Baptisme was first prefigured in the beginning of this world, by that which Moy- Diuers figures
of Baptisme.

Gen. 1. ses writeth: that [the Spirite of God moued ouer
7. 2. 10. the waters.] For as the waters then receiued vital
vertue of the Holie Ghost, to produce fishes, and
birdes: so Baptisme in water receiueth spiritual ver-
Gal. 4. 7. tue of the Holie Ghost, to procreate new men, as
5. Ch. 4. [new creatures] wherupon Christs children are
19. called fishes: and [his Apostles fishers of men] for
Mat. 4. v. that he sent them with auctoritie [to teach al na-
9. Ch. 28. tions:] of this vast world, & to geue them spiritual
19. life, by the quickning water of baptisme. Another
Gen. 7. figure foresignifying Baptisme, was the vniuersal
23. diluge [in which onlie Noe and they that were

The water
springing
fishes, and
birdes:

The diluge,
And manie
other waters;

with him in the Arke: eight soules, were saued by 1. Pet. 3. water, wherunto Baptisme (saith S. Peter) being of v. 20. 21. the like forme, now saueth vs also.] Manie other Ex. 14. v. waters; the Redde sea, through which the children 16. Ch. 15. of Israel passed from Ægypt; the water which was v. 25. Ch. made swete by Moyse, casting into it, a peece of 17. v. 6. wood; the waters drawen out of rockes; the water Ios. 3. v. 13. of Iordane, through which Iosue with al the people 4. Reg. 5. passed; in which afterwards Naaman the Syrian v. 15. Ch. was washed, & cleansed from leprosie; the water 6. v. 6. on which Eliseus the Prophete made yron to swimme: Exo. 3. v. and sundrie baptismes in water, prescribed by the 18. Leuit. Law, did foreshew that Christ would institute this 22. v. 6.

Circumcision
is a most pro-
per figure of
Baptisme.

No Christian
Sacrament be-
fore Baptisme

Baptisme is
proued also
by the Pro-
phetes
By Dauid.

most necessarie holie Sacrament in water. Circun- Gen. 17. cision, though of an other forme, was in other v. 10. 23. respects the most proper figure of our Baptisme: as by which, the faithful were incorporated in the Church of God, made capable of other Mysteries, Exo. 12. and distinguished from al other nations. For euen v. 48. so Baptisme is now *Ianua Sacramentorum*. The gate of al other Christian Sacraments. Before which there can not beanie other, & by which Christians are distinguished from al other people. Whereupon S. Paul saith, that Christians [are circuncised with Colos. 2. v. Circuncision not made by hand, in spoiling of the 11. 12. bodie of the flesh, in the Circuncision of Christ, buried with him in Baptisme.]

3. Besides which propheticall figures, so expounded in the new Testament, Baptisme was also fore- Psal. 105. shewed by other Prophetes. The Royal Psalmist, v. 10. alluding to the historial deliuerie of the Israelites from Ægypt, saith that our Lord [redemed them 1. Tim. 2. out of the hand of their enemy] Which more pro- v. 6. perly perteyneth to Christians, deliuered from captiuitie of sinne, by vertue of Christs redemption, applied in Baptisme, then to the children of Israel, for whom no price, nor ransome, was payed, at their

their departure from Ægypt; in regard wherof the
 Prophete should say that God [redemed them] when
 he in a mightie hand, without payment of ransome,
 brought them from captiuitie. But now in Baptis-
 me soules are deliuered from captiuitie of sinne, by
 application of Christs death for our ransome. Be-
 Heb. 2. v. cause [he gaue himself a redemption for al. He
 17. tasted death for al, that he might repropiciate the
 sinne of the people] as the Apostle speaketh, that is,
 reconcile them from sinne. Of Christian Baptisme
 also are most properly vnderstood two Prophecies By Ezechiel.
 of Ezechiel, by whose penne in one place, God
 saith to such of his people, as shal be reduced from
 captiuitie. [I wil powre out vpon you cleane wa-
 ter, and you shal be cleansed from al your conta-
 minations: and from your idols wil I cleanse you,
 Ezech. 36. And I wil geue you a new hart, and vvil put a new
 v. 25, 26. spirite in the middes of you: & vvil take avay the
 stonie hart out of your flesh, and I vvil geue you a
 fleshie (or soft tender) hart: and I wil put my spirite
 in the middes of you.] What other vvater, but the
 vvater of Baptisme vvorketh so excellent effectes, in
 cleansing from al contaminations, and in making a new
 spirite, in men soules, and tender harte? At another
 time God shevved to the same Prophete a vision,
 concerning diuers Mysteries: Amongst vvich he
 Ch. 47. v. savv vvaters, issuing from vnder the Temple. [Be-
 1. ad 12. hold (saith he) vvaters issued forth vnder the thre-
 shold of the house toward the East.] Certaine it is,
 that no historie maketh anie mention, of vvaters
 issuing from anie part of the Temple, vvich vvas
 build by Salomon, or renevved by Zorobabel and
 others, after their captiuitie in Babylon. Moreouer
 at this time, vvhen Ezechiel prophecied, Salomons
 1. Esd. 1. Temple vvas destroyed, & this Prophete and others,
 v. 5. &c. foretold that it should be reedified. And Esdras and
 2. Esd. 1. Nehemias vvritte after vvards, that it vvas accor-
 2. &c. dingly

dingly performed: but no word at al, of such waters issuing forth from the same Temple. Notwithstanding that the Prophete here describeth a very admirable water strangely issuing forth, & mightly increasing: first knee deepe, [euen to the knees] *Ezech. 47.* then [euen to the reynes] lastly it was such [a torrent, which (saith the Prophete) I could not passe ouer, because (saith he) the waters were risen of the deepe torrent, which can not be passed ouer.] *v. 4. 5.* He addeth of the fruitfulness of the ground, which was watered with the same torrent, that [he beheld in the banke therof exceeding manie trees, on both sides] & further touching the benefite of this water he saith, that [euerie living soule that creepeth, withersoever the torrent cometh, shal liue, & there shal be very manie fishes, after that these waters are come thither, and they shal be healed, and al thinges shal liue, to which the torrent shal come.] *v. 7.* How al this, and the residue of this passage, may be interpreted of Baptisme the first of Christs Sacraments, and consequently of other Christian Mysteries, the studious may search, and al the faithful may admire the profunditie of Gods word. *v. 9.*

S. Iohn Baptist did both prefigure. and foretel the Sacrament of Baptisme.

4. A more cleare & certaine, both figure, & prophetic of Christian Baptisme, was the Baptisme of *Mat. 3. v.* S. Iohn, & his preaching ioyned therewith. For [he *5. 6.* baptized in water, and manie came to him, from Ierusalem, & al Iewrie, and al the countrie about Iordan, & were baptized of him. And he preached the *Mar. 1. v.* baptism of penance vnto remission of sinnes.] He *4. Luc. 3.* that could not baptize, vnto remission of sinnes, yet *v. 3.* preached the Baptisme of penance, to witte, the Baptisme, which Christ would geue vnto remission of sinnes: expressly teaching that as Christ did farre excel him: so Christs Baptisme should haue much *Mat. 3. v. 11.* greater vertue, and effect, then his Baptisme had. And therby amongst other differences, declared his
owne

owne meannesse in respect of Christs excellencie.

Luc. 3 v. For [the people imagining (saith S. Luke) and al
15. 16. men thinking in their harts of Iohn, lest perhaps he
Marc. 1. were Christ (the expected Messias) Iohn answered
v. 1. saying vnto al: I in deede baptize you with water,
10. 1. v. but there shal come a mightyer then I, whose latchet
33. of his shoes, I am not worthie to loose: he shal bap-
tize you in the Holie Ghost, & fire] shewing plainly
that his Baptisme was but a preparation, and presig-
nification in water only, of Christs Baptisme, which
should be both in water, & the Holie Ghost, sancti-
fying the baptized, and inflaming their soules with
the fire of charitie. Againe that S. Iohns Baptisme

was only a figure of Christs Baptisme, and not the
same in vertue, and effect, is cleare: for that it suffi-

After S. Iohns
Baptisme,
Christs Bap-
tisme was
necessarie,

ced not to saluation. As S. Paul, & others teach vs,
by their practise, causing them to be baptized with
Christs Baptisme, that had bene already baptized
with S. Iohns Baptisme, which had neither bene
necessarie (as they iudged it to be) nor lawful (but
sacrilegious rebaptization) if the two Baptismes had
bene of equal vertue, & effect.

5. Further concerning the necessitie of Christian
Baptisme, our Lord himself said expressely to Nicode-
mus. [Amen, amen I say to thee: Vnles a man be
borne againe, he can not see the kingdome of God.]

Christ ex-
pressely taught
that Baptisme
is necessarie.

And Nicodemus not vnderstanding the Mysterie, &
demanding, [How a man can be borne againe?] af-
ter that he is once borne, from his mother wombe?

our Saujour explicating his former speach [an-
swered, & said: Amen, amen I say to thee: Vnles a
man be borne againe of water, and the Spirite, he
can not enter into the kingdom of God] The reason
wherof our Lord explained, saying: [That which
is borne of flesh (of natural parents, by ordinarie
generation) is flesh (is in the state of humane nature,
which is corrupted; and so he is borne the childe of

Wrath) & that which is borne of the Spirite (spiritually borne againe of water, & the Holie Ghost) is spirite] that is, liueth spiritually. And so he willing Nicodemus to learne this point of doctrine, said vnto him [Maruel not, that I said to thee: You must be borne againe.] Al one, as if he had said : You must be baptized in water and the Holie Ghost : els you cā neither see nor enter into the kingdome of God. Which is euident by the plaine wordes of the sacred text.

And commanded to baptize
al nations.

6. Agreable wherunto, our Sauour after his Passion, and Resurrection, gaue commandment to his Apostles, when he appeared to them in Galelee, saying: [Al power is geuen to me, in heauen and in earth : going therfore teach ye al nations: baptizing them in the name of the Father, and of the Sonne, and of the Holie Ghost.] Lastly to the same Apostles, and others, at the time of his Ascension, he said [He that beleueth, and is baptized, shal be saued] distinctly signifying that both Faith, & Baptisme are necessarie to saluation. And what els is necessarie, as Hope, Charitie, and other vertues, with perseuerance therein to the end, is to be declared in other places.

The Apostles
did execute
this cōmand-
ment, as ne-
cessarie to
saluation.

7. That the Apostles, and other faithful persons held Baptisme to be necessarie, together with faith, repentance, and other vertues, is further manifest by their diligent, & conformable practise to Christs doctrine. S. Peter hauing perswaded a great multitude, that Christ our Lord, whom they had denied, & caused to be crucified, was risen from death, and they being compunct in hart, and demanding what they should doe; [Doe penance (said he) and beeuerie one of you baptized in the name of Iesus Christ, for remission of your sinnes.] S. Philippe the Deacon instructing the Eunuch (the Quenes Treasurer of Æthiopia) amongst other poinctes of Christiā faith, taught him the necessitie of Baptisme; as ap-

Act. 8. v. as appeareth by the Eunuches demanding to be
27.35.36. baptized; saying, when they came by the way to a
certain water [Loe water, who doth let me, to be

v.38. baptized? And they went downe into the water, &
Philippe baptized him.] S. Paul being miraculously
conuerted from a hote persecutor, to a faithful ser-

uant of our Lord Iesus Christ, was cured of blindnes,
1. 6. 18. by Ananias a disciple of Christ: and by Baptisme ad-
ioyned to the Church. Cornelius a Gentil being

Ch. 10. v. wel disposed, & religiously affected [fearing God,
1. 2. 3. with al his house, doing manie almes deedes to the
v. 25. people, and alwayes praying to God] was appoin-

ted by a vision, to send to S. Peter, and by him to be
v. 35. &c. further instructed, which S. Peter, by warrant of
an other like vision from God, performing, and fin-

ding him, & diuers others with him, already indued
v. 44. 46. with Gods special grace [the Holie Ghost also co-
48. ming in visible signes vpon them, so that they spake
with tongues, & magnified God] yet S. Peter caused

them to be baptized. So necessarie it is by Christs
owne doctrine, & Apostolical practise, that *al must
be borne againe*: that is to say, be baptized, both for re-
mission of sinnes, & though some be iustified before,
yet they also, must (by this Sacrament) be associated
to the visible Church of Christ.

8. In case that anie sincerely desiring Baptisme,
happen without their owne fault, to be preuented
with death, before they be baptized, then their good

desire is to them, *Baptismus Fluminis*: Baptisme of the
Holie Ghost, inflaming their hartes, & supplying the
effect, to eternal saluation. Some also before Baptis-

me, haue yelded their liues; & others may yeld their
liues, for Christs sake, in testimonie of Christian Ca-
tholique Religion, & to them, *Martyrdom* is *Baptis-*

mus Sanguinis, Baptisme of bloud. Because they are
baptized in their owne bloud. But the ordinarie
Baptisme is *Baptismus Fluminis*, Baptisme of water.

Though some
be iustified
before Baptis-
me, yet it is
necessarie for
other effectes.

Three sortes
of Baptisme.

Fluminis.

Sanguinis.

Fluminis.

Baptisme

*Baptisme is more especially necessarie for
Infants.*

ARTICLE. II.

It is dinelish
malice to
omitte Baptif
me of Infants.

IF the inueterate malice, and enuie of the subtil serpent, were not knowen to be insatiable, we might marvel, why the Pelagianes long since, and some Sectaries at this time, namely Anabaptistes, defraude Infants of Baptisme. Especially seeing, that although it were not necessarie, yet al Christias confessing at least, that it is not hurtful, and that Infants being baptized, & so parting from this life, before they committe anie actual sinne, are assuredly saued. But the cruel enimie of mankinde, besides al those, whom through their actual consent, by yeelding to fallhood; or other mortal crimes, he bringeth to eternal perdition, laboreth also to deprive children of eternal glorie, by seducing their parents, to omitte their Baptisme, as not necessarie for their saluation. Which is the doctrine of Calvin, & practise of Anabaptistes, and of some English Puritanes. Against whom therefore we are to proue, that it is not only lawful to baptize Infants (which few or none dare denie) but also most necessarie for them: because they, not hauing the vse of reason, can not actually desire, & seeke it [nor otherwise enter into the kingdome of God] without it. Ioan. 3. v. 5.

The necessitie
of childrens
Baptisme is
very probably
proued by the
precept of
Circumcision.

2. And first this Catholique doctrine, that Infants ought necessarily to be baptized, is more then probable, by the similitude of Circumcision: which God instituting, commanded expressely, to circumcise children in their infancie, saying: [An Infant of eight dayes, shal be circunciled among you: as wel the homeborne shal be circuncised, as the bought seruant.] whether the parents were Hebrewes, or Gentiles

Gen. 17.
v. 12.

v. 14. Gentiles, Abraham was commanded, to cause al that belonged to him, to be circuncised. [the male whole flesh of his prepuce shal not be circuncised, that soule shal be destroyed out of his people.] That this was a figure of Baptisme is noted in the precedent Article. S. Paul so expounding it. Comparing therfore the figure, & the thing prefigured together, Art. 10. you see, that by Circumcision the people of God nu. 2. Colof. 2. v. were not only distinguished from the Heathen Infidels, but also that Infantes were to be circuncised, and punishment inflicted for omission therof, at least vpon them, by whose fault it was omitted. Euen so therfore by Baptisme, Christians are not only distinguished from Iewes, & Paganes, but this distinction also perteyneth to children: & they wanting Baptisme, lose the benefite therof, and al those offend, by whose default it is omitted.

3. But to passe from the figure to the thing it self. Our Sauours wordes are general without limitation of age, or sexe, without exception of Infants. Proued by Christs wordes.

Ioan. 3. [Vnles a man (*nisi quis*, man, woman, or childe) be borne agane of water, & the Spirite (water & the v. 5. Holie Ghost) he can not enter into the kingdom of Mat. 3. v. God.] Yea so farre doe they erre, from Christs 11. Luc. 3. wordes & practise, which would exclude Infants v. 16. from Baptisme, that our Lord corrected his Disciples, for endeuoring to hinder children, from other grace, & spiritual benefite, imparted by external signes, saying to the in plaine termes [Suffer the litle Mat. 19. children, & stay them not from coming to me: for v. 14. 15. the kingdom of heauen is for such. Let them come Luc. 18. v. to me] not only, be commended to me (by the faith 15. 16. of others) but be personally brought to my presence: shewing that by so coming to him, they should be made apt to enioy the kingdom of heauen, which Marc. 10. is ordayned for such. And being so brought vnto v. 16. him [he embracing them, & imposing handes vpon

And by his fact, in a benefite of lesse necessitie.

them, blessed them.] If Christs Actions be for our instruction (as doubtles they are, for he begane to doe, & then to teach) in that, he admitted infantes, *Act. 1. v. 1.* he did plainly teach vs, that they are as capable of his Baptisme, as of his blessing, by embracing, and imposition of handes. And are not his wordes general, that al must be baptized, not excluding Infantes? Did he not yelde this reason why they should be brought vnto him, because the kingdome of heauen is for such. And consequently that they must come (or be brought) vnto him, to this end, that they may enioy the kingdom of heauen?

Al men are borne in original sinne, which can not be otherwise remitted in children then by Baptisme.

4. Againe that children are capable of Baptisme, and the grace therof, is proued, because our Sauours prouidence is sufficient to al, which are in sinne, & that children are borne in original sinne, S. Paul teacheth, saying [By one man sinne entred into *Rom. 5. 1.* this world, & by sinne death, & so vnto al men death *12.* did passe, in which al sinned] directly affirming that we al sinned in Adams transgression, and that in him al his future progenie was infected: his actual preuarication, originally pertheyning to al his posteritie, because he represented al mankind. for though the diuels sinned first, and also Eue sinned before Adam, & manie doe imitate both them & Adam, in sinning actually, yet death, which is the punishment of sinne, came not vpon al men, for the finnes of diuels, or of Eue, but [it entred by the sinne of one man (to witte of Adam) euen on them also (saith *v. 14.* the Apostle) that sinned not, after the similitude of the preuarication of Adam] that is sinned not actually, as it is certaine that Infantes doe not, who yet are iustly subiect to death, which were not iust, if humane nature were not generally subiect to sinne, & therefore it is cleare, that they are borne in original sinne. And so doe nederemission of sinne, because [Iudgement in deece is of one (saith the Apostle) to *v. 16.* con-

7. 17. condemnation: for in the offence of one, death reigned by one] Wherefore seeing Infantes neede remission of original sinne, & that Christ hath ordained Baptisme to be the regeneration, or new birth, without which [none can see God, nor enter into the kingdome of God] it foloweth by good consequence of Christs special care of al, & amongst the rest of Infants, that this special helpe by Baptisme, pertyneth also to them. And so much the rather, others ought to procure that they be baptized, because they can neither procure it to themselves, nor by actual desire supplie the effect, as those may doe in case of necessitie, which haue vse of reason.

IOH. 3. v.
3. 5.

5. As for the euasion which some Calvinists make pretending, that Christians children, are holie from their mothers wombe, & neede not Baptisme, because S. Paul saith [The man an infidel is sanctified by the faithful woman: & the woman an infidel, is sanctified by the faithful husband: otherwise (saith he) your children should be vncleane, but now they are holie] therfore, say our Aduersaries: Children are holie by the faith of their parents. Ob-

1. Cor. 7.
7. 14.

serue here by the way diligent reader, first how egregiously the new masters contradict their owne most common doctrine, denying that anie can merite holines for them selues, much lesse for others, & yet say they: Christians children are holie for their parents faith. Secondly how sleightly they search the sense, and meaning of this holie Scripture, catching the wordes, & applying them to their owne imagination, contrarie to the Apostles doctrine in other places, where he saith that [we are borne the children of wrath: and by regeneration, become the children of God.] The true sense of the Apostles wordes is manifest by the scope of his discourse. He hauing taught how strict & indissoluble, the bond of Matrimonie is betwen two Christians, exhorteth

Solution of
an obiection.

Our aduersaries contradict their owne doctrine.

They doe not search the sense of holie Scriptures, but wrest them to their owne purpose.

The true sense of the Apostles wordes

ephes. 2.
3. 4.

is gathered by
the scope of
his exhorta-
tion.

The faith of
one may be
occasion, but
not the cause
of an others
conuerſion.

And of the
ſanctification
of children.

also ſuch Chriſtians, as were formerly married to Infidels, rather to continue with them, then to be ſeparated, if the infidel be alſo content to remaine. And for the better perſwading them in this caſe, he propoſeth the ſpiritual good, which may enſue, as wel to the married partie, not yer conuerted, as to their children, ſaying [If anie brother (that is, if anie Chriſtian) haue a wiſe, an infidel, and ſhe conſent to dwel with him, let him not put her away. And if anie woman haue a husband, an infidel, and he conſent to dwel with her, let her not put away her husband] his reaſon why he geueth this counſel ſolloweth [For (ſaith he) the man an infidel is ſanctified by the faithful wwoman, and the woman an infidel is ſanctified by the faithful husband] which can no otherwiſe be vnderſtood, but that the good conuerſation of the faithful, may be occaſion of conuerting the infidel. And likewiſe that their children may be ſanctified. In confirmation of which probable good effect, he alleageth the example of their children, which by this ſame occaſion, were already, made cleane, cleaſed from ſinne, which [otherwiſe ſhould be vncleane. but *Ibid.* now they are holie] *now* (ſaith he) not ſo borne, but *now are holie*, which were borne the children of *Ephes. 2.* wrath. Neither doth the Apoſtle aſſure them, that *v. 3.* this effect ſhould ſollow, nor deliuereth his aduiſe *v. 15.* as a precept, but commending it to their conſideration, concludeth, ſaying: [How knoweſt thou *v. 16.* woman, if thou ſhalt ſaue thy husband? or how knoweſt thou man, if thou ſhalt ſaue the woman?] ſignifying that there may be good hope, but no certaintie, of the parties conuerſion, that is yet an infidel, & of the childrens cleaſing from ſinne by this occaſion, to witte, by Baptiſme, as by the inſtrumental cauſe.

6. Finally when the ſacred Hiſtorie reporterh in
general

Act. 16. v. general, that whole families were baptized, [The whole fami-
 15. 31. 33. deuout woman Lidia, & her house: The keeper of a lics were bap-
 prison, & al his house] and the like, who can doubt tized, without
 but children are comprised, & were baptized, seing exception of
 no exception is made of children? Els let our Ad- children.
 uersaries shew by expresse Scriptures, that it is not
 lawful, or not necessarie to baptize Infantes. And
 so this being sufficient, touching the necessitie of
 Baptisme, let vs likewise declare the effectes
 therof.

*By Baptisme the soule is cleansed from sinne,
 & sanctified with grace.*

ARTICLE 12.

Like as in the former Articles, our Aduersaries
 denie the necessitie of Baptisme, especially to The state of
the contro-
uerfie.
 Infantes: so they dissent from vs, rather more con-
 cerning the effectes of Baptisme, & other Christian
 Sacraments: holding them to be only signes, or seales
 of iustification: such as were Circumcision, and
 other Sacraments of the old Testament, & denying
 the Sacraments of Christ, to be instrumental causes
 of the remission of sinnes, & of sanctificatiō through
 Christs grace, applied by them, to the soules of men,
 as the Catholique Church beleueth, and teacheth.
 Which beleefe & doctrine, besides the former proo-
 fes, touching al Christs Sacraments in general, is
 here further declared of Baptisme in particular.

Art 8.

2. A plaine figure, & pesignification wherof, was
 that fauour of God which happened by his mightie
 power, to the children of Israel, passing through As the Ægyp-
tians were
drowned in
the reade sea
so al sinnes
are destroyed
in Baptisme,
 the reade sea: where Pharaο, and al his armie of the
 Ægyptians being entred into the reade sea, were de-
 stroyed [neither did there so much as one of them
 remaine. But the children of Israel marched through

Exo. 14. v.

28. 29. 30.

the middes of the drie sea, & the waters were vnto them, as in stede of a wal, on the right hand, and on the left: and our Lord deliuered Israel in that day, out of the hand of the Ægyptians.] Euen so Baptisme applying the merite of Christs bloud, to the baptized, al their sinnes are destroyed, & washed away, not one remayning. For it is cleare by S. Pauls expositiō, that this Mystical diuine worke, was a figure of Christian Baptisme, where he not only saith, that al the Israelites (in the time of Moyfes governmēt) [were vnder the cloud, & al passed through the sea, 1. Cor. 10. & al in Moyfes were baptized, in the cloud, and in v. 1. 2. 5. the sea: and that in the more part of them, God was not wel pleased] but he also addeth, that [these thinges were done in a figure of vs: & chanced to them v. 6.

Things done
in the old Te-
stament were
figures of
Christian My-
steries.

in figure.] And so instructed the Corinthians, & in them al Christians, that Mysteries of the old Testament, are figures of Christian Mysteries, namely the passage of the Israelites through the sea, to be a figure of Christian Baptisme; their eating of Manna, and drincking water of the rocke, a figure of the holie Eucharist; their safe deliuerie from the Ægyptians, & yet destruction of manie in the deserte, a figure of manie Christians, once deliuered from al sinnes in Baptisme, and nourished by the B. Sacrament, yet perishing through other sinnes, committed afterwards. v. 11.

King Dauid
prophecied
this effect of
Baptisme, al-
luding to the
deliuerie of
Israel, and
destruction of
the Ægypti-
ans in the
readsea.

3. Further more, touching our present purpose, the Royal Psalmist reciting this benefite of the peoples deliuerie from Ægypt, by passage through the readsea, interposeth (as the maner of Prophetes is) something not conteyned in the historie, but apperteyning to the thing prefigured, saying [Our Lord Psal. 105. v. 10. 11. saued them, from the hand of those that hated them: & he redeemed the out of the hād of the enimie. And the water ouerwhelmed those, that afflicted them, there did not one of them remaine] where the Pro-
phete

y. 10.

phete foreseeing the Redemption of mankinde, to be made by Christ, & to be applied to Christians by Sacraments, as first by Baptisme, said [our Lord redeemed them] paying a great price, an abundant ransom, his owne blood, by which we are ransomed from bondage of sinne, & the diuel, & that also applied by Baptisme, signified not by euerie sea, but most aptly by the *readsea*; hauing vertue to wash away sinnes by Christs blood: yea al sinnes what soeuer contracted, or committed before: euen from al sinnes, that enter with them, into this readsea, as the historie conteyneth in the figure, & the Prophete expresseth in his prophecie: [The water ouerwhelmed those that afflicted them, there did not one of them remaine.]

y. 7. 8.

y. 11.

Art. 10.

Nu. 3.

Ezech. 36.

y. 25.

y. 26.

4. Agreeable wherto our Lord also saith by his Prophete Ezechiel, vnto future Christians (as we allea-
ged befoae) [I wil powre out vpon you cleane wa-
ter, & you shal be cleansed from al your contamina-
tions, and from al idols wil I cleanse you.] Further
concerning sanctification, and holines, after the re-
mission of sinnes, he addeth, saying [And I wil geue
you a new hart, & wil put a new spirite in the mid-
des of you: and wil take away the stonie hart out of
your flesh, and wil geue you a fleshie hart] a tender
hart, prone to mercie, flexible to Gods wil, and apt
to embrace good inspirations.

An other pro-
phetic of re-
mission of
sinnes, and
sanctification
by Baptisme,

Ioan. 13.

y. 10.

5. Doubtles our Sauour in his speech to S. Peter,
vpon occasion of an other washing, alluded to Bap-
tisme, signifying the effect therof, to be washing and
cleansing from al sinnes: when he said [He that is
washed (that is baptized) needeth not but to wash
his feete (his affections or inclinations, which are
not sinnes, for it foloweth [but is cleane wholly]
being rightly washed by Baptisme: to witte, if the
person baptized was sincerely disposed, to receiue
the grace, & effect of the Sacrament. For otherwise
if anie

The same is
proued by
Christs doc-
trine,

if anie be impenitent, forstering wickednes in his hart, though he be baptized, yet the Sacrament is hindered from producing the effect, either of sanctitie, or remission of finnes. As it was in Iudas Iscariotte. In regard of whom our Sauour added [you are cleane (speaking to the college of his Apostles in general) but not al. For he knew (saith the Evangelist) who it was that would betray him: therefore he said: You are not cleane al.] By al which it is euident, that the proper effect of Baptisme is to remitte finnes, and to make the soule cleane & holie. v. 11.

By S. Peters
exhortation.

6. Most plainly did S. peter declare this effect of Baptisme saying to a great multitude of Iewes newly conuerted by his first Sermon [Be euerie one of you baptized, in the name of Iesus Christ, for remission of your finnes: & you shal receiue the gift of the Holie Ghost.] The same did Ananias, the discipel of Christ signifie, when he said to Saul (in Damascus, before that he was called Paul) [Rise vp, and be baptized, and wash away thy finnes.] Act. 2. v. 38. Act. 22. v. 17.

By Ananias
his speuch to
S. Paul,

And by S.
Pauls Epi-
stles.

7. As clearly the same S. Paul explicateth this double effect of Baptisme, in remitting finnes, & sanctifying the soule, writing thus to the Romanes. [Al we which are baptized in Christ Iesus, in his death we are baptizd. For we are buried together with him by Baptisme into death: that as Christ is risen from the dead, by the glorie of the Father; so we also may walke in newnes of life.] A litle after shewing the destruction of sinne by Baptisme. [Knowing this (saith he) that our old man is crucified with him, that the bodie of sinne may be destroyed, to the end, that we may serue sinne no longer. For he that is dead (mystically dead by Baptisme) is iustified from sinne.] And interposing a further effect of eternal glorie in the resurrection, concluding this point of iustification by Baptisme, saith [So thinke you also, that you are dead to sinne, but alieue to God in Christ Iesus Rom. 6. v. 3. 4. v. 6. v. 7. v. 11.

Iesus

Gal. 3. Likewise in other places he often
v. 27. repeteth and confirmeth this point of doctrine. [As
manie of you (saith he to the Galatians) as are bap-
tized in Christ, haue put on Christ.] And to the
Ephesians speaking generally of the whole Church
Ephes. 5. [Christ (saith he) loued the Church, and deliuered
v. 26. himself for it, that he might sanctifie it, cleansing it,
by the lauer of water in the word.] Elsewhere he
saith to other Christians [You are buried with
Colos. 2. Christ in Baptisme: in whom also you are risen
v. 12. againe by the faith of the operation of God, who
raised him vp from the dead. Christ saued vs by the
lauer of regeneration, and renouation of the Holie
Tit. 3. Ghost, whom he hath poured vpon vs abundantly,
v. 5. by Iesus Christ our Saviour.] In al which, and the
like sacred textes of diuine Scriptures, Iustification
Sanctification, and Saluation are ascribed to diuers
kindes of causes, in true and proper senses, to God,
to Christ our Redemer, to the lauer of water, that
is to Baptisme, & so to other Sacraments: as to the
principal, meritorious, and intrumental causes, of
the selfsame effectes.

The same
eff. & is ascri-
bed to diuers
causes in di-
uers senses.

*Concupiscence remayning after Baptisme,
is not sinne.*

ARTICLE 13.

Against this so confirmed truth, that al finnes
are remitted by Baptisme, our Aduersaries ob-
iect, that concupiscence stil remaineth, which (say
they) is sinne. We answer: It is true that cōcupiscen-
ce remaineth in the baptized: and did generally re-
maine in al mankind since Adams fal: also in those
which were iustified: but it is not sinne without
consent of the wil, yelding to il suggestion. As shal
here be shewed by those special places of holie Scri-

Concupiscen-
ce, without
consent of the
wil, is not sin-
ne.

L

pture,

ture, which our Aduersaries commonly produce for their contrarie opinion, & by diuers other places, where special mention is made of concupiscence: or of the lust of sinne, which is an other name of the same thing.

In the wicked it is a distinct thing from sinne before consent be yelded.

2. First in the case of the wicked, in whom the question may seeme to be more difficult, namely in Cain, sinne, and the lust therof, are plainly distinguished, to be two different thinges in themselves. For touching sinne, [our Lord said to him: If thou *Gen. 4. v. 7.* doest il, shal not thy sinne forthwith be present at the doore.] where you see, that the act of doing il, bringeth forth sinne, making it present, which was not at al, before the act of consent. Touching concupiscence, appetite, or lust of sinne, he said: [The lust therof shal be vnder thee, & thou shalt haue dominion ouer it:] What more manifest difference can be required, then that a wicked person by doing il (to witte in thought, word, or deede) maketh sinne to be present, wherby it is cleare, that he is now subiect to sinne: and yet concupiscence, or lust of sinne, is subiect to the sinner, & vnder his dominion, that he may further consent, or not consent vnto it. *Ibid.*

Concupiscence remained in Dauid being contrite, and consequently iustified from his sinnes.

3. Much more is concupiscence subiect to the iust. Example in King Dauid, being hartely contrite for his sinnes committed, & therby restored to iustice, and Gods fauour through grace; yet feeling the combate of concupiscence stil in his flesh, humbly acknowledging that infirmite, & lamenting for the molestation which he therby snffered, prayed to God saying [I am become miserable, & am made *Psal. 37. v. 7. 8.* crooked, euen to the end: I went sorowful al the day, because my loynes are filled with illusions: & there is no health in my flesh.] But this weaknes being in the flesh, his mind not cōsenting, he prayed for helpe & for more streingth [I am afflicted (saith he) &

7. 9. he) & am humbled exceding: I rored for the gro-
uing of my hart.] So great was the sorow of his
hart, that from the abundance therof, his voice
broke out into clamour, and as he calleth it, into ro-
ring. And so persevering in resistance, consented
not in minde, to concupiscence alluring by illusions
in his loynes, but desired to be freedde from tenta-
tion. [Lord (said he) before thee is my desire, and
my groning is not hid from thee. My hart is trub-
led, my strength hath forsaken me: & the light of
myne eyes, & the same is not with me.] Agane in
an other penitential Psalme, where it is more cleare
by the testimonie of Nathan the Prophete, that his
sinne was remitted, he prayed, that God would
amply wash him, & cleanse him: saying, [wash me
ô God, more amply from myne iniquitie, & cleanse
me from my sinne] Which must nedes be vnder-
stood of some other thing then of the guilt of sinne
it selfe, which was already remitted, but as the
temporal punishment, was not al taken away, so
also there remained concupiscence, common to al
men, contracted together with original sinne, and
increased by actual, from which therefore he prayed
to be more washed, & cleansed, [For behold (saith
he) I was conceived in iniquities, and my mother
conceived me in finnes] But if concupiscence were
a sinne, it were not true which the Prophete affir-
med [our Lord hath taken away thy sinne] vnles-
anie wil say (which is most false, and absurde) that
God forgeueth part of a penitents finnes, and not al
his finnes, which separate him from God. But be-
cause we speake here particularly of concupiscence
after Baptisme, omitting the like examples of the
old Tenament, we come to the doctrine of Christ
and his Apostles.
4. Our Sauour (as is noted in the precedent Ar-
ticle) testifying [that he which is washed (to witte
by

Yea after that
the Prophete
had said, that
his sinne was
taken away,
yet concupis-
cence remay-
ned.

Proued by
our Sauiours
doctrine.

by Baptisme) is washed wholly] that is from all kind of sinne: for els he were not wholly washed, yet addeth [that the same person needeth to wash his feete] that is, some euil inclinations, tempting to sinnes. And therefore there is some euil in a iust man, which is not sinne, but tempteth to sinne, And this is properly concupiscence. For so soone as consent of mans wil is geuen to the tentation, as when anie man wittingly applieth his minde, or sense, desiring to committe the thing, or willingly delighteth in the thought, he doth then sinne in his hart, & it is more then concupiscence, for then concupiscence reigneth & is sinne, which before consent of the wil was not sinne. *Mat. 5. 7.*

More largely
by S. Pauls
doctrine.

5. Wherof S. Paul treateth largely, laying first this ground: that Baptisme resembling the Death, and Resurrection of Christ, so complainteth, or ingrafteth Christs seruants into him, that [the bodie of sinne is destroyed, to the end that we may serue sinne no longer.] He then admonished to resist, and ouercome tentations, and allurements of concupiscence, saying [Let not sinne therefore reigne in your mortal bodies, that you obey the concupiscences therof] signifying that concupiscence in deede remaineth, but that it is in the power of the iust (assisted by Gods grace) to resist it. Els his exhortation were in vaine, if it were vnpossible to resist concupiscence. And so he further prosecuting his admonition saith. [But neither doe ye exhibite your members, instruments of iniquitie vnto sinne: but exhibite your selues to God, as of dead men, aliue: & your members instruments of iustice to God. For sinne shal not haue dominion ouer you, for you are not vnder the Law, but vnder grace] Which most important difference between the Law of Moyse, conteyning the commandments, and not geuing grace to kepe them; and the Law of Christ, confirming *Rom. 6. 7.*
3. 4.
v. 6.
v. 12.
v. 13.
v. 14.

ming the same commandments, & geuing grace to obserue them, the Apostle explaineth in the next chapter, by the similitude of a woman married first to one husband, and after his death, to an other: that seing our former husband (sinne with the power which it had before) is dead, through Christs grace applied in Baptisme, & that now we are married to an other hunsband Christ, he therfore willeth vs to bring forth children, to God: that is, good workes.

Concupiscence had more force in the olde law then now it hath in the law of grace.

eb 7. v. 2. [The woman (saith he) that is vnder a husband:

v. 4. her husband liuing, is bond to the Law, but if her husband be dead, she is loosed from the Law of her husband &c. Therefore my brethren you also are made dead to the Law, by the bodie of Christ, that you may be an other mans, who is risen againe from the dead, that we may fructifie to God] which before Baptisme we could not. [For when we

v. 5. were in the flesh, the passions of sinnes that were by the Law did vvorke in our members, to fructifie

v. 6. vnto death (because concupiscence then reigned) But now vve are loosed from the law of death, vvherein vve vv ere deteyned: in so much we serue in newnes of spirite, & not in the oldnes of the letter]

v. 12. or vvritten law of Moyse. [Which Law not vvithstanding vv as in it selfe iust and holie. and the commandment holie, and iust and good] yet concupiscence then reigning, the Lavv not geuing grace, vvrought sinne, novv concupiscence remayning, reigneth not in the iust, Christs grace geuing strength to resist. As the Apostle further confirmeth in the rest of this chapter, shewing the greuous assaultes, and molestations of concupiscence, and passions of the flesh, but the greater vertue and force of grace,

v. 15. vvheras therfore he saith [Not that vv which I vvill the same doe I, but vv which I hate, that I doe] he can not meane that he committeth sinne against his wil, neither doth he condemne the Law, for his wil vv as

Christians by Baptisme receive domination ouer the passions of concupiscence.

That in deede
is an humane
act, and is ei-
ther sinne or
merite which
is done by con-
sent of the wil.

Euil motions
of the flesh,
without con-
sent, are not
humane acts.

to kepe the Law: and so both his wil, and the Law
are good, as he explaineth in the next wordes [If v. 18.
that which wil not, the same I doe, I consent to the
Law, that it is good] and where he repeteth the
same. [Not the good which I wil, that doe I, but v. 19.
the euil which I wil not, that I doe] he also expli-
cated it, saying: [And if that which I wil not, the
same I doe: now nor I worke it, but the sinne (the v. 20.
inclination of the flesh, concupiscence) that dwel-
leth in me.] Againe he saith [I am delighted with
the Law of God according to the inward man: but v. 21.
I see an other law in my members repugning to the
Law of my minde, and captiuing me in the law of
sinne, that is in my members.] So that concupif-
cence how much soeuer striuing, and alluring, so
long as consent of the wil, and minde is not yelded,
is not sinne. Which is yet further confirmed by the
wordes folowing: where exemplifying in his ow-
ne person, in behalf of al the iust, he saith [Ther-
fore I myself with the minde serue the Law of God, v. 25.
but with the flesh, the Law of sinne.] As certaine
therfore, as a mans selfe with the minde is himselfe:
and his flesh without his minde, is not himselfe: so
certaine it is, that concupiscence without consent
of the vvil, is not sinne.

S. Iames also
distinguisheth
concupiscence
from al sinne.

6 In plaine termes also S. Iames distinguisheth con-
cupiscence from sinne, shewing the maner how sin-
ne is produced, and whence man is tempted to euil
saying [Let no man when he is tempted say, that he Iac. 1.
is tempted of God: for God is not a tempter of v. 13. 14.
euils, and he tempteth no man. But euerie man is 15.
tempted of his owne concupiscence, abttracted &
allured. Afterward concupiscence, when it hath
conceiued bringeth forth sinne] what can be said
more directly, to signifie, that concupiscence temp-
ting doth not at first bring forth sinne? so that the
first motion to sinne is not sinne, but tentation on-
ly: &

ly : & as wel the occasion of good as of euil wher-
 v. 2. 3. upon the same Apostle said before [Este me it al
 ioy, my brethren, when ye fal into diuers tenta-
 tions: knowing that the tentation of your faith,
 worketh patience] But in case the person that is
 tempted, linger and resist not, then [Afterward
 v. 15. (saith the Apostle) concupiscence, when it hath
 conceiued bringeth forth sinne] by getting consent
 of the wil, bringeth forth sinne, but without con-
 sent can not bring furth, because alone without the And venial
 wil it can not conceiue. Neither is euerie sinne mor- sinne frō mor-
 tal. But as it foloweth in the next wordes [Sinne
 Art. 28. when it is consummate, ingendereth death] Which
 point perteyneth to an other place. It resteth here
 to know an other effect of Baptisme.

*Baptisme imprinteth a spiritual cha-
 racter in the soule.*

ARTICLE 14.

Some pointes of Christian doctrine, as is noted in
 the Preface of this worke, are not expressely, and
 immediatly written in the holie Scriptures, but sup-
 plied in those thinges, which the Apostles lerned
 otherwise, either of Christ, or of the Holie Ghost. Al pointes of
 faith and Re-
 ligion are not
 expressely writte
 in holie Scrip-
 ture, yet pro-
 uet by expres-
 se Scripture,
 remitting is to
 Traditions.

Ioan. 16. Who, as our Sauour promised, should teach them
 v. 13. ch. al truth, and remaine with his Church for euer.
 14 v. 16. Neither did the Apostles write al, which they ler-
 ned, and taught. For the greater part of them
 Mat. 28. writte nothing at al, that is now extant. And S.
 v. 20. Iohn in the very last wordes of his Gospel (which
 was written last of al the holie Scriptures, yea after
 his Apocalypse) testifieth in these plaine wordes, that
 Ioan. 21. [There are manie other thinges also, which Iesus
 v. 25. (our Lord) did, which if they were written in par-
 ticular,

Character of
Baptisme.

particular, neither the world it self I thinke were able to conteyne those bookes that should be written] So amongst other thinges not expresly written in particular, Tradition teacheth this beleefe and doctrine of the Church, that the Sacrament of Baptisme, besides the remission of finnes, and sanctification of the soule, imprinteth a certaine spiritual signe or marke, called a *Character* in the soule of the baptized which can neuer be taken away, nor blotted out by heresie, apostasie nor other sinne, or meanes, but remaineth indelible in their soules, for a cognisance of their once entring into Christs fold: and for a distinction from those which neuer were christened. By which also they are made capable of other Sacraments, & Rites of the Church.

As Circumcision made a marke in the bodie, so Baptisme maketh a signe in the soule.

Other effectes of Baptisme may be lost: buth the character can not.

2. Neuertheles this doctrine being not expressed in the holie Scripture, yet is it deduced from thēce. For first the proper figure of Baptisme, the old Sacrament of Circumcision made a distinct marke in the flesh [You shal circumcise the flesh of your prepuce (said God to Abraham) that it may be a signe of the couenāt betwē me & you.] Therefore the figurative Sacramēt hauing so indeleble a marke, distinguishing the circuncised from the vncircuncised; the spiritual Sacrament of Christ, being the thing prefigured, requireth also an indeleble marke: & that in the soule which is spiritual. Which can be no other in al the baptized, but this spiritual Character. For the other effectes of Iustification, and Sanctification are deleble in this life, and are lost in manie, by finnes after Baptisme: but this signe and effect stil remayneth, also in most enormous sinners: by vvhich, so long as they are in this vworld, they haue povver, and possibilitie, by repentance, and other Sacraments, to recouer grace with remission of finnes, & sanctification. This Character also eternally remaineth to the greater glorie of the blessed, and greater torment of the damned.

3. Of this indeleble distinctive marke, and scale of the couenant betwen Christ and Christians, S. Paul ^{Proued by S. Pauls testi-} femeth to speake in his Epistle to the Corinthi- ^{monie, more} ans, saying [God also hath sealed vs, & geuen vs ^{probably then} the pledge of the Spirite in our hartes.] For seale, ^{it can be im-} pledge, marke, signe, or character is al one in sense, ^{pugned by} Except we shal contend about the word, or terme ^{anie holie} scripture, when the sacred text sufficiently proueth the thing it self. Againe the same Apostle admonishing the Christian Ephesians not to prouoke the Holie Ghost with new sinnes, by whom they (& consequently al other Christians) were marked, to witte in Baptisme, putteth them in mind of some general indeleble signe, saying [Contristate not the Holie Spirite of God: in which you are signed vnto the day of redemption.] calling the day of general Iudgement, the day of redemption: in which it shal appeare, what effect Christs Redemption shal haue in al, as wel the iust, as the wicked.

2. Cor. 1. v. 22.
Ephes. 4. v. 30.

Solemne Rites are requisite, and profitable in the administration of Baptisme: & of other Sacraments.

ARTICLE 15.

FOR due obseruation & most benefite of Lawes, & good Ordinances, it much auaieth to procede in practise & execution therof with such order, and solemnitie, as may bring iust terrour to malefactors, ^{Solemnitie in execution of} edification to the wel disposed, & general good to ^{Lawes, and} the whole cōmon wealth. And no lesse it behoueth ^{administratiō} in administration of holie Sacraments, to remoue ^{of Sacraments} such impediments, as may hinder the fruite of Gods ^{is profitable} mercie, and to prepare the way to the participation of the ful effect of diuine grace. For both which

M purposes,

purposes, in the Sacrament of Baptisme, are required certaine solemne significant Rites, as wel to repress the power of the malicious enimie, as to dispose the persons coming to the seruice of Christ, by renunciation of the spiritual aduersarie of mankinde, with al his pompe & wickednes, and by profession of the Christian faith: either by them selues, if they haue competent age, and vse of reason, or by others answering & promising for them, which are ordinarily annexed, as requisite and profitable: though in case of necessitie it sufficeth to saluation, to be baptized without other ceremonies, in natural elemental, water in the name of the Father, and of the Sonne, & of the Holie Ghost, which are the essential partes of Baptisme.

Exorcistes
expel diuels
by power of
their holie
Order.

Sorcerers
deale with
diuels by pact,
either expresse
or secrete.

2. Concerning therfore the accessarie Ceremonies of Baptisme, the first part is Christian Exorcisme, by which the diuel is dispossessed, & his powre restrained, which he hath in al that are in state of mortal sinne, whether it be original or actual: and so it is requisite for Infantes, borne in original sinne, that the diuel be expelled by diuine power, exercised by the Church, & the lawful Ministers. Which spiritual power differeth so farre from magical coniuration practised by Nicromancers, commonly called coniurers, as pact and couenant with the diuel, differeth from auctoritie, and dominion ouer him. For al that Magical coniurers can doe, is by consent and helpe of diuels, with whom they either make expresse pact, geuing them bloud, or other thing, which they require, as sorceres, & wiches doe practise, or els they please the diuel by superstitious ascribing spiritual vertue & holines to wordes, actes, or other thinges, wherto it belongeth not, which is a secrete pacte: wherupon he worketh to their contentment, nourishing their wicked errour. But Gods ministers cōmand, & compel diuels by power receiued

Mat. 12

24.

v. 21.

Luc. 11

20.

Mat. 10

v. 1. Lu

10. v. 1

Mar. 16

v. 16.

Art. 11.

Ioan. 9.

v. 6. 7.

receiued of God, to depart from persons, or places, which they infest, & to cease from that euil, which they would doe. So the Pharisees knew that euil men can do wonderful thinges, by the diuells power,

12.7. When they calumniating our Sauour, said [that he cast out diuels in the power of Beelzebub, the prince of the diuels.] But our Lord confuted their wicked calumnation, shewing that some men cast out diuels by diuine power, in the Holie Ghost, the finger of God. And he gaue this power to his Apostles, yea also to the seuentie two disciples, who returned with ioy (after that they had preached some while, and exercised their auctoritie ouer the vnclane spirites, saying [Lord, the diuels also are subiect to vs in thy name.] By this holie Exorcisme therefore the diuel is forced to geue place to Christ, & to depart from those, that are to be baptized. And this is the first Rite. The second is Catechisme, or Profession of faith in Christ.

3. For by our Lords commandment those that are to be baptized must first beleue, and profess their faith, which is done also for al children in the faith of the Church, others answering for them. For as they contracted sinne by the act of Adam, so the new Adam Christ accepteth their beleefe, and profession therof by others: so that the Sacrament be administered. As is declared before. Other Rites and Ceremonies which the Church useth, are also conformable to Christs owne actions, either the same, or the very like. As when he cured one that was borne blinde, [he spitte on the ground, & made clay of the spittle, & spread the clay vpon his eyes.] In imitation wherof Catechumes are touched with spittle, and anointed with holie oyle, & after they are baptized, that is, washed in Christ, Sent of God, signified by [the water of siloe, which is interpreted, Sent.] Againe When he cured an other man, that was deafe and dumme,

As Infantes contract original sinne by Adam so they beleue & profess the Catholique faith by others.

Other ceremonies are also by imitation of Christs actions.

dumme, he did not only touch him with his hand, which was only requested (and his least word, or thought alone had bene sufficient) but also he vsed al these Rites : First [taking the infirme man from *Mar. 7. 1.* the multitude apart (secondly) he put his fingers *31. ad 37.* into his eares thirdly) spitting, touched his tongue with the spitle (fourthly) looking vp into heauen, (fifthly) he groned (sixthly) he said *Ephphetha*, and this word (the Holie Ghost so directing him) The Euan- gelist would haue to remaine in the same language: which is : *Be thou opened*, (seuently) the same word had operation in two members at once, the eares & the tongue, for it foloweth : [And immediatly his eares were opened, and the string of his tongue was loosed, & he spake right] wherupon though our Lord (to teach his Ministers, not to desire vaine praise of men) forbade them to speake therof, yet the grateful people, glorified God [and so much the more a great deale, did they publish this fact, and so much the more did they wonder, saying : He hath done al thinges wel : he hath made both the deafe to heare, and the dumme to speake.] Holie Church therefore vseth these solemne holie Rites, to the glorie of Christ, edification of Christians, and great benefite of the faithful, when they are baptized. God open also the eares of our deafe Aduersaries, which neglect or contemne such sacred Rites, and loose their tongue to confesse the truth, and shame the diuel, who as yet stoppeth their eares, from hearkening to Catholique doctrine, tyeth their tongues from speaking that truth, which they can not but see : & holdeth them captiues in sinne. For Protestants acknowledge Baptisme to be a Sacrament, but erre and contradict them selues, in denying it to remitte sinne, which is the proper effect of al Christs Sacraments, as we haue already proued, both in general, & of this in particular. They are content to vse in ad-

Protestants
confessing
Baptisme to
be a Sacramēt,
denie the
effect therof,
and vse some

Art. 8.
Art. 12.

1. Cor. 14.
7. 26.

in administring therof, the signe of the Crosse. They ceremonies therin. As the
admitte also Godfathers, & Godmothers, to answer therin. As the
for children in Baptisme, & exact that the Baptized signe of the
shal afterwards ratifie, professe, & performe al that Crosse which
was done in their behalfe, as if themselves had actu- Puritane
ally desired Baptisme: & made the same professions, contemne
& promises by their owne willes & mouthes. Pu-
ritanes also are content with al, but the Crosse,
therin crossing their elder brethren, & superiour
auctoritie, which cōmandeth them to vse it. Seing
therefore our Aduersaries vse some accidental Cere-
monies, for more decencie & order: it is very ma-
nifest by that which hath bene here said, that al
the Rites which are v sed by the Catholique Church,
are as wel grounded in holie Scriptures, & iustified
therby, as either Protestants can defend the vse of
the Crosse, against the Puritanes, or both (ioyntly
together Protestantes and Puritanes) can proue the
whole forme which they vse, besides the only wa-
ter, & essential wordes.

*Confirmation is a true, & proper Sacrament,
geuing special grace.*

ARTICLE 16.

NExt after Baptisme, in order of Christian Sacraments, foloweth Confirmation. For as a childe temporally borne into this world, Confirmation should be re-
in smal stature, & weake in bodie, groweth bigger ceived next
& stronger by course of nature: so a Christian soule after Baptis-
spiritually borne into the Church of God, by Bap- me, before
tisme, as a new planted grasse, groweth in grace anie other
towards perfection, & is strongly fortified by Con- Sacrament.
firmation, geuing special grace to hold fast, & con-
stantly to confesse the Christian Catholique faith, &
religion, notwithstanding whatsoeuer tribulations,
M 3. reproches,

reproches, feares, threatens, & persecutions for the same. Which we shal here breefly shew, first by Protestants owne groundes, & practise, if they will hold conformable doctrine in their principles, and in conclusions necessarily deduced from the same. But especially by the holie Scriptures, we shal inuincibly proue, that Confirmation rightly administered is a true, & proper Sacrament of the New Testament of Iesus Christ.

It is proued
to be a Sacra-
ment, by al,
that Prote-
stants require
in a Sacramēt.

2. First therefore, Protestants require not more in anie Sacrament, but that it be a visible signe instituted by Christ, with some spiritual promise annexed. Which three thinges they also acknowledge to be in this solemne Ceremonie. First they hold that imposition of handes, & some forme of wordes, are here required, as an external holie signe. Secondly they confesse, that the Apostles did practise it, and that by Christs Institution, and commandment. And by the same, themselues pretend to practise it, not by euerie Minister, of lower degree, but only by their cheefe Elders, or Superintendents, called Bishopes. And thirdly they account it so necessarie, that they haue made an especial Decree, or Canon, to admitte none to receiue their Communion vntil they haue lerned their Catechisme, and *be confirmed*. which plainly sheweth that they thinke there is spiritual benefite annexed vnto it. Al which their estimation of this external Rite, expressely appeareth, in their Booke of Protest. common prayer, and of Administration of Sacra Rituall. ments, & other Ecclesiastical Rites, where is particularly set forth a prescript forme, how, & by whom the faithful being formerly baptized, must also be confirmed, before they may receiue the Communion. It is very strange therefore, & hard for them to yeeld anie good reason, why they vntise not to cal it a Sacrament, seeing it hath al the conditions, partes, & proprieties, which they necessarily require in a Sacrament.

3. But

3. But this prooffe made of the Aduersaries owne confession, and pretended practise, being only of force against them that lay these insufficient grounds, & so is but *Argumentum ad hominem*, we shal further proue against them, by the holie Scriptures, that Confirmation being rightly ministred, is according to the true definition of a Sacrament, a visible signe of inuisible grace, both signifying, and to the worthie receiuers geuing as the instrumental cause, the grace which it signifieth. Amongst other senses of the Psalmists wordes saying to God [Thou hast fattd my head with oyle] it semeth most probable that he vttered them in the person of faithful Christians, rendering thanks to God, for benefites by this external signe in the forehead, receiued by the vse of diuers Sacraments, which are conduites of grace: more especially by that Sacrament, in which the forehead is signed, and annointed with holie Chrisme, made of oyle & balme. For albeit Sacred oyle is also vsed in the Rites of Baptisme, in the ordination of Priestes, and Bishopes: in Extreme vnction, & in the vnction of some Christian Kinges, likewise in cōsecration of holie Altares, & Chalices: Yet this particular mention [of fattng the head with oyle] may be most properly applied to the grace, geuen to euerie Christian after Baptisme, that he may not feare, nor be ashamed to confesse Christs true Religion. If our Aduersaries wil say, this text is obscure, & proueth not our purpose, we grant that both this place, & innumerable others are hard, to be rightly vnderstood, which they cōmonly denie, let them therfore produce an other sense, and we wil ioyne issue of trial with them, that either it is not so proper, or excludeth not this, which we haue proposed. More clearly the Prophetes, Isaias and Ioel, signifie the great effect of Confirmation. God speaking thus by them [I wil power out waters vpon

Psal. 22.
v. 5.

Isa. 44.
v. 3.

Proued by the
Prophetes.

vpon the thirstie ground, and streames vpon the drie *Ioel. 2. 7.*
 land: I wil poure out my Spiritie vpon thy seede, & 29.
 my blessing vpon thy stocke. I wil poure out my *Act. 2. 7.*
 Spiritie vpon al flesh] which S. Peter expoundeth to 16. 17.
 be in part verified & fulfilled, when the Holie Ghost
 coming in visible signes vpon the Apostles, & other
 faithful, in Ierusalem on whit Sunday, they were al
 confirmed by increase of grace, then geuen extra-
 ordinarily, in miraculous maner, and to be geuen to
 others by impositiō of handes, after that they should
 be baptized, saying in the end of his sermon to the
 multitudethat beleued [Be ye baptized in the name *v. 38.*
 of Iesus Christ, for remission of your sinnes, and
 you shal receiue *the gift of the Holie Ghost*] expresly
 teaching that as the former disciples with the Apo-
 stles, had receiued the Holie Ghost, according to the
 prophecie of Ioel, so also others that would beleue,
 and be baptized, should by Baptisme receiue remissi-
 on of their sinnes, and also receiue this other grace
 of the Holie Ghost, which was & stil is performed by
 the Apostles, and their Successors vpon the baptized.
 As we shal further declare by and by, reciting first
 one other prediction, & then Christs owne promise
 of this great Sacrament, & performancetherof.

Proued by S.
 Iohn Baptists
 prediction.

4. S. Iohn our Lords precursor, baptizing in water,
 and preaching the remission of sinnes, which he
 could not geue, declared that there was one among
 them (meaning our Sauour Christ) who should
 geue an other Baptisme, not only in water, but also
 in the Holie Ghost, with remission of sinnes, and
 sanctifying grace, yea should geue abundance of
 grace. [In deede I baptize you (said S. Iohn) in wa- *Mat. 3. 7.*
 ter vnto penance, but he that shal come after me, is 11.
 stronger then I, he shal baptize you in the Holie *Luc. 3.*
 Ghost, & fire.] To haue shewed great difference *v. 16.*
 betwen his owne Baptisme, & Christs, it had bene
 sufficient to say: I baptize in water, and he shal
 baptize

baptize in the Holie Ghost, but adding more, he said [in the Holie Ghost, & fire] which importeth a further augmentation of grace, signified by fire.

5. Which doctrine is also confirmed by our Sau-
 INC. 12. ours owne wordes, saying [I came to cast fire on
 v. 49. the earth (that is to say, zeale and fernour) and what
 wil I, but that it be kindled, and burne] and accor-
 dinglly the Holie Ghost came vpon the multitude,
 4th. 2.v. 3. in the signe [of parted tongues, as it were of fire,
 & it sate vpon euerie one of them.] Of this greater
 grace, no doubt our Sauour also spake, when pro-
 mising to fulfil the prophecies (of Isaias and Ioel)
 IOAN. 7.v. he cried saying [If anie man thirst, let him come
 37. 38. to me, and drinke. He that beleueth in me, as the
 Scripture saith, out of his bellie shal flow iuiuers of
 v. 39. liuing water. And this he said (saith the Euange-
 list) of the Spirite that they should receiue, which
 beleued in him. For as yet the Spirite was not geuen:
 because Iesus was not yet glorified] What better
 Interpreter may we require? Doth not the Euan-
 gelist tel vs, that by the flowing waters prophecied
 in former Scripture, & promised here by Christ, to
 those that beleue in him, is to be vnderstood [the
 Spirite, that they should receiue, which beleued in
 him?] Doth he not also explaine Christs promise,
 to be meant of an other gift, and increase of grace,
 greater then grace of Baptisme, which greater
 should not be geuen til after Christs Ascension. For
 the Apostles, to whom amongst the first, this pro-
 mise was made, were baptized before Christs death.
 As is manifest by our Lords wordes vnto them, as to
 IOAN. 13. men already washed, by Baptisme, saying [They
 v. 10. 11. that are vvasht, nede but to vvasht their feete and
 are cleane wholly. And you are cleane] to witte by
 meanes of Baptisme. For obtaining therfore this
 LUC. 24.v. greater grace, Christ also commanded his Apostles
 49. immediatly before his Ascension [to tarie in the
 N CITE

Proued by
 our Sauours
 doctrine, and
 promise.

citie til you be endued (saith he) v with power from High.] Againe he sayd to them [you shal be baptized *Act. 1.* with the Holie Ghost, after these few dayes] calling this gift, an other Baptisme, but improperly, as v. 5. he called his Passion & Death baptisme: saying [I *Luc. 12.* haue to be baptized v with a Baptisme.] And to two v. 49. of his Disciples [Can yuu be baptized, v with the *Mar. 10.* Baptisme v wherwith I am baptized.] For speaking v. 38. properly [There is but one Baptisme.] *Eph. 4. v. 5.*

That special
grace which
was geuen to
the faithful on
whitsunday
by other visi-
ble signes,
was also geue
to others by
imposition
of Apostolical
handes after
Baptisme.

6. Moreouer as it is manifest, that the Apostles with others, receiued this promised special grace of the Holie Ghost, by other visible signes, of a vehement winde, & of parted tongues, as it were of fire, sitting vpon euerie one of them: which God then wrought extraordinarily without a Sacrament: so it is no lesse eident, that S. Peter affirmed to al, which would be baptized, for remission of their sinnes, that they should also receiue the gift of the Holie Ghost: & likewise that he, and other Apostles did impose their handes vpon the baptized, for this very purpose, & effect, that they might receiue the same gift of the Holie Ghost, a new grace, & distinct spiritual benefite after Baptisme. S. Peters wordes are thele, vnto such as were penitent for their offence against Christ [Be euerie one of you baptized, in *Act. 2. v.* the name of Iesus Christ, for remission of your 38. sinnes. And you shal receiue the gift of the Holie Ghost.] So that they not only receiued the Holie Ghost by Baptisme, vnto remission of sinnes, but also were after Baptisme to receiue an other special gift of the Holie Ghost.

S. Peter and
S. Ihon went
to Samaria
to administer
Cōfirmation.

7. Which is yet more cleare by the practise of the Apostles. For [when manie in Samaria beleued *Ch. 8. v.* Philippe the Deacon, euangelizing of the Kingdom 12. 14. of God, and of the name of Iesus Christ, and were baptized; & that the Apostles; who were in Ierusalem had heard, that Samaria had receiued the word

15. Word of God : they sent vnto them Peter and Iohn.
 16. who when they were come prayed for them , that
 17. they might receiue the Holie Ghost. For he was
 not yet come vpon anie of them : but they were only
 baptized in the name of our Lord Iesus. Then did
 they impose their handes vpon them , & they recei-
 ued the Holie Ghost.] Is not this a manifest testimo-
 nie , that they which in Samaria were baptized of
 Philippe the Deacon , hauing receiued Christs Bap-
 tisme , & could not be baptized anie more , yet wan-
 ted some thing , which was done by S. Peter , and
 S. Iohn : to witte , that by their prayer , and imposi-
 tion of handes , the Holie Ghost might be powred
 vpon them , & geuen to them againe after Baptisme ?
 The very same thing which the Catholique Church
 beleueth , & teacheth , that they which are baptized ,
 doe by Confirmation receiue the Holie Ghost , with
 increase of special new grace. Again we haue in
 this same Historic of the Actes of the Apostles , how
 Ch. 19. v. [S. Paul coming to Ephesus , and finding certaine
 1. 2. 3. disciples , that were only baptized in S. Iohns Bap-
 tisme , caused them to be baptized with Christs Bap-
 5. 6. tisme. And then himself imposed handes on them ,
 and the Holie Ghost came vpon them.] Here you
 7. 4. see three distinct holie Rites. First [these men were
 5. already baptized in S. Iohns Baptisme (which was
 6. no Sacrament) Secondly [they were baptized in
 the name of our Lord Iesus (which is the first
 Christian Sacrament) Thirdly [S. Paul imposed
 handes vpon them , and the Holie Ghost came vpon
 them , and they spake with tongues & prophecied.]
 Shal we yet doubt , but that with this external visib-
 le signe , they also receiued the internal effect , to witte ,
 increase of grace , being immediatly before baptiz-
 ed : How then can it be denied , but this Holie Rite
 is a true and proper Sacrament ?

S. Paul also
 administred
 Confirmation
 to those that
 were already
 baptized.

8. But if anie wil object , that because these visib-
 le

An obiection
is solued by
the practise
& doctrine of
Protestants.

An other an-
swer.

miracles doe not now folow, it is a signe, that this is not a Sacrament, nor anie longer to be practised. For answer touching practise, we first aske them, why Protestants make resemblance to practise it? Secondly touching both the efficacie, & practise, they may as wel say, that because the visible miracles, which our Sauour promised [should folow them *Mat. 16. 7.* that beleued & were baptized] doe not now folow, *17. 18.* therfore none doe now beleue. Baptisme must also cease to be practised, & that Baptisme is no Sacramēt. which consequences were both wicked & absurde, also in Protestants owne doctrine. Finally therfore we answer, as wel in respect of beleefe, & Baptisme, as of Confirmation; that visible miraculous signes are wrought of God rather [for Infidels, then for the faithful] as S. Paul teacheth, & so were neces- *1. Cor. 14. v. 22.* sarie in the first preaching of Christs Gospel, and founding of his Church, & stil are necessarie, where Christian Religion is to be first planted. But when, & where it is once receiued, and firmly fixed in the hartes of the faithful, such miracles commonly cease. As when greue plantes are first sette, they nede watering, but not after that they haue taken fast roote in the earth: euen so the visible miracles ceasing, the inuisible grace, the principal & most proper effect of Sacraments, remaineth annexed vnto them. And so notwithstanding miracles are now more rare in the Christian world, yet there be (God be therfore glorified) innumerable persons of al sortes and degrees, which rightly beleue in Iesus Christ, & the inuisible gracious effectes doe vndoubtedly folow the due administration, and worthie receiuing of Baptisme, & Confirmation. And so of other holie Sacraments.

S. Paul reci-
eth Confir-

9. S. Paul also besides his practise, writeth in his Epistles (as is necessarily gathered) of Confirmation, *2. Cor. 1. v. 22.* & the especial effect therof, which is further to be declared

Ephes 1. declared in the next Article. For admonishing the
v. 13. Hebrewes, that they ought to behaue themselves as
Heb. 6. v. Christians already instructed, & not needing to lerne
1. 2. againe the first principles of Christianitie, he repe-
 teth for example [Penance from dead workes;
 Faith towards God; the Doctrine of Baptismes; &
 of Imposition of handes; and of the Resurrection;
 and of general Iudgement.] And so exhorteth them
 to procede to perfection: where, by Imposition of
 handes (which he also calleth the heauenlie gift)
 & gift of the Holie Ghost, he can not but meane an
 other Sacrament after Baptisme, belonging to al
 Christians, to vvitte Confirmation. Els such distinct
 mention needed not of the Doctrine of Baptismes, &
 of Imposition of handes.

mation or im-
 position of
 hands amongst
 the principles
 of Christian
 doctrine.

Art. 1. 10. It remaineth yet touching this Sacrament of
v. 3. Confirmation, to shew here, by what auctoritie the
 Church vseth holie Chrisme in the administration
 therof. We answer, that Holie Church doth it by
 Christs Institution; though it be not expresse in
 holie Scripture. For manie things were done, and
 said by Christ, & receiued by his Apostles, and by
 them deliuered, and taught by word without wri-
 ting. Amongst which this is euident to be one, not
 only by testimonie of most ancient, authentical
 recordes (vvhich yet we vrge not in this Encounter)
 but also by continual practise therof, no Aduersarie
 being able to shew, vvhhen it first begane, or was
 brought into vse, as a new thing. And so it is proued
 by Apostolical Tradition, to be instituted by Christ.
 For the Apostles did not neither could they, or anie
 of them, institute the matter, or forme of anie Sacra-
 ment. And that such perpetual Tradition & general
 practise, is an infallible prooffe of Christian doctrine,
 is euidently declared in the first part of this worke,
 by manie expresse textes of the Holie Scriptures.

That Christ
 instituted
 Confirmation
 to be admini-
 stred with
 holie Chrisme
 is proued by
 Apostolical
 Tradition:
 warranted by
 expresse Scrip-
 tures.

*Confirmatio also imprinteth a special Character.
And in that, & other respects, it behoueth
al Christians to receiue it.*

ARTICLE. 17.

Seeing al Chri-
stians are in a
spiritual war-
re, it behoueth
that they be
armed against
the enemies.

By Baptisme
we are chil-
dren of Christ
& by Confir-
mation we are
made sould-
diars.

That Confir-
mation im-
printeth an
indeleble cha-
racter is de-
duced from
S. Pauls doc-
trine.

MAns life is a warrefare vpon the earth (saith *Iob. 7.*
*M*holie *Iob*) and his dayes, as the dayes of one *v. 1.*
that is hyred.] S. Paul more particularly admo-
nisherh vs Christiāns, of our danger in this warrefare,
both in respect of our futtle strong enemy, saying
[our wrestling is not against flesh & bloud (only) but *Ephes. 6.*
against the princes & potestates, against the rectoris *v. 12.*
of the world, of this darkenes, against the spiritual
of wickednes] and in respect of our obligation to
worke diligently, for earning the promised penie, or
reward, saying [No man shal be crowned, vnles *2. Tim. 2.*
he fight lawfully] that is, strongly resisting al *v. 5.*
firce assaults. Wherefore as the combate is great and
dangerous, & our obligation strict: so the grace of
Christ is potent, & readie to al that wil vse it. For
he doth not only remitte our sinnes, & sanctifie our
soules by Baptisme, but hath also provided this other
Sacrament of Confirmation, by which an other
spiritual indeleble Character is geuen vs, as it were
a Militare gyrdle, with armour of special strength,
& fortitude: so making vs complete souldiars of this
Christian warrefare, as formerly we were made
children, & citizens of the Church by Baptisme.

2. Of this second indeleble Character, receiued by
Confirmation, S. Paul semeth to speake in his Epi-
stle to the Ephesians, where magnifying the grace
of God, by which booth Iewes & Gentiles are called
into the way of saluation, he congratulateth with
them, for that they beleued the Gospel of Christ, and
receiued

Ephes. 1.
7. 13.

received fruite therby saying: [You also, when you had heard the word of truth, in which also beleuing you were signed, with the Holie Spirite of promise] which wordes necessarily proue, that Christians were spiritually signed with the Holie Ghost, according to former promise: and therefore most like it was in Confirmation: because the gift of the Holie Ghost, was both specially promised, & afterwards geuen by imposition of Apostolical handes.

Heb. 6.
7. 4.

3. In regard also of these permanent spiritual markes, and indeleble Characters, as wel of Baptisme, as of Confirmation, the same Apostle auoucheth, that such as are baptized, and confirmed, and fal from grace, can not receiue the same Sacraments againe [For it is impossible (saith he) for them, that were once illuminated (that is baptized) haue tasted also the heauenlie gift, and were made partakers of the Holie Ghost (by Confirmation) & are fallen; to be renewed againe to penance] that is, to be borne againe by Baptisme, or confirmed

As Baptisme,
so also Confirmation can
not be iterated.

See Part. 1.
Art. 48.
& infra.
Art. 37.

again. Not that anie sinne is irremissible, so long as the sinner is in this world (for it is cleare in manie places of holie Scriptures, that stil there is meanes for al sinners, to be restored to grace in this life, if they wil; but it is impossible to be renewed, by either of these two Sacraments of Baptisme, or Confirmation. Which sheweth that they are irreiterable, by reason of their indeleble characters, stil remayning: & distinguishing their soules from others, that neuer received the same markes.

4. Al vvhich sheweth the excellent, & permanent benefite, of these two first Sacraments. Baptisme most neccssarie of al: & Confirmation though not so absolutely neccssarie, as Baptisme, and Penance, nor so great as the B. Sacrament of the Altar (vvhich infinitely excelleth al the rest) nor so great as Holie Orders, yet is it the greatest of the other fīue, and no

Confirmation
is a greater
Sacramēt then
Baptisme, or
Penance.

lesse

And is more
necessarie also
then Extreme
Vnction, or
Mariage to
euerie Chri-
stian.

Four causes
why it is re-
quisite to al
Christians.

1.
To auoide
pride, ingra-
titude, and
other sinnes.

2.
Desire of per-
fection.

3.
Desire of
more grace, &
more glorie.

4.
Necessitie of
strengthening
special grace
in time of
persecution.

lesse requisite but rather more then either Mariage,
or Extreme vñtion. And therefore is to be desired
& sought for, by al Christians. As may further ap-
peare by these foure important reasons. First, in
that it pleased our B. Sauour to institute so behooful
a meanes of special grace, it bringeth with it, an
obligatiō to al his seruants, for whose spiritual good *Mat. 3.*
it is provided, to shew our grateful humble minde, *v. 15.*
for so great a benefite by seeking to receiue it: els *Luc. 7. v.*
may we be worthily condemned, of disdaynful in- *29. 30. 35.*
gratitude, negligence, and arrogancie, in light este-
ming such diuine ordinance. Secondly, as in al
other poinctes of Religion, we ought to tend to per- *Matt 5.*
fection; so in Christianitie it self, the ground of al *v. 48.*
happines, it behooueth to be complete Christians.
And therefore is it requisite (so much as lieth in euerie
one) to receiue this great Sacrament: because with-
out it, al the baptized are but as infantes in respect of
men: therefore called (by the Canon Law) half- *Lib. 5.*
Christians. Thirdly, this great Sacramēt importeth *Decret.*
al Christians in regard of more glorie in heauen. Be- *Tit. 39,*
cause grace and glorie are correspondēt: so that the *cap. 43.*
want, or diminution of the one, is want or dimi-
nution of the other, yea though it be without our *1. Cor. 15.*
owne fault: especially in respect of the Character, *v. 41. 42.*
which none can haue without the Sacramēt. Fourt-
ly, & most especially this Sacrament is most needful,
in time, and place of persecution for the Catholique
Faith, & Religion. Which is now the proper case of
this Iland of Great Britanie: where only of al King-
domes, & Prouinces within the precinctes of Chri-
stendom, at this day, and these manie yeares, the ad-
ministration of this Sacrament is wholly wanting.
Where notwithstanding innumerable deuoute sou-
les most hartely desire it: not vnlike to those, for
whom the Prophete Ieremie lamented, saying [The *Lamen. 4.*
litle ones asked bread: & there was none, that brake *v. 4.*
it vnto them.]

In the

*In the B. Sacrament of the Eucharist, Christ
is really & substantially present.*

ARTICLE 18.

CONCERNING the Articles of Faith, comprised in the Apostles Crede, Protestants differ from vs in very manie special pointes, as appeareth in the first part of this present worke: though they acknowledge it al in general termes. But in this second part, touching the holie Sacraments, they dissent from vs in almost al particulars. For albeit they confesse that Baptisme is a Sacrament, as in deede it is, also with them, so long as they applie the right matter & forme, with intencion to doe that, which Christ instituted to be done therein. Yet they denie both the necessitie, & effect therof. And by condemning the Sacred Rites belonging therunto, and by administering it, in heretical maner, both the minister, and al that consent, or anie way cooperate therewith, committe great sacrilege, and in fact denie the Catholique Religion, by their external conformitie to heretical proceedings. The second Sacrament which is Confirmation, they vtterly denie to be a Sacrament. And in deede it is none with them, though they pretend to doe. them selues know not what, but committe also herein egregious sacrilege; and so do al that concurre therunto. The third Sacrament which is the B. Eucharist, they cal a Sacrament, but with them it is none at al, no better then most high sacrilege, not only in the ministers by peruertering Christs Institution, but also in al others that communicate with them, or make resemblance so to doe. The other foure Sacraments they plainly denie to be Sacraments, as in deede

There is great difference betwixt Catholiques & Protestants touching the Articles of beleefe, but much more concerning the holie Sacraments,

They denie five of the seven holie Sacraments, & the effectes of the other two.

Part. I.
Artic. 45.
§. 5. & 6.

dede with them, three of the same are none. Onlie Matrimonie, when it is made betwen persons apt to contract, hauing no essential impediment is a true Sacrament: buth wanteth the effect of grace, which it should haue, & the contracters, & al that consent to the solemnizatiō therof in heretical maner, committe sacrilege, by their conformitie to heretical practise in a Sacrament. Al which we haue shewed, in the first two Sacraments, & shal further declare of the rest in particular.

The state of
the Contro-
uersie, concer-
ning the B.
Sacrament.

What al con-
fesse.

What Catho-
liques beleue.

What Luthe-
rans hold.

What Zuin-
glianss, & En-
glish Prote-
stants ima-
gine.

2. Wherefore being now to speake of a most high Mysterie, the greatest Sacrament, & onlie Sacrifice of the Law of grace, & to discusse one of the cheefest controuerfies of this time: what we are to beleue touching the most holie Sacrament of Christs bodie & bloud. For more cleare notifying the state of this controuerfied question, it is first to be obserued, that al which wil seme to beare the name of Christians, doe acknowledge that the holie Eucharist, otherwise called the Supper of our Lord, is a Sacrament of the new Testament, instituted by Christ, though it be no where in the holie Scripture called a Sacrament. Secondly, Catholiques doe beleue, and hold that in this holie Sacrament, bread and wine are transsubstantiated, that is, substantially changed into the very bodie and bloud of Christ, really and substantially present; but inuisibly vnder the visible accidents of bread & wine. Thirdly, Lutherans say that the very bodie and bloud of Christ are really, and substantially present, together with bread and wine, stil remayning in their natural substance. Fourthly, other Protestantes, namely Zuinglians, and English Caluinistes denie that Christs bodie, or bloud is really & substantially present, or anie way extant in this Sacrament, but only to be signified, or represented by the bread & wine, without anie substantial change in them. Yet say they, that Christ is
really

really & substantially present, when the bread and wine are actually received, into the mouth of the communicant, and not before: and that Christ is so made present, by the faith of the receiver, if he doe so beleue, els not. Thus doe they, in their opinion ascribe an imagined power to the faith of the receiver, denying anie power at al to be in the wordes of consecration, nor in the Priest that pronounceth them, by vertue of Christs institutiō. Fifthly, you must obserue, that though we doe al agree, in general wordes, that the holie Eucharist is a Sacramēt; yet al doe meane, that then only it is a Sacrament, when it is ministred according to Christs Institution, and that otherwise it is no Sacrament, but horrible, and most wicked sacrilege. And so it resteth for vs to shew, that our Catholique beleefe in this point, is true & certaine; & consequently both Lutherans, & other Protestants doe grossly erre. Which we shal here declare by manie holie Scriptures, both of the old, & new Testament.

Al doe agree that there only, it is a Sacrament, where it is according to Christs institution.

3. First then to satisfie the doubtful conceipte of some, & to remoue the greatest difficultie, which is the cheefest ground of our Aduersaries opinion. How it can be possible, that anie accidents should be, or remaine, without their proper subiect? whereupon both Luther, and Zuinglius, and al Protestants suppose, that there must needs be bread and wine, so long as their accidents remaine. To this we answer, in one word, sufficiently to al Christians; which doe indeede beleue in God [that nothing is impossible with God] according as we al professe in the beginning of our Crede [that we beleue in God the Father Almighty.] But for more ample satisfaction, that God not only can doe whatsoeuer he wil, but also hath done other potent workes, aboue the course of al creatures, we haue a particular example (at least according to the expresse wordes

It is most certaine, & confessed of al Christians, that God is omnipotent,

Mat. 19.

v. 26.

Luc. 1. v.

37.

An example
of accident
existing with-
out subiect.

of diuine Scripture) in this very kinde. of accident existing without the proper subiect; We read in Genesis, that light was made the first day, and the Sunne, the proper subiect of light (which distinguisheth the day from night) was made the fourth day, together with the Moone, and other starres, which are lightned by the Sunne. And so there was light, which is an Accident, three dayes existing without the subiect. Why then shal it be harder for Christians to beleue, that the accidents of bread and wine, may remaine without their subiects; then, for the children of Israel to beleue, that which Moyse writte? They in deede saw the wonderful effectes of Gods blessing, in the multiplication of mankinde, and of other creatures, both in the beginning of this world, & after the floud & Gods omnipotent power in plaguing the Ægyptians, and præserving them selues, bringing them through the red sea [and they beleued our Lord, & Moyse his seruant.] And shal not we, that beleue al which the people of Israel then beleued, vpon Moyse worde, and writing, beleue the word of Christ, written by his Apostles, and Euangelistes, that our Lord taking bread and wine into his handes, & blessing them, and saying: [This is my bodie: This is my blood] did therby make them to be that, which he so plainly sayde that they were? Though we see, that the accidents of bread & wine remaine? Innumerable other examples occurre in the holie Scriptures, of the creation of al thinges of nothing; of producing some creatures from others; changing one creature into another; & the like miraculous workes of God, aboue al natural power of creatures, which shew Gods omnipotent power, that it is not impossible, that Christ our Lord, God & man, could change the substance of bread and wine, the accidents itil remaying, into the substance of his owne bodie, & blood.

And

Other exam-
ples of Gods
omnipotent
power.

Gen. 1.

v. 3 5.

v. 15. 16.

Exod. 14.

v. 31.

Mat. 26.

v. 27. 28.

Gen. 1. 7.

11. 20.

Exod. 4.

v. 3. 6.

And so the obiection of supposed impossibilitie is solued, as of no force in matters of faith, where we are to beleue Gods word. Though sometimes, the thinges appeare otherwise to our external senses, or to natural reason.

4. Seing therfore it is certaine, that Christ could, if it was his wil, make his owne bodie and bloud really, & substantially present, vnder the accidents of bread & wine, & it is an assured Maxime, cleare in euerie reasonable mans vnderstanding: That what soeuer Christ (yea or anie other man) both can doe & wil doe, he indeede doth the same thing: it is only to be discuffed, whether Christ our Lord had an actual wil to doe it, or no? for of his power none but plaine Infidels make anie doubt. And that

What soeuer
anie man can
and wil doe,
that thing he
doth in deede.

it was his wil, is shewed by manie diuine Scriptures. By figures, and prophecies therof in the old Testament: and by his promise, and performance, and by his Apostles testimonie, and practise therof in the new Testament. The Paschal lambe was doubtles a figure of Christ, & of something done by

Christs real
presence in
the B. Sacra-
ment is proued
by the figure
of the Paschal
lambe.

1. Cor. 5.

v. 7.

Exod. 12.

v. 3.

Christ: witness S. Paul, saying [Our Pasch Christ, is immolated.] In that the same lambe was slaine, it was a figure of the holie Eucharist wherein Christ is sacramentally eaten. In that the lambe vvas prepared the tenth day of the moneth, fise dayes before the feast of Pasch, was prefigured Christs coming into Ierusalem, fise dayes before his Passion, which the Church reprelenteth on Palme sunday. In that the lambe vvas eaten vvithin the house, vvhere it vvas immolated and nothing therof caried forth, out of the house, that no stranger ought to eate therof, til they vv ere by Circumcision, adioyned to the peculiar people of God, it prefigured the holie Eucharist: which perteyneth only to the faithful, vvithin the Church: and did not so properly signifie Christs death on the Crosse, which was without

v. 45. 46.

48.

the house, yea without the gates of Ierusalem: and the price of his Passion, is extended not only to those that are within the Church, but also to all that shall thereby be brought into the Church. In that the lambe was not only to be immolated that one night, when the children of Israel were delivered from death, where with the first borne of the Egyptians *v. 24. 25.* were stricken, but also the like to be yearly observed for commemoration of the former benefite, it directly prefigured the holie Eucharist, instituted by our Redemer, the same night before his Passion, to be continually done in like sorte, for a commemoration of his death, until he come againe, in the end of this world. For his death it selfe was the very *Luc. 22.* price of our Redemption, & not a commemoration *v. 19.* thereof. By all which, and other circumstances, of *1. Cor. 11.* time, place, maner of immolating & eating, and by *v. 25.* our Saviours fact, instituting this B. Sacrament immediately after his solemne immolating and eating *Exo. 12. v. 6. 7. 8.* the Paschal lambe with his Disciples, it is evident, *9. 10. 11.* that it was a significant figure, not only of Christs Sacrifice on the Crosse, but also of the sacred Eucharist, which he instituted the night before his death, and commanded to be observed in his Church, for commemoration of his death, & singular benefite of his faithful seruants. And therefore the same must necessarily be farre more excellent, then the figure, which can not be verified, if it conteyne no other substance, but bread and wine, which in deede are not better, or not so much more excellent, as alwayes the thing figured is better, & more excellent, then the figure. Neither sufficieth it to say, that *Colos. 2. v. 17.* bread and wine in the vse of this Sacrament, doe signifie Christs death, for so did the Paschal lambe, *Heb. 10.* nor to say, that they signifie, and repreient Christs death now performed, which the lambs death signified as to come: for that maketh not such different excellencie,

The thing
prefigured
farre excel-
leth the figure

Protestants
euations suf-
fice not.

excellencie, as is betwen the thing figured, and the figure. So also they might say, that the picture of Christ crucified, signifieth, & representeth the death of Christ, vpon the Crosse, as in deede it doth, and yet doth it not so farre excel the figure of the Paschal lambe, as a Sacrament of the new Testament, excelleth the figuratiue Sacrament of the old, by Protestants owne iudgement: confessing that the holie Eucharist is a Sacrament, and so is not the picture of Christ crucified.

5. An other figure of this holie Sacrament, was Manna, as is cleare by our Sauours comparing them, & much preferring this aboue the admirable excellencie of the other, which was an excellent meate,

Exod. 16.
v. 14. 15.
16. &c.

conteyning manie great miracles, wherby amongst other proofes, it is manifest, that the Protestants communion, hauing no miracle in it at al, being no other thing in substance, then bread and wine, only

In Manna
were twelue
special mira-
cles.

signifying Christs bodie & bloud, can not possibly be the thing prefigured. And by the same miracles being more emmently in Christ, it appeareth that he himselfe is really present in his owne substance (the spiritual meate of faithful soules) in this most blessed Sacrament: which otherwise could not be the thing prefigured. For whereas Manna, was

Psal. 77.

v. 24. 25.

made by Angels, wherof it is called [the bread of Angels] this new Manna was first made by Christ the Sonne of God, and is continually made by himselfe, geuing power to Priestes, as to his Ministers: but if it stil remained bread in substance, then were the making of it, lesse then the Angels action in making Manna. Secondly Manna was not produced from the earth, nor water, as ordinarie meates originally are, and namely bread from graine, wine from grape, both from the earth: but Manna was from the ayre, as the Psalmist saith [bread of heauen he gaue them to eate] yet not from the Empyrial heauen,

The first mi-
racle in Man-
na.

heauen, but from the ayre called heauen. For so our Sauour expoundeth it, saying to the Iewes [Moyses *Ioan. 6.* gaue you not the bread from heauen (but of our *v. 32.* Manna, which is geuen in the militant Church, he saith) my Father geueth you the true bread from heauen] which is himself the Sonne of God, who in his Diuine Person, came from the Empyrial heauen. & that this true bread which came from heauē, is geuen in this Sacrament, is cleare by Christs whole discourse, comparing that which he here promiseth, with Māna, & teaching that it is better then Manna.

3. Thirdly how diligently or slowly soeuer anie gathered Manna, when it came to measuring, euerie one *v. 17. 18.* had the same measure ful, called a gomor, and no *2. Cor. 8.*
4. more nor lesse. Fourtly, the sixth day (which was *Exo. 16.* next before the Sabbath) that which euerie one *v. 22. 23.* gathered was two gomors, & so did serue them for the same day, & for the Sabbath. Fiftly, there fel no *v. 25. 26.* Manna in the Sabbath, as there did in al other dayes: for that of the former day sufficed. Sixtly, if in the *v. 20.* other dayes of the weeke, anie part of Manna was reserued at night it putrified, & was corrupt in the *v. 24.* morning: only the night before the Sabbath, it re- *v. 16.*
5. maned sound and good. Seuently, notwithstanding *v. 21.* diuersitie of stomakes in so great a multitude, the *Num. 11.* same measure of a gomor, was sufficient, and no *v. 8.* more, to euerie one, young, & olde, and midle age. *Deut. 8.*
6. Eightly the heate of the Sunne did melt & consume *v. 16.* that which was lefr in the filde, though the heate of *2. Esd. 9.* the fire, seething in water, grinding in the milne, & *v. 20.*
7. beating in the mortar, did not hurt it. Nintly, Manna *Nu. 11. v. 7* tasted to euerie one that was wel disposed, what *v. 6.*
8. they desired. Tenthly, to euil minded persons it semed *Exod. 16.* loathsome, and light meate, but was pleasant to the *v. 32. 33.*
9. good. Eleuently, that part of Manna, which was *Ch. 40. v.* kept in the Arke of testimonie, by Gods command- *18.*
10. ment, remained there incorrupt manie hundred *Heb. 9. v. 4*
11. yeares.

- Exod. 16. v. 35. Twelfty, this strange extraordinarie meate continued fourtie yeares, that is, til the children of Israel came into the promised land, & then ceased, The twelft miracle in Manna.
- 10f. 5. v. 12. Al which miraculous, & supernatural proprieties, of Manna being a figure of the holie Eucharist, doe necessarily importe, & inuincibly proue, the thing prefigured to be the very same in proper termes, which our Lord and Sauour expressly saith it is his owne true bodie, & bloud, in very deede, not only a figure or signe therof, as faithles new masters haue imagined. Other figures, of bread and wine offered by Melchisedech: the bloud of the Couenant sprinkled vpon the people by Moyfes: the loaves of proposition, of singular sanctitie: the bread brought to Elias by an Angel: and the like, foresignifying the holie Eucharist, the former two as it is a Sacrifice, the other as it is a Sacrament: we wil here omitte & procede to the prophecies.
- Gen. 14. v. 18. Other figures also proue the same.
- Ex. 24. v. 5. 8. Ch. 25. v. 3. 3. Reg. 19. v. 5. 8. 6. Iacob the Patriarch, blessing his sonnes before his death, in the benediction of Iudas, of whom Christ descended, prophecied that [the scepter should not be taken away from Iudas, til he came, that should be sent] to witte Christ our Redemer: & by and by addeth, that [He shal wash his stole in wine, & in the bloud of the grape his cloke] what other wine can this be, but the Chalice which our Lord consecrated at his last supper? when he ordained his new Testament in his bloud. Wherin he then mystically washed his stole, & cloke, that is, his flesh, in the bloud of the grape, which before his blessing, was wine of the grape. If perhaps some wil say it is to be vnderstood of Christs death on the Crosse: we answer, that Christs bloud, as it was shed on the Crosse, came not from wine, nor grape: & therefore this prophecie can not be so wel applied to his death on the Crosse, as to his mystical death in the holie Eucharist, where bread & vvine are by
- Prophecic of the B. Sacrament, in the Law of nature.
- Obiection.
- Answer.
- P his

his powreful blessing, changed into his bodie and bloud, and so this prophecie was really fulfilled, vvhhen our Lord instituted the new Testament in his bloud, as separated from his bodie, representing his real death on the Crosse: vvhether the same Testament vvas made complete, & confirmed.

Especial prophecies of this Sacrament in the Psalmes.

7. The Royal Prophete as of other Christian Mysteries, so of this heauenlie foode, maketh frequent mention. Who describing diuers particular pointes of Christs Passion, interposeth the special benefite of this B. Sacrament, instituted the euening before his death. [The poore shal eate (saith he) and shal be filled: & they shal praise our Lord, that seeke after him, their hartes shal liue for euer, and euer. Al the fatte ones of the earth, haue eaten, & adored.] None vvil denie but this meate is the B. Sacrament of the Eucharist. And it is also manifest, that manie faithful Christians doe eate it, & adore it, both the poore, and fatte ones, that is both the humble, which are poore in spirite, and some that disdaine to be humble: but vwith this difference, that they al eate, and adore, beleuing that Christs bodie is there present, els they could not lawfully adore: but onlie the humble are filled. The same Royal Psalmist, by vway of inuiting Christians to praise God, for benefites receiued by Christ, exhorteth them to adore his footstoole, saying [Exalt ye the Lord our God, and adore his footstoole, because it is holie] which can not of anie other thing be so properly vnderstood, as of Christians adoring this B. Sacrament. For the Arke of the old Testament called Gods footstoole, to which the Hebrew Rabbins referre it, pertaineth not to Christs seruice, of whom the same Rabbins interpret the rest of this Psalme. Neither sufficeth it to say, that Christ was adored in his humanitie, taken of the earth, which is also Gods footstoole: for this adoration was performed only of a few, and for a shorte

Shorte time in this world: but his humanitie as his
 footstool, is to be perpetually adored of al true
 Christians, as it is performed in the holie Eucharist.
 For that this adoration, and praise pertaineth to the
 B. Sacrament, which is the spiritual foode of Chri-
 stian soules, is further confirmed by the same Pro-
 phete, recounting this meate, as a most special, and
 perpetual memorie, of al his meruelous workes,
 saying [He hath made a memorie of his maruelous
 workes, a merciful and pitiful Lord: he hath geuen
 meate to them, that feare him.] This therefore being
 the singular meate, is the memorie of al his marue-
 lous workes, a most principal Mysterie amongst al
 other diuine Mysteries. Of this Diuine foode also
 the Prophete Osee semeth to speake, saying [They
 shal liue with wheate, & they shal spring as a vine]
 Hebrew Rabbins acknowledge here, that in the time
 of our Redemer Christ, there shal be made mutation
 of nature in wheate. And [this memorial (saith the
 Prophete) as the wine of Libanus] signifying, that
 this benefite, & mysterie is not ordinarie, but singu-
 lar, and most excellent. To the same purpose the
 Prophete Zacharias foreshewing that God wil geue
 manie good thinges to the faithful Christians, extol-
 leth one special benefite more excellent then others,
 saying [What is his good thing, & what is his beau-
 tiful thing, but the corne of the elect, & wine sprin-
 ging virgins:] Which no doubt is to be vnderstood
 of Christ. And may be applied to him, not only in
 his proper and natural forme: but also as he is in the
 B. Sacrament, in the formes of bread and wine, be-
 cause the diuine benefite here mentioned, is deriued
 in the Prophetes speach from *Carne*, and *Vine*. For
 most prophecies be hard to be vnderstood, & manie
 haue diuers true senses. But now we wil repayre to
 the new Testament, which in this especial matter, is
 more cleare then either figures, or prophecies.

The same is
 proued by the
 Prophecie
 of Osee.

And of Zacha-
 rias.

Christ our
Lord taught
his Church to
pray, that they
may receiue
supersubstan-
tial daylie
bread.

He promised
to geue him-
self to be eatē.

8. Our Sauour in the prescript forme of prayer, deliuered to his Church, teacheth vs to aske, our heauenlie Father, that he wil voursafe [to geue vs *Mat. 6.*
our supersubstantial, daylie bread.] In one Euange- *v. 11.*
list (as we haue it in the Latine text) called *super- Luc. 11.*
substantial, in the other, *daylie bread*. By which prayer *v. 3.*
we aske al maner of necessarie sustenance for soule and bodie: & most especially the singular spiritual foode, which our Lord then intended to ordaine, farre surpassing natural bread, therefore called super-
substantial, and also daylie, for our daylie benefite. Which bread he shortly after more expresly promised to geue. For hauing fedde fife thousand men with fife loaues, yet the Iewes at Capharnaum, required an other signe, wherby they might be indu-
ced to beleue in him: and proposed the example of *Ioa. 6. v.*
Manna, saying [What signe doest thou, that we *11. 12.*
may see, & may beleue thee? what workest thou? Our fathers did eate Manna in the desert, as it is *v. 30. 31.*
written: Bread from heauen he gaue them to eate] our Lord answered to their demand, & particularly touching Manna, that he would geue a better bread then Manna, from an higher place then Manna came, & that the same is him self, and yet should be meate in deede. [Amen amen (said he to them) *v. 32.*
Moyfes gaue you not the bread from heauen, but my Father geueth you the true bread from heauen. For the bread of God it is, that descendeth from *v. 33.*
heauen, and geueth life to the world.] Wherupon they requesting this bread, he told them plainly, *v. 34.*
that himself is this bread, saying [I am the bread of *v. 35.*
life: he that cometh to me, shal not hunger: and he that beleueth in me, shal not thirst] with further promise that he wil both quicken his faithful ser-
uants, spiritually in this life, and raise them to life euerlasting in the last day. [The Iewes therefore *v. 41.*
murmured at him, because he had said: I am the bread,

- v. 43. 44. *66.* Bread, which descended from heauen &c.] Our Sauour againe answered saying [Murmur not one to an other. No man can come to me, vnles the Father, that sent me, draw him] signifying, that none can beleue in him, or beleue anie high Mysterie, without special grace from God. And interposing more to the same purpose, he estlownes repeated, and confirmed his former wordes, [I am the bread of life] adding further touching the different effectes of Manna, and of this bread, he said. [Your fathers did eate Manna in the desert, and they died, This is the bread, that descended from heauen, that if anie man eate of it, he die not.] Again he said, [I am the liuing bread, that came downe from heauen. If anie man *eate of this bread*, he shal liue for euer.] Thus hauing made mention of eating this heauenlie bread, which is himsefe, he yet further telleth what bread it is, that is to be eaten, saying, *Ibid.* [And the bread which I wil geue, is my flesh, for the life of the world.] Here the incredulons murmured, and contended more & more. [The Iewes therfore (saith the Euangelist) stroue among themselves, saying: How can this man geue vs his flesh to eate?] Our Lord againe (not telling them of eating a figure or signe of his flesh, as Zuinglius would expound it, but iterating the same thing, vrgeth the necessitie of eating his flesh) saying to them [Amen amen I say to you: Vnles you eate the flesh, of the Sonne of man, & drinke his bloud, you shal not haue life in you] and concerning the fruitful effect of this diuine foode, he addeth further saying [he that eateth my flesh, & drinketh my bloud, hath life euerlasting: and I wil raise him vp in the last day] Yet more amply our Lord declareth that his very flesh is to be eaten, and his very bloud to be drunken, yelding the reason of so great effect, as rising vp therby to life euerlasting, in soule & bodie [For (saith he) my flesh
- v. 48.
 v. 49.
 v. 50.
 v. 51.
 v. 52.
 v. 53.
 v. 54.
 v. 55.
- Notwithstanding the people did murmure, Christ stil affirmed & confirmed the same doctrine.
 The greatnes of the promised effect requireth infinite excellencie of the meate
 is meate

is meate in deede: and my bloud is drinke in deede.] If our Lord Christ, God and Man, were not really, & substantially present in his owne flesh and bloud, & were not so receiued, his flesh were not *meate in deede*, nor his bloud *drinke in deede*, his wordes were not true, Christ our Blessed Lord were not truth it self, as he is. But his word being most true, his flesh is meate in deede, his bloud is drinke in deede. And by the worthie receiuing of this most Diuine meate: the faithful soule is mystically ioyned with Christ himself, as he againe affirmeth, saying [He that eateth my flesh, & drinketh my bloud, abideth in me, & I in him] Yet more in confirmation of his real presence, of real eating, & real effect, our Lord saith [as the liuing Father hath sent me, and I liue by the Father; & he that eateth me, the same also shal liue by me. This is the bread that came downe from heaen. Not as your fathers did eate Manna, & died. He that eateth this bread, shal liue for euer.] By al which so frequent asseueration of our Sauour, that he is the bread, which came from heauen, that the bread which he geueth is his flesh, that his flesh must be eaten, that his flesh is meate in deede, & that himself wil be eaten, is abundantly confirmed, that he meant as he spake, to geue his very bodie, really present in the most B. Sacrament, to be eaten. And though manie murmuring said [This saying is hard, and who can heare it?] he stil confirmed the same, and blamed the incredulous, saying to them [Doth this scandalize you?] plainly signifying, that they ought not to be scandalized. And further insinuated, that after his Ascension, they would take more occasion of scandal, saying [If then you shal see the Sonne of man ascend, where he was before. [As if he saied, Seing you are scandalized with my doctrine, whyles I am present with you in earth, you wil be more scandalized, when I shal be ascended from you

v. 56.

v. 57.

v. 58.

v. 51. 52.

55. 57.

v. 60. 61.

Our Lord
auouching the
same doctrine
sheweth that
he spake in
proper termes
not in figures.

you into heauen. Neuertheles he told them, that the lacke of humble spirite, & their carnal conceipt, was the cause of their scandal, saying [It is the spirite that quickeneth : the flesh profiteth nothing] It is the humble spirite, illuminated & moued by Gods special grace, that beleueth his word. Carnal imagination conceiueth not, aboue sense & natural reason, according to that, which our Lord said twise in this chapter. [No man can come to me, vnles the Father that sent me, draw him: vnles it be geuen him of my Father.] So certaine it is that no man of himself, by his owne sense, or natural reafen, can beleue this, or other high Mysteries, but by special grace, through which the humble spirite, beleueth and confesseth, al highest pointes of Christian doctrine. And this explication of our Sauours wordes, is further confirmed, by his like speach afterward, saying to S. Peter [Blessed art thou Simon Bar-Iona ; because flesh & bloud hath not reuealed it to thee; but my Father, which is in heauen.] And by the like sentence of S. Paul, saying [The sensual man perceiueth not those thinges, that are of the spirite of God; for it is foolishnes to him, and he can not vnderstand: because he is spiritually examined. But the spiritual man iudgeth al thinges] discerneth, beleueth, & approueth al diuine Mysteries, though they be aboue the reach of his natural sense, and vnderstanding.

9. As for the Protestants wresting of our Sauours wordes [The flesh profiteth nothing] by which they would exclude Christs real preience from this B. Sacrament, it is an interpretation, against his whole discourse, as though by these wordes he recalled that, which he had plainly said before, that [his flesh is meate in deede and the rest.] As though he denied his sacred flesh to be present. Which can with no reason be gathered of his wordes. For

The want of an humble true spirite is the cause of not beleuing Christ word.

The Protestants sense of Christs wordes, contradicteth his whole doctrine, often repeated and confirmed.

first

Their glosse
corrupteth
the text.
It impugneth
also Christs
Incarnation,
his Passion, &
all his actions
in humane
flesh.

first it is a farre other thing to say [The flesh profiteth nothing] & to say, My flesh is not there, as they would haue him to haue said. Againe it were most absurde, yea horrible to heare, that Christs flesh profiteth nothing: for then his Incarnation, Passion, and Death, should profite nothing, which no Christian dare to speake: except he be as wicked, and impudent, as the old condemned heretike Nestorius: and then we answer, that Christs flesh redemed vs, quickeneth vs, wil raise vs vp from death to glorie: because it is the flesh of God and Man, vnited to the eternal Word, the Sonne of God. For in deede the flesh of a mere man, could not quicken. And yet that heretike did confesse, that the flesh of Christ as man, is in the holie Eucharist, but not the flesh of God and Man: which heresie then trubled the Church, now the Zuinglians, and others. Al which notwithstanding it is cleare by the Euangelist S. Iohn, that [Christ promised to geue his flesh to be eaten; and that the same is meate in deede.] v. 63. v. 52. 55.

The same real
presence of
Christ in the
B. Eucharist,
is most cleare
by his wordes
when he in-
stituted the
same B. Sacra-
ment.

10. Let vs see also his diuine performance, which is recorded by the other three Euangelistes, and S. Paul, in these expresse wordes [Iesus tooke bread, *Mat. 26.* & blessed, & brake; & he gaue to his Disciples, and v. 27. 28. said: Take ye, and eate: This is my bodie, which is *Mar. 14.* geuen for you, which shal be deliuered for you. Doe v. 22. 23. this for a commemoration of me. In like maner 24. *Luc.* the chalice also, after he had supped, saying, This is 22. v. 19. my bloud, of the new Testamen, which shal be shed 20. for you, & for manie, vnto remission of sinnes. This 1. *Cor. 11.* is the chalice, the new Testamēt in my bloud, which v. 24. 25. shal be shed for you. This chalice is the new Testa- 26. ment in my bloud. This doe ye, as often as you shal drinke it, for the commemoration of me. For so often as you shal eate this bread, and drinke the chalice, you shal shew the death of our Lord, vntil he come.] These are the special wordes, reporting how

how our Lord and Saviour instituted the holic Sacrament of the Eucharist, and ordained his owne Testament. In the Syriake Edition, S. Matthew saith: This is the substance of my bodie. S. Marke saith: This truly is my bodie. Al which according to the very sacred letter, and expresse termes, doe testifie the Catholique beleefe, and doctrine, so manifestly, that our Aduersaries are forced to flee vnto diuers interpretations, and to frame manie answers, in excule of their incredulitie: especially vsing two euasions. First they hold it to be impossible. Wherunto we haue answered in the beginning of this present Article, that al thinges are possible with God, who hath done, & stil doth other workes, aboue the ordinarie course of al creatures. Secondly they pretend our Lords speach, and wordes in this whole passage, to be like to his figuratiue speaches in other places, & times, when he said: [I am the doore of the sheepe, I am the true vine: and my Father is the husbandman: I am the vine, you are the branches,] and such others. It is easily, and firmly answered, that there is great disparitie in manie respectes. First in the wordes aboue rehearsed, Christ our Lord made his Testament: and in euerie testament, plaine & proper significant termes are necessarily required. Metaphorical, Allegorical, and al obscure strange speaches are auoided [This is my bloud of the new Testament (sayde our Lord) The new Testament in my bloud] Secondly Christ here instituted a Sacrament, as our Aduersaries acknowledge. And in that respect also, proper & vsual termes are requisite. As were his wordes to his Apostles, concerning Baptisme. [Teach al nations, baptizing them in the name of the Father, & of the Sonne, & of the Holie Ghost] In the other places, where our Lord said, that [he is a doore, & a vine] he neither instituted Testament,

The Syriake Edition plainly testifieth the Catholique doctrine.

Our Aduersaries flee from the expresse word of God, pretending impossibilitie, in the literal sense.

Al testaments require plaine and vsual termes.

So doth the Institution of a Sacrament.

N^o. 3.

Ioan. 10.

v. 7.

Ch. 15.

v. 1. 5.

Mat. 26.

v. 28.

Luc. 22.

v. 20.

Mat. 28.

v. 19.

Christ also declared that he gaue his very bodie & blood in the B. Sacrament the same which he gaue in his death.

nor Sacrament. Thirdly, when our Lord said [This is my bodie (which are most plaine wordes, though the thing expresse by these wordes, is an high Mysterie about the natural capacitie of our vnderstanding) he explained, and confirmed his affirmation, that he meant in deede, his very bodie, saying [This is my bodie, which is geuen for you (now in this *Luc. 22.* Sacramēt) which shal be deliuered for you] for both *v. 19.* are true [is geuen] as S. Luke writeth, & [which *1. Cor. 11.* shal be deliuered] as S. Paul witnesseth. For euerie *v. 24.* one doth not write al, which our Lord spake. In like maner he said: [This is my blood, of the new Testa- *Mat. 26.* ment, which shal be shed. This chalice is the new *v. 28.* Testament in my blood] affirming as certaine, that his self same bodie, which was deliuered on the Crosse, his self same blood, which was shed, was also in the B. Sacrament. But our Lord did not expaine his other speeches [I am a doore: I am the vine, you the branches] and the like Allegories, to shew that they were to be vnderstood, of an artificial doore, or natural vine of the vinneyeard. For they were in deede Allegorical speeches, and so vnderstood, & applied to his meaning. And therefore these euasions of Protestants, can not excuse their incredulitie, nor satisfie faithful Christians, which beleue and hold Christs wordes to be true, as he spake them in plainest termes.

S. Luke and S. Paul did so vnderstand Christs wordes, and beleued his real presence in the B. Sacrament, as Catholiques now doe.

II. Yet further it is proued by the testimonie of S. Luke, and of S. Paul, that they, & consequently the other Apostles, & al true Christians, beleued Christs real presence, in the B. Sacrament. S. Luke writeth not only that our Lord said: This is my blood, which shal be shed, though that were sufficiently eident, but also that the thing conteyned in the chalice shal be shed. His wordes are thus [This is the chalice, *Luc. 22.* the new Testament in my blood, which (chalice) *v. 20.* shal be shed for you] By which ordinarie maner of speech

speech [This chalice shal be shed] euerie man vnderstandeth, that the thing conteyned in the chalice, shal be shed. Wherefore it is manifest, that S. Luke belcued, that Christs blood, which was shed for our redemption, was conteyned in the chalice, when our Lord pronounced those wordes. Els he would not haue writtē as he did [This is the chalice, which shal be shed.] And this is so cleare in the Greke, wherein S. Luke writte the Gospel, that Beza very impudently faith, that either S. Luke writte not these wordes; or committed a Solecisme in false Greke: falsely imagining that the word [Shal be shed] ought to be referred to the word [blood] and not to the word [chalice] For so the Latine might be construed, with Grammatical congruitie, because in the Latine [Calix, in sanguine meo, qui effundetur] the Relatiue [qui] might agree either with the word [Calix] or with [sanguine] but in the Greeke it is [Τὸ ποτήριον, ἐν τοῖς αἵματι μου, τὸ ἐκχυνόμενον] as if it were in Latine, *Poculum in sanguine, quod effundetur*. So that necessarily it is said, *The cuppe, or chalice shal be shed*, to witte, the contents of the chalice. And most cleare it is, that the thing which was shed, for mans redemption, is not wine, but Christs owne blood.

Beza opposeth himself against the Euangelists wordes.

Whereupon we forme this perfect Sylogisme: That which was shed, for our redemption, is Christs blood. But that which is in the chalice, was shed for our redemption. Ergo, That which is in the chalice, is Christs blood. The Maior proposition is confessed by al Christians. The Minor is S. Lukes narration. And so the Conclusion necessarily foloweth, of the Premisses.

Otherwise he is conuined by an euident demonstration.

12. S. Paul likewise sheweth his beleefe of Christs real presence, in this B. Sacrament, where he so carefully instructeth, and exhorteth the Corinthians (and in them al Christians) how to come therunto rightly prepared, not only reciting Christs institution

Vnworthie
receiuing this
B Sacrament,
is wicked
abusing of
Christs bodie
and bloud.

The Apostles
admonition to
discerne, and
regard Chaiſts
bodie in the
B. Sacrament
presupposeth
that the same
bodie is there
present.

tion therof, as the Euangelistes doe, but also admonishing them of errors, touching the behauour of some, in the vse of this great Myſterie: wherupon he ſaith plainly, that [Who ſoeuer ſhal eate this bread, or drinke the chalice of our Lord vnworthily, he ſhal be guiltie of the bodie, & of the bloud of our Lord.] By which particular guilt of ſinne, he evidently ſheweth, that Christs bodie & bloud, are abused by vnworthily receiuing this holie Sacrament. But vnles his bodie & bloud, be there really present, they could not be particularly abused in this act, of receiuing vnworthily. The groſſe abuse of anie holie thing, is ſacrilege. So bying, & ſelling of holie thinges, is ſimonie. Faſſely or vnlawfully ſwearing is periurie; but the offenders in ſuch actes, & the like, are not ſaid to be guiltie of the bodie, and bloud of our Lord For the thing abused, geueth the denomination to the ſinne, in particular. As one can not be guiltie of manſlaughter, except the thing that is ſlaine be a man: no more can one be guiltie, of abusing Christs bodie, except Christs bodie be there, where it is ſaid to be abused. Againe S. Paul in the ſame place, admoniſhing that euerie one, which cometh to this holie Sacrament [proue himſelf (that is, examine himſelf in his conſcience, preparing himſelfe in ſoule) and ſo let him eate of this bread, and drinke of the chalice] repeteth what ſinne it is, to receiue vnworthily [For he that eateth and drinketh vnworthily (ſaith he) eateth & drinketh iudgement to himſelf: *not diſcerning the bodie of our Lord*] So declaring why this probation, & due preparation is neceſſarie, becauſe he that cometh vnworthily, diſcerneth not the bodie of our Lord, Which reaſon neceſſarily preſuppoſeth, that our Lords bodie is there preſent. Els the vnworthie receiuer, could not be charged, with this particular ſinne, of not diſcerning, not duly honoring, este-
ming,

1. Cor. 11.
v. 27.

v. 28.

v. 29.

ming, or respecting the bodie of our Lord: but only of not discerning the figure, or signe of his bodie.

13. Seeing therefore, that Christ our omnipotent Lord, could change bread & wine, into his owne real bodie & bloud, & that it is abundantly shewed, first by pregnant figures, and prophecies of the old Testament; more especially by his owne promise, that he would doe it; and likewise declared by his solemne action, & most plaine wordes; and by the Apostles beleeve, practise, and doctrine, that he hath done it: what greater infidelitie, what more manifest heresie, can be imagined, in such as wil be called Christians, then to reiect that truth, which Christ hath so manie wayes vttered: and to say, It is stil bread & wine, which he saith, is his bodie, & his bloud?

Seeing Christ both could & would make himselfe really present in the B. Sacrament, it is plaine heresie to denie it.

*Vnder each forme of bread, & of wine, in this
B. Sacrament, is whole Christ, Bodie, Bloud,
Soule, & Diuinitie.*

ARTICLE 19.

Other Controuersies, concerning this most holie Sacramēt, doe almost al depend, vpon the principal Article, of Christs real presence therein. For al those difficulties, which our Aduersaries obiekt against other pointes, either tend to the impugning of the same chiefe ground, falsely supposing that Christ is not really present in this Sacrament: or els with Luther they imagine, that Christ being in deede really present, bread and wine doe also remaine. And so they gather as they thinke, diuers absurdities, in the Catholique beleeve, & impute to vs much errour, & idolatrie. Al which quareulous accusations fal to nothing, the maine point standing firme, as it doth: by the groundes produced in the

Diuers Controuersies depending vpon Christs real presence in the B. Sacrament, are in general decided by the same principal point. Yet are here also further discussed, & proued in particular.

precedent Article. Neuertheles, as wel for more abundant satisfaction to their common objections, as for further explication of the Catholique doctrine, we shal here breefly shew by the holie Scriptures, that Christ is wholly in euerie part, of this B. Sacrament: then declare the reasons of communicating vnder one kinde; also the obligation to communicate sometimes: and that this holie Sacrament is also à Sacrifice: the complement of al old Sacrifices: and that it is due to God only. *Article.* 20. 21. 22. 23. 24.

By concomitance Christ is wholly, wherefoeuer anie part of him is.

2. Touching the first of these particular pointes: albeit by vertue of the sacred wordes of consecration, in the former part, vnder the accidents of bread, onlie Christs bodie is present; & in the other part, vnder the accidents of wine, is onlie Christs blood: yet by concomitance of al things in Christ: (now glorified) where his bodie is, there also is his blood, & where his blood, there his bodie, and where either of both, there also his soule, & where al three, yea or anie of them (as in the time, betwixt his Death & Resurrection) there also is his Diuinitie, because they are al vnited to his Diuine Person. And so in each of the accidents of bread, & of wine, and in euerie least particle therof, Christ is wholly, in Bodie, Blood, Soule, & Godhead. A figure of this was foreshewed in Manna [of vvhich the children of Israel gathered, one more, and an other lesse, and they measured by the measure of a gomor, neither he that gathered more, had aboue: nor he that provided lesse found vnder] And the same measure (which vvas an other miracle) did iust suffice to sustaine euerie one, as it folovveth in the next vvordes [euerie one gathered, according to that which they were able to eat] Wherupon S. Paul saith [He that had much, abounded not, & he that had litle, wanted not] Why shal à Christian then, make scruple to beleue, that Christ is whole, & that there is the *Exod. 16. v. 17. 18. Ibidem. 2. Cor. 8. v. 15.*

It was so prefigured in Manna.

is the same spiritual fruite. in one part of the accidents, of this holie Sacrament (which infinitely excelleth Manna) as in both partes. and the very same. in lesse forme, which is in the greater? In another place the same Apostle speaking of the old Sac-
In the old Sacrifices, he that receiued anie part, was made participant of the whole.

1. Cor 10. crifices saith, that [They which eate the hostes, are they not partakers of the Altar?] without anie mention of drinking, of the libaments: which ordinarily were adioyned to euerie Sacrifice, as a part thereof. The Apostle hereby signifying, that they which did only eate of the hostes, did as wel participate of the Sacrifice, as if they had also drunke of the libaments. And the reason is, because in spiritual things, the effect, & fruite is the same in euerie part, as in the whole. Thus it was in the figure, much rather it is so in the thing prefigured.

3. Which is yet more cleare by our Sauours doctrine in the Synagogue at Capharnaum. For in that his diuine discourse, he attributeth the same effect to one part of this B. Sacrament, as to both the partes.
Christ attributeth the same effect to the receiuing of one part, of the B. Sacrament, as of both partes.

Ioan. 6. Sometimes saying [Vnles you eate the flesh of the Sonne of man, and drinke his bloud, you shal not haue life in you. He that eateth my flesh, & drinketh my bloud, hath life euerlasting, & I wil raise him vp in the lalt day] sometime saying [This is the bread, that descendeth from heauen, that if anie man eate of it, he dye not. I am the liuing bread, that came downe from heauen: If anie man eate of this bread, he shal liue for euer: & the bread which I wil geue, is my flesh, for the life of the world] Aagane [This is the bread, that came downe from heauen. Not as your fathers did eate Manna & died. He that eateth this bread, shal liue for euer.] Which self same effect could not be ascribed, to one part, of this holie Sacrament, which is the whole effect of both partes, except, the self same efficient cause (Christ geuing life) were as wholly in one part, as in both partes.

And

And that our Lord here speaketh not only of receiuing spiritually, but also of receiuing sacramentally, and spiritually together, is manifest: as wel by the mention here of Manna (to which he compareth, & preferreth this holie Sacrament) as by the termes of *eating & drinking*, with distinction of eating his bodie, & drinking his blood, which plainly sheweth that he speaketh of sacramental communicating, & not only of spiritual.

The same is
proued by
S. Paules
doctrine.

4. Againe by S. Paules doctrine, this truth, that Christ is in each part, of the seuerall accidents, of bread & of wine, is euidently proued, where he saith [Whosoever shall eat this bread, or drinke the chalice of our Lord vnworthily, he shall be guiltie of the bodie, and of the blood of our Lord.] In the former wordes touching the crime of an vnworthie communicant, the Apostle speaketh disiunctiue [Whosoever shall eat or drinke vnworthily] in the other wordes, touching the guilt of sinne, he speaketh coniunctiue [he shall be guiltie of the bodie, and of the blood of our Lord.] So that the fault committed, in vnworthily receiuing, the one, or the other part, of the holie Sacrament, to witte in the forme of bread, or in the forme of wine, maketh the offender guiltie both of the bodie, & of the blood of our Lord. Which could not be said, vnles both the bodie, and the blood, be in each of the kindes: wholly vnder the accidents of bread, and wholly vnder the accidents of wine. And consequently. Christ is whole in each part of this B. Sacrament, his sacred Bodie, Blood, Soule, and Deitie. Which is not hard, for anie true faithful Christian to conceiue, that beleeueth Christs real presence, in this holie Sacrament: because Christ our Lord, being glorious, his bodie, blood, & soule, can not be anie more separated, one from an other. Likewise when our Lord was mortal, according to his manhood, & conse-

1. Cor. 11.
v. 27.

Rom. 6.
v. 9.

consecrated this same holie Sacrament, his bodie, bloud, and soule were in each forme, of bread, and of wine, and al stil vnited to his Godhead. From which nothing, that his Diuine Person once assumed, euer was, or euer shal be separated. But in the time betwixt Christs Death & Resurrection, his Godhead was with his bodie in the sepulchre, without his bloud & soule; with his bloud on the Crosse, and other places, without his bodie and soule; and with his soule in *Lumbus Patrum*, without his bodie and bloud. His Godhead euer being where his Humanitie was or anie part therof. But not his Humanitie whersoever his Deitie. For that is a new coyned heresie, by certaine Sectaries, therof called *Ubiunitarians*, or *Ubiunitists*. Though God be euerie where, yet Christs humanitie is not euerie where.

It sufficeth, & is more conuenient, that al communicants, besides the Priest that celebrateth, receiue vnder one kinde only.

ARTICLE 20.

VPon the assured truth, that Christ our Sauicour is really present in the B. Sacrament; and wholly in each of the accidents of bread, and of wine: this other truth is also grounded; that it sufficeth for receiuing the benefite of this holie Sacrament, to receiue it, vnder one kinde only. For as in the Protestants opinion, falsely supposing, that there is no other substance, but bread, signifying Christ bodie, & of wine, signifying his bloud, it were in deede a defrauding of the communicants, to geue them only one kinde: because in their sense, they should haue but half of the Sacrament, & but halfe of the benefite: so on the other side, seing that according to the Catholique faith, Christ is really, & wholly in each Being proved that Christ is really, and wholly present in the B. Sacrament, it necessarily followeth, that the whole fruite is receiued in one kinde of the accidents.

R

kinde

kinde of the accidents, it is al one fruite, and effect, by receiuing one only kinde, and by receiuing both kindes. And if the Protestants would beleue, the truth of Christs real presence, they would neither stand, vpon his being wholly in euerie kinde of the accidents, nor vpon their imagined necessitie, that al must receiue both kindes. It being therfore proued, that Christ is both really, & wholly in each kinde, *Art. 18. 19.* it is therby eident, that the communicants receiue whole Christ, and ful fruite of this Sacrament, by one kinde only, and so it is not necessarie, that they receiue both. But resteth to be shewed, that to receiue vnder one kinde only, is both lawful, & more conuenient.

Christ mini-
stred this B.
Sacrament in
one kinde
only, to two
disciples, at
Emaus.

2. For declaration wherof, our Sauours owne fact, is a pregnant example. Who after his Resurrection gaue this holie Sacrament in the one kinde only, to the two Disciples, into whose companie he put himself, in the way from Ierusalē to Emaus. Where [it came to passe, whiles he sate at the table vvith *Luc. 24.* them, he tooke bread, & blessed, and brake, and did *v. 30 31.* reach to them. And their eyes vv ere opened, and they knew him.] That this was the B. Sacrament, appeareth by our Sauours action, taking bread, then blessing it, thirdly breaking it, fourthly geuing it to them to eate; & finally by the present effect wrought in them, as themselues reported to the Apostles. [How they knew him in the breaking of bread.] *v. 35.* In which termes of breaking of bread, the same S. Luke also relateth, the holie exercise of the faithful, presently after the coming of the Holie Ghost saying [They were perseuering in the doctrine of the Apo- *Act. 2. v.* stles, and in the communication of the breaking of *42.* bread, & prayers.] Likewise he writeth of S. Paul and him self, with manie others, assembling together on the first of the Sabbath (or weeke) which is our Lordsday (called with vs Sunday) to the celebration

The celebra-
tion of this B.
Sacrament is
often called,
The breaking
of bread.

Ch. 20. bratton of this Sacrament, saying [In the first of the
v. 7. Sabbath, when we were assembled to breake bread]
Where we may obserue by the way, that the principal
Diuine Seruice, and cheefe function, for which
Christians assembled together on our Lords day,
was to breake bread: and therto was adioyned prea-
ching, as the holie Historiographer declareth, thus
Ibid. connecting his narration [when we were assem-
bled to breake bread, Paul disputed with them (at
Troas) being to depart on the morow, & he contin-
ued the sermon vntil midnight] Likewise that this
diuine function is called breaking of bread, and not
by the name of a Sacrament was (no doubt) to con-
ceale the high Mysterie, from the derision of Infidels,
and doth nothing preiudice the real presence
of Christs bodie: being called bread, in the same
Gen. 2. v. sense, as Adam called Eue [bone of his bone, flesh of
23. his flesh] and as serpentes were called roddes, and
Exo. 7. wine, at the mariage in Cana of Galilee, was called
v. 12. water, after their mutation; by the names of the
10. 2. v. 8. thinges, which they were, before they were chan-
ged. Wherfore concerning our present purpose,
you see by the fact of our Saviour, & by the practise
of the primatiue Church, that it is lawfull to admi-
nister this holie Sacrament, in one kinde only. And
that in the thing itself it is indifferent, whether it be
receiued in one kinde only, or in both. And so the
holie Church hath in subsequent ages, sometimes
administred it, to al Christians in both kindes: but
more generally in one kinde only, as wel to al secu-
lar persons, as also to Clergiemen, yea to Priestes,
except him onlie, that celebrateth the same Diuine
Mysterie. For otherwise there is no difference be-
tween the Clergie & Laitie in this behalfe.

Why it is cal-
led bread,
after the con-
secration,

The B Sacra-
ment hath so-
metime bene
ministred in
both kindes
to al commu-
nicants, but
more gene-
rally in one
kinde only;

3 The reasons of which more general practise, & It is not only
of the Ecclesiastical Decree made therupon, are lawfull but
especially these (stil considering, in euerie reason of also more

conuenient,
that the com-
municants re-
ceiue vnder
one kinde
only for diuers
seasons.

1.

2.

3.

4.

5.

It is hardnes
of hart and
defect in faith

more conuenience, that there is no necessitie of both
kindes to al communicants, as is declared) First
there is great danger of sometimes sheding the most
sacred Bloud, by mishappes which might chance, in
great troupes of people, in so manie chalices, or
other vessels, as would be necessarie: with peril
also in keeping the residue, after the communicants
were serued. Secondly, there would be difficultie,
in manie places, to prouide so much wine, as might
serue great multitudes, frequently reparing to this
most holie Sacrament. Thirdly some persons, either
of natural, or accidental infirmitie, doe not wel in-
dure the taist, or streingth of wine; & therefore it is
not so conuenient, with danger of reluctatiō, or vo-
mite, or with corporal hurt of the communicants,
without necessitie, to administer to al in both kindes.
Fourthly it is most conuenient, that Christian people
receiue this B. Sacrament in one kinde only, that
they may more exactly be instructed, and know, that
Christ our Lord, is wholly in each part, & least par-
cel of the accidents; & that therefore they reape the
same fruite, by receiuing vnder one kinde, as if they
receiued vnder both. Fittly, to require both kindes,
is a foule signe of grosse errour, & want of faith, not
beleuing that Christ is in deede, wholly in each part,
of the accidents of bread & of wine, after consecra-
tion therof. Which kind of ignorant incredulous *Exo. 16.*
people, were aptly prefigured, by those that stroue *v. 16. 18.*
to gather more of Manna, then the ordained mea-
sure, which was neither more, nor lesse, then suffi- *Sap. 16.*
cient for euerie one. And as it was in quantitie com- *v. 20.*
petent for euerie one, so also it was qualified, that to *Exo. 17.*
the wel disposed it serued for bread, flesh, drinke, & *v. 2. 3.*
what they desired. But manie through their volup- *Nu. 11. 7.*
tuous concupiscence murmured for want of water, 4 5 6 3^l
and desired flesh. Of which murmurers the Royal *Ps. 94. 7.*
Prophete speaking, exhorteth others [not to harden 8 9.
their

their hartes, as those did in the desert.] Euen so it is hardnes of hart, and defect in beleefe, that moueth anie to require participation of this Sacrament, in both kindes, hauing it wholly in one.

Mat. 26.
v. 27.
Mar. 14.
v. 23.

4. Finally to answer the cheefe obiection touching this controuersie : where our Sauour commanded his Apostles, that they should al drinke of the consecrated chalice, saying [drinke ye al of this] It is cleare that none els were present, but the Apostles onlie. [And they al dranke of it] as S. Marke expressly writeth. wherby it is euident, that the wordes [Drinke ye al of this] were spoken to al the Apostles only. And that it is not a general commandmēt to al men, appeareth further, by our Sauours geuing this holie Sacrament in one kinde only, & by practise of some primatiue Christians, as is already shewed in this Article. Neuertheles both kindes must generally be consecrated together, to make the complete signification, & commemoration of Christs death. And so the Priest, that celebrateth, must alwayes receiue both kindes. For although the holie Sacrament is perfect, and the fruite therof is whole, to them that receiue but in one kinde, yet the Sacrifice is not complete, but in both formes together.

Answer to the Protestants cheefe obiection.

Both kindes must be consecrated, that the Sacrifice may be complete.

Al Christians hauing vse of reason, are bond to receiue this most holie Sacrament.

ARTICLE. 21.

Considering that this B. Sacrament, of Christs very bodie, and bloud (conteyning the Fountaine it self, & Auctor of grace, Christ God & Man) is most graciously ordayned by him, to be the foode, and nutriment of our soules, no man can doubt, but his diuine wil & pleasure (though it were not otherwise

Christs institution is a

Sufficient inci-
tation to al
greatful Chri-
stians.

wise intimated vnto vs) sufficiently obligeth al true Christians, with grateful minde to repayre to so inestimable a benefite, preparing themselues so much as in them lieth, to the worthie receiuing therof. Yet lest anie of slouth, pusillanimitie, scrupulositie, or other impediment, should thinke to be excused, omitting to participate, our Lords so bountiful benignitie, in due time, and maner, he hath further bond vs, not to neglect this admirable releefe of our soules, foreshewing also our obligation herein, as wel by the figure of the old Pasch, as by his premonition of the losse, if we doe it not, declared when he promised to geue himself vnto vs; and finally when performing the same, both figure & promise, he gaue an expresse precept therof, the night before his Passion & Death.

The Iewes
were com-
manded to
make their
Pasch once
euerie yeare.

2. The precept of celebrating, and eating the Paschal lambe, was clearly geuen to the Iewes, which as the shadow instructeth vs in these wordes. [Al the assemblee of the children of Israel (saith the Law) shall make the Phase.] *Exod. 12. 47.* The time also was prescribed, to be euerie yeare once: Our Lord saying to Moytes [Let the children of Israel make the Phase in his time. The fourteenth day of this moneth (the first moneth, called Nisan, which is our March) at euen, according to al the ceremonies, & iustifications therof.] *Num. 9. 2. 3.* In case of impediment, at the proper time, there was this p.ouision [The man that shall be vncleane vpon a soule, or in his iourney, farre of in your nation, let him make the Phase to the Lord, in the second moneth, the fourteenth day of the moneth, at euen, with azimes, & wilde lettice, that they eate it.] *v. 9. 10. 11.* Touching the punishment for omission, without iust impediment, the Law saith [If anie man both being cleane, & was not in his iourney (which two cases were put for examples of iust impediments, for there might be others) and yet not make the Phase, that

Vnder the
paine of death
or other great
punishment.

that soule shal be destroyed, out from amongst his peoples, because he offered not sacrifice to the Lord, in his due time : he shal beare his sinne] So strict was the precept concerning the figure: which punishment whether it was corporal death, which is more probable, or separation from the faithful people, it did wel signifie Excommunication amongst Christians, & eternal death, as for a mortal sinne, if the offender dye impenitent, for his omission.

3. Which is more assured by our Lords wordes, touching the thing prefigured. Who being the true Pasch, & heauenlie Manna, promising to geue his owne flesh, the true bread of life, and the Iewes not beleueing his word, but murmuring against that, which they vnderstood not, at last he told them the losse, & punishment to al that should not both beleue, and receiue this diuine foode, saying to them, and in them to al that should liue in his Church (after the performance of his promise, and establishment therof, by the coming of the Holie Ghost [Amen, amen, I say to you: Vnles you eate the flesh of the Sonne of man, and drinke his blood, you shal not haue life in you.] And likewise declared the fruitfull effect, which those should reape, that shal so beleue, & receiue him, saying in the next wordes [He that eateth my flesh, and drinketh my blood, hath life euerlasting, and I wil raise him vp in the last day, And he that eateth this bread shal liue for euer.] Finally performing this his promise, by geuing his owne bodie, and blood, in the formes & accidents of bread and wine, to his Apostles, he commanded them, to doe the same thing, which he then did, saying [Doe ye this] That is, Doe ye consecrate this great Mysterie, & minister it to others. For so our Lord then did. By al which we see the diuine precept, binding al that are capable of precept, to witte al Christians that haue vse of reason, sometime to receiue

Christians are bond to receiue the B. Sacrament vnder the paine of losing life euerlasting.

And Pastors are bond to minister it, to their flocke.

receiue this heauenlie meate, for releefe of their soules, vnder the paine, neuer otherwise to enioy eternal life, & with assurance, receiuing it as they ought, to haue life euerlasting, & to rise in glorie,

When & how often to receiue this B. Sacrament, is not particularly expressed in holie Scriptures: but a general precept was giuen to the Apostles, to teach the people manie things not expressed,

4. As for the time when & how often, this affirmative precept bindeth Christians, to receiue this most blessed, & greatest Sacrament, is not otherwise expressed in holie Scripture; then that the Apostles were commanded to teach al nations, & baptizing such as should beleue in Christ, should also [Teach *Mat. 28.* them to obserue al thinges, whatsoeuer (saith our *v. 20.* Lord) I haue commanded you] Amongst which general vnwritten commandments deliuered to the Apostles, and by them to the Church, no doubt there was some precept, concerning this so singular great Mysterie. In vertue wherof, it is by the Ordinance, and Commandment of the same Church, decreed that al Christians shal vpon paine of Excommunication, receiue this B. Sacrament, at the least, once in euerie yeare. And that within eight dayes before, or after the feast of Easter, or Christian Pasch. And likewise whensoever anie shal finde themselves in probable danger of imminent death. Because this *104. 6. v.* most sacred meate, is the proper foode of Christian *33. 50. 51.* soules, wherby to conserue spiritual life, and so in- *54.*crease their grace: and especially it is the proper viaticum, or wayfayring prouision, in the iourney of the soule, from earth towards heauen. This is the wholsome, & necessarie commandment of holie Church, determining the times, of putting our Lords general commandment in particular execution. To this therfore al are no lesse bond, vnder paine of mortal sinne, & of Excommunication, & of eternal punishment due therunto, then vnto our Lords owne general precept. Els in vaine, did our Sauour say to his Apostles [He that heareth you, heareth me, *Luc. 10.* and he that despiseth you, despiseth me, & he that *v. 16.* despiseth

Often communicating

despiseth me, despiseth him that sent me.] And this is very convenient, is said concerning the necessarie precept. But it is most convenient, to communicate often. As best though not Christians vse to doe. According to their diuers states, at least in al principal great Feastes. Some also, as it were monethly, others weekly, and some almost dayly. commanded.

The holie Eucharist is also a Sacrifice propiciatorie.

ARTICLE 22.

OF the three general kindes of Infidelitie, Paganisme, Iudaisme, & Heresie, the worst is Heresie. Because Heretikes once professed (at least implicitly in Baptisme) to beleue the true Catholique faith, from which they reuolt by obstinately denying anie special Article therof: and so become worse then Turkes, Iewes, or anie sorte of heathen Paganes, which neuer receiued the Christian faith, & Religion [For (as S. Peter teacheth) it had bene better for them, not to haue knowen the way of iustice, then after the knowlege, to turne backe, from that holie commandment, which was deliuered to them. For that of the true prouerbe is chanced to them: The dogge returned to his vomite: and, The sowe washed, into her wallowing in the mire.] And as heresie is the worst kind of Infidelitie so also amongst manie grosse heresies of these dayes, it is one of the absurdest, to denie that there is anie true, and proper Sacrifice in the Law of grace, and Church of Christ: which is in effect to say: that there is no external religious Action, by which anie thing is offered to God, in acknowledgement of his supreme Dominion: which most principal publique manner of Diuine Seruice, was neuer wanting in Gods

Heresie is the worst kinde of infidelitie

It is a most grosse heresie to denie that there is anie true & proper Sacrifice in the Church of Christ.

faithful people. Yea it is a thing so necessarily required by the light of reason, and Law of nature, that scarce anie nation, or people was euer, before this time, so barbarous, but they knew, that this special homage is due to God: & in some sorte performed it, offering external sacrifice to such, as they erroneously thought, or imagined to be geddes. And the faithful true seruantes of God, in al ages rightly offered to him, exteanal true Sacrifices, which were to him most pleasing, & to the offerers, & others for whom they were offered, most profitable of al religious external actions. And therefore it can not with reason be imagined, that Christians should want this ordinarie meanes, to serue God, & to impetrate his mercie, & fauour, which the Law of nature taught not only the holie Patriarches, but also most other nations: & which God by his written Law, exactly prescribed to his peculiar people. Art. 3.

Melchisedech's Sacrifice was a praine figure of the holie Eucharist.

2. Yet because our Aduersaries denie it, & for that it is a principal point of Catholique Religion, we shall evidently proue it by auctoritie, both of the old & new Testament. That which Melchisedech did, Gen. 14. when he mette Abraham, is so manifest a figure v. 18. of the holie Sacrifice of Christs bodie, and bloud, in the formes of bread and wine, that Protestants haue no better euasion, but to denie that Melchisedech did offer Sacrifice, in that bread & wine, wherof he made Abraham, and his companie participant: but wil needes imagine, that he brought that bread and wine, only to reftresh, and releue that campe, after their trauel, & victorie; which their inuention hath neither coherence with the text, nor probability of reason. For the text saith, that those souldiars, had v. 11. 24. then taken great plentie of victuals in the praye. & had eaten therof. And vheras they denie, that Melchisedech did here anie Priestlie function, vvhich the bread and wine, the contrarie affirmation is cleare,

cleare; especially by the wordes interposed, that [He was the Priest of God most high] so immediately adioyned to the narration, of his bringing of bread & wine, and not to his blessing of Abraham, and receiving tithes of him [Melchisedech the King of Salem (saith Moyses) bringing forth bread & wine, for he was the Priest of God most high; blessed Abraham, and said: Blessed be Abraham to God the highest, which created heauen & earth. And Abraham gaue him the tithes of al] So the holie text most evidently sheweth, that he did the office of a Priest, in the bread & wine. And consequently Christ being a Priest according to the order of Melchisedech, did fulfil this propheticall figure, most directly, in the holie Eucharist, where he consecrated bread and wine, changing them (as is already declared) into his owne bodie, and bloud: & so offered the same vnder the accidents of bread & wine. The selfsame Sacrifice in vnbloudie maner, which he offered the next day bloudily on the Crosse. For as his Sacrifice was offered on the Crosse, it was once only offered, & neuer to be iterated in that maner: but that which he instituted in the Eucharist, is done often in commemoration of his death, euen til he shal come againe, in the end of this world.

3. Likewise the Paschal lambe being not only a Sacrament, but also a Sacrifice, as is manifest in the Law, saying [The whole multitude of the children of Israel shal sacrifice the lambe: It is the victime of our Lords passage] & in other places, expressly called a Sacrifice, it was both in respect of Sacrament, and of Sacrifice, a very significant figure of the holie Eucharist, For in that it was offered at euen, within the house, with azime bread, & eaten; al these circumstances agree with our Sauours Action in his mytticall oblation, in the formes of bread & wine. A third figure were the loaves of proposition continually

The Paschal lambe was another figure.

Likewise the loaves of proposition.

The daylie
Sacrifice.
And others.

sette vpon the table in the Sanctuary. A fourth the daylie Sacrifice. And al the other Sacrifices at special times, & for special purposes, did importe some continual Sacrifice in the Church of Christ, commemorative of that one bloudie Sacrifice on the Crosse, which in that maner can not be offered anymore: & so doth not in that respect, answer to the figures, as the holie Eucharist doth.

Christs daylie
Sacrifice was
foretold by
the Prophetes.

4. Of this also the Prophetes doe speake, and not only of the same as it was offered on the Crosse. Isaias saith [The Lord of hostes shal make to al peoples, in this mount, a feast of fatte thinges] according to the Seuentie Interpreters [Shal sacrifice oyntment] which proueth that Christ the Anointed should be offered in sacrifice [in the Church of al peoples] not only amongst the Iewes. but also amongst the Gentiles, of whom especially his Church consisteth, & is here signified by this mount called [The citie of strong nations.] Daniel necessarily presupposeth, that there shal be a daylie Sacrifice, euen til the end of this world, where he prophecieth, that Antichrist wil endenour to abolish it, saying [From the time, when the continual Sacrifice shal be taken away, & the abomination of desolation shal be sette vp, a thousand two hundred nintie dayes] which prophecie our Sauour applieth to the persecution, which shal be nere the end of this world. And the time here described, agreeth to other places, foreshewing that Antichrist shal reigne three yeares and a half. How then shal this prophecie be verified, if there were no continual Sacrifice, in the Church of Christ, against which Antichrist wil so fircely bend his forces, and so farre as God shal permitte, wil hinder the publique oblation of Sacrifice: as now his forerunners doe in al the places, vwhere they haue that pouer? And of this perpetual Sacrifice in al places, & nations, our Lord further

Isaias.

Daniel.

Malachias.

Isa. 25.
v. 6.

v. 3.

Dan. 12.
v. 11.

Mat. 24.
v. 15.

Mat. 1.
7. 11.

further faith by his Prophete Malachias, that [From the rising of the sunne, euen to the going downe, great is my name among the Gentiles: & in euerie place there is sacrificing, and there is offered to my name, a cleane oblation: because my name is great among the Gentiles, faith the Lord of hostes] Seing therfore this prophecie was vttered of a new, & perpetual Sacrifice, most pure in comparison of the former Sacrifices of the old Law, which the Priestes did not offer so pure, as they ought to haue bene (not of the best hostes, but of the lame, and feeble) foreshewing a Sacrifice, that can not be polluted, how can so cleare wordes be anie way wrested to improper Sacrifices of prayers, and thankesgeuing, as Protestants contend, & not be vnderstood of external Sacrifice, of Christ himself the must pure Hoste, and eternal Priest offering himself, by the handes of his Priestes, who although sinful, can not pollute the immaculate Sacrifice.

These prophecies can not be vnderstood of improper Sacrifices.

7. 3.

5. As therfore the figures foresignified, and the Prophetes foretold: so our B. Sauour instituted the most excellent daylie Sacrifice, after the celebra-

That our Sauour instituted a daylie Sacrifice, the night before he dyed, representing his owne death, is proued by his wordes.

Mat. 26.

7. 26. 27.

Luc. 22.

7. 19. 20.

1. Cor. 11.

7. 24. 25.

96.

For then [He tooke bread, & blessed, and brake, & he gaue to his Disciples &c. & taking the chalice, he gaue thankes, and gaue to them, &c.] and said seuerally of each part: [This is my bodie: This is my bloud] Lastly he said [*Hoc facite*. Doe ye this.] In which diuine Action, our Sauour did so represent his owne death, by consecrating, and geuing his bodie in the accidents of bread, & his bloud in the accidents of wine, that by the power of his wordes making his bodie in the one forme, and his bloud in the other (to witte, by vertue of the consecration: though by concomitance, both were in each forme) that he offered a perfect Sacrifice: and withal signified that the same should also be done by his

Priestes, saying [Doe ye this] That is, Doe ye consecrate, and offer this, as now I haue done, For so the same word [*Facite*] signifieth in diuers other places, Namely in the booke of Leuiticus: [*Faciet vnum pro peccato, & alterum in Holocaustum*: he shal make (or doe) v. 30. one for sinne, and the other for an Holocaust] speaking of sacrificing turtles, or pigions. And [you shal make, a buck goat for sinne, & two kiddes of a yeare old, for pacifique hostes.] Elias also said to his aduersaries [Choose you one ox, and make it first] that is sacrifice it. Further S. Luke maketh it euident, that the same hoste (Christs bodie) was offered in the holie Eucharist, which was offered on the Crosse saying in the present tense, [My bodie which is geuen] and of the other part, in the future tense [My bloud, which shal be shed.] And S. Paul saith of the bodie [which shal be deliuered] because it is the same in substance, which was offered in both places: but in diuers maners, bloudily on the Crosse, and vnbloudily in the holie Eucharist,

Proued also
by S. Paules
comparing it
with other
Sacrifices.

5. Againe this vnbloudie Sacrifice is proued, by S. Pauls large discourse, admonishing the Corinthians, not to participate with Infidels in meates, & drinckes offered to Idols. To which purpose he putteth them in minde (as of a Mysterie wel knownen to them) of the participation, and communication of Christs bodie & bloud. [My dearest (saith he) flee from the seruing of Idols. I speake as to wise men, your selues iudge what I say; The chalice of benediction, which we doe blesse: is it not the communication of the bloud of Christ? & the bread which we breake, is it not the participation of the bodie of our Lord? For being manie, we are one bread. (that is, by this meanes, we are vnited to Christ, the true bread of life) one bodie (vnited also among our selues) al that participate of one bread] to witte of Christ, by receiuing the holie Eucharist. This example being

18. being proposed, he addeth an other, in the Sacrifices of the old Law, as a thing knowen to the Israelites, saying [Behold Israel according to the flesh (I appeale to the Israelites my countrimen.) They that eate the hostes, are they not partakers of the Altar?] as if he should say: Certes they are partakers of the Altar, by eating of the sacrifices, which were offered on the Altar. By these two examples the Apostle teacheth, that although the thing which
 19. 20. is immolated to Idols, is neither better nor worse therby in it self: and although the Idol in it self, is nothing: yet in regard that the heathen doe immolate such thinges to diuels, & not to God: they that (wittingly) eate of the same thinges, doe therby participate with diuels, which is also cleare by his next vvordes, saying [I vvil not haue you become felovves of diuels] vvherupon the Apostle then further vvarneth them, that they must either forsake the sacrifices, & felovvshipe of the Idols, & Idolaters, or els refuse the participation of Christs bodie & bloud,
 21. in the Church of Christ: saying [You can not drinke the chalice of our Lord, & the chalice of diuels: you can not be partakers of the table of our Lord, & of the table of diuels.] In al which discourse, & doctrine of the Apostle, you see, that our Christian holic Eucharist, the moit sacred bread & chalcie, the holic table and altar, & the participation of our B. Sacrament, are so compared, & resembled to the altars, hostes, sacrifices, immolations, & participations of the Iewes, and heathen Gentiles, that vnles our moit blessed Sacrament of the Altar, be a true, and proper Sacrifice, S. Paules admonition to the Corinthians, to refraine from eating meates offered to Idols, and his cheefe prooffe that the same was necessarie, should haue no true ground nor coherence, but be wholly impertinent to his purpose. For vnles this be a true and proper sacrifice, as the Iewes Sa-

If the holic
 Eucharist
 were not a
 Sacrifice, the
 comparing of
 it with other
 sacrifices were
 vnfitte.

sacrifices

crifices, and also heathen sacrifices were, and had their effectes, the good Sacrifices making fellowship with God, the bad making fellowship with diuels, the similitude, resemblance, and comparison were no fitte examples, as the B. Apostle knew them to be most fitte, & so vsed them.

Christ doth
still exercise
his Priestlie
function:
which pro-
perly confi-
steth in offe-
ring Sacrifice.

7. Yea if this B. Sacrament, of Christs bodie and bloud, were not a true & proper Sacrifice, an other impossible inconuenience, and most wicked absurditie must be granted by Protestants (who denie anie Sacrifice to be now in the Church) that Christ should cease to exercise his function of Priesthood, by the ministerie of his vicarial Priestes, contrarie to the Royal Prophete, and to S. Paul, affirming that Christ is a Priest, not only according to the order of Melchisedech (which requireth a Sacrifice fulfilling his figuratiue, in bread & wine) but also [for euer] *Pf. 109.* which requireth a perpetual daylie Sacrifice, to the *v. 4.* end of this world. Contrarie also to S. Pauls doctrine *Heb. 5.* in an other place, where doubtles he supposed *v. 6.* that there is true Priesthood in the Church of the new Testament, as assuredly, as Christs Law continueth, when he said [The Priesthood being transla- *Heb. 7.* ted, it is necessarie that a translation of the Law be *v. 12.* also made] And in a third place, affirming that [we *Ch. 13. 1.* haue an Altar, wherof they haue not power to eate, *10.* which serue the Tabernacle] Because an Altar likewise importeth a Sacrifice. For these three thinges, Priesthood, Altar, & Sacrifice, doe so necessarily con-
curre, and depend one of an other, that ordinarily in what soeuer Law and Religion, anie one of them is, there they are al. For as there can not be Sacrifice without Priesthood, nor can be rightly offered without an Altar: so Priesthood wanteth the most Principal function, and an Altar wanteth the proper vse, without Sacrifice. And therefore amongst English Protestants, & other Caluinistes: because there
is no

If Priesthood
should cease,
the Law of
Christ should
also cease.

The Church
hath an Altar
& therefore
hath also a
Sacrifice.

is no Sacrifice, there are no Priestes, nor Altars: but Ministers, and communion tables. But seing in the Law of grace, in the new Testament, there is by S. Pauls testimonie, Priesthood, and an Altar, there is also a true & proper Sacrifice.

8. The same truth is yet further confirmed by the practise of other Apostles, & Apostolical men together with S. Paul: who (as S. Luke writeth) did offer

The Apostles did offer Sacrifice.

Art. 13.

v. 2.

Sacrifice at Antioch [As they were ministering to our Lord (saith he) or (according to the Greke text) As they were sacrificing. *Lyourgouncon auton.* Sacrificantibus illis. or, Publicum Ministerium Domino celebrantibus. Celebrating the publique Ministerie to our Lord] which can not possibly be wrested to anie other thing, but must necessarily, be the publique celebration of that Diuine Ministerie, for

Art. 20.

v. 7.

1. Cor. II.

v. 17. 28.

29.

v. 34.

which Christians [assembled together the first of the Sabbath, to breake bread.] The same Administration, and solemnitie, for which the Corinthians resorted together. Wherof S. Paul writeth to them, correcting some disorders, & admonishing them to celebrate the same with due preparation, & in godlie maner: concluding thus [The rest I wil dispose when I come] This most Diuine publique Seruice, practised in the Church at Antioch, when the Holie Ghost, designed S. Paul & S. Barnabas to be consecrated Bishoppes: S. Luke expressly calleth [Sacrificing.] By which one word *Lyourgouncon, Sacrificantibus.* Sacrificing, if there were no other prooffe in holie Scriptures (as you see there is store) doth sufficiently conuince, & confute our Aduersaries, denying that there is anie publique proper sacrifice in the Church of Christ, comemorative of the Same offered by him on the Crosse. And that this therefore is the holie Eucharist, they can not stand in denial: because no other was euer pretended. As for the exception which they make, because our Latine text hath

An obiection answered,

T

Mini-

Ministrantibus, not *Sacrificantibus*: Ministering, not Sacrificing, it sufficeth that the thing it self is proued, and confirmed. Contention about the word, or the name, auaieth litle. For to say in general, Ministering, denieth not in special, Sacrificing.

Christian Sacrifice is called.

Breaking of bread.

Liturgie or Publique diuine Seruice.

Eucharist.

Masse.

9. Howbeit concerning the name, it resteth to be breefly obserued, that this greatest Sacrament, and onlie Sacrifice in the Christian Church, for better notification to al the faithful (and withal to conceale the high Mysterie from contumelie, and blasphemie of the Infidels) hath bene, & is yet diuerfly called. Sometime, The breaking of bread, as hath bene already noted. Also *Liturgia*, of S. Lukes word in Greke, which is Publicum Ministerium Diuini officij: Publique Diuine Seruice. Likewise *Eucharistia*, that is, *Bona gratia*, Good grace. A terme common to al the holie Sacraments, but peeuliarly attributed to this most excellent aboue the rest; because it containeth most principal sanctifying grace: yea Christ himself, the fountaine of al grace. It is also interpreted, Tankesgeuing: for in it, praise and thanks are offered to God, in most special maner, Christ being both the Priest, and Hoste of this Sacrifice. In Latine it is called *Missa*, Masse, deriued of *Mitto* to send. Because by a most ancient custome, the Sacrifice being offered, some sacred hostes were sent to others absent to receiue, and so be made participant. Also called *Missa*, of the solemne dimission, and sending away, of such as beleued, but were not baptized, when part of the Diuine office is ended, before the Offertorie and Consecration, the Deacon then denouncing that those should depart, as not admitted to the more diuine Mysterie, saying: *Ite Missa est*. Goe ye, the Masse is now ended, which perteyneth to you, & the rest pertaineth to the baptized. Wherof cometh the distinction, of *Missa Catechumenorum*, and *Missa Fidelium*, the Masse of them that as yet learne their

Art. 26.
Nu. 2.

their Catechisme, and the Masse of the faithful. But since that there are no such Catechumes commonly in Christian Churches, this denunciation of *Ite Missa est*, is made in the end of the whole Masse. It is likewise called *Sacrum*, The Holie Mysterie, because it is the most Sacred of al Diuine offices.

Sacrum

10. Whether S. Paul meant this most Holie Sacrament and Sacrifice, or rather a certaine other feast, called *Agape*, a charitable banquet, sometimes vsed in Churches, when he said: [It is not now to eate our Lords supper] is not so certaine. For that other feast or banquet might be called *Cena dominica*, because it was made in, or nere to the Church, the house of our Lord. And it is cleare that the Apostle there speaketh of abuses, which some of the richer sorte committed, with confusion of the poore, in the feast, before the holie Eucharist. So that Protestants commonly calling their communion, the Supper of our Lord: neither haue so certaine a ground, as to preferre this name before other names, nor so smal ground, as to be refused of Catholiques. But we say as before, we stand vpon the thing, & wil not contend about the name.

The Supper of our Lord is a doubtful name: neither to be preferred before others, nor to be reiected from amongst the others.

The holie Eucharist is the complement of al the old Sacrifices.

ARTICLE. 23.

IN the Law of nature before Moyse, the Patriarches, & other seruants of God offered Sacrifices, of diuers kindes, by diuine instinct, and by tradition, without other prescript rule. In the written Law, though there is no expresse mention therof, in the tenne commandments, yet nothing is more exactly commanded, in al the Ceremonial precepts, then the offering of Sacrifices, for diuers purposes. There

In the old Testament were three kindes of Sacrifices.

T 2

were

were in al three kindes (as is declared before) The *See Artic.*
 first was Holocaust, in which the whole hoste was *3. nu. 2.*
 burnt in honour of God. The second was Sacrifice *Exo. 20.*
 for sinne, in diuers maners, for sund. ie offences, in *v. 24.*
 which the one part of the oblation was consumed *Leuit. 1.*
 in honour of God, the other part ordinarily belon- *v. 9. Ch.*
 ged to the Priestes. The third kinde was Pacifique *4. v. 2. 13.*
 Sacrifice: wherof one part was consumed in Gods *&c.*
 special honour, an other part pertheyned to the Prie- *Ch. 3. v.*
 stes, & the third part remained to them that prouided *5. 9.*
 the hoste. And of this kinde there were two sortes,
 the one of thankesgeuing to God, for benefites re-
 ceiued. the other of obsecration to procure his diuine
 fauoure in anie good desire, or enterprise. Al which
 did prefigure, and foreshew one onlie Sacrifice of
 Christs bodie and blood, offered by him in two ma-
 ners, once bloudie on the Crosse; & dayly vnbloudie
 in the holie Eucharist, instituted after his last supper, *Mat. 26.*
 the night before his death, in his owne bodie and *v. 28.*
 blood, vnder the formes of bread & wine, which he *14. v. 24*
 expresly called [His new Testament in his blood: &, *Luc. 22.*
 His blood of the new Testament] alluding to the *v. 20.*
 dedication of the old Testament, & [Law, which he *1. Cor. 11.*
 came not to breake, but to fulfil] And so not to take *v. 25*
 away al Sacrifice, but to ordaine a better, and the *Exo. 24*
 same a continual Sacrifice, the complement of al the *v. 8.*
 old Sacrifices, farre excelling them al, being al in *Mat. 5.*
 one, our Holocaust, & Sacrifice for sinne, and Paci- *v. 18.*
 fique, for al purposes.

Christian Sa-
 crifice is the
 complement
 of al old Sa-
 crifices.

Proued be the
 Prophetes.

Dauid.

2. Of this change of the old Sacrifices, God spake
 by his Prophetes, first and most especially requiring
 internal vertues, and for obteyning therof, promised
 a better external Sacrifice, then those of the old
 Testament. First saying thus by the Royal Psalmist to
 the Iewes [I wil not take calues out of thy house, *Psal. 49.*
 nor buckgoates out of thy flockes. Immolate to God *v. 9. 14*
 the Sacrifice of praise, and pay thy vowes to the
 Highest

7. 23. Highest. The Sacrifice of praise shal glorifie me.] not denying external Sacrifice in the Law of grace, but admonishing his people, to bring therewith internal vertues, & right affection of their hartes, repentance for their sinnes, with honour and praise to God, adoring him, not only by external Sacrifice (which he also commanded) but more especially

Ps. 50. to serue him, with a contrite humbled hart, in spi-
rite, and veritie. true internal deuotion, which the
v. 18. 19. Psalmist here prophesied, and our Sauour signified, should be more perfectly performed, in his new

External
adoration
consisteth
especially in
Sacrifice.

Joan. 4. Testament, saying [The houre commeth, and now
v. 23. 24. it is, when the true adorers shal adore the Father in
spirite, & veritie. For the Father also seeketh such
to adore him, God is a spirite, & they that adore him,
must adore in spirite, and veritie] Not in figuratiue
Sacrifices, but in the veritie prefigured: in a more
excellent Sacrifice, then those of the old Law: in

Christ fore-
old that there
shal be adora-
tion of God,
by offering
Sacrifice in
the new Law,

which, then also consisted the principal maner of
adoring God. As both the Iewes & the Samaritanes
wel knew. But the Samaritanes contended about
the place, where they ought to offer their Sacrifices.
Vpon occasion of which question (concerning the
right place of adoring by the way of Sacrifice) our
v. 21. Lord foretold that [Neither in the mount Garizim,
nor at Ierusalem, is the place, where men must
adore] Yet withal affirmed, that stil there shal be
adoring, to witte, by Sacrificing, for of that adora-
tion did our Sauour there speake, as it is manifest in
the Gospel. Our Lord said likewise by his Prophete

Iere. 33. Ieremie [There shal not faile from before my face,
v. 18. a man to offer Holocaustes, & to burne Sacrifice, &
to kil (or immolate) victimes, al dayes] which Pro-
pheticie must needes be mystically vnderstood of the
new Testament, seeing it is cleare that the old Sa-
crifices, continue not al times nor dayes, but are
wholly ceased: and so to verifie this, and the like

Ieremie.

Malachie.

Prophecies, other perpetual Sacrifice must, and doth succede in place of them: for so they faile not, but are fulfilled: which is most plainly written by the Prophete Malachias, by whom our Lord saith to Leuitical Priestes: [I haue no wil in you, saith the Lord of hostes: and gift I wil not receiue at your hand. For from the rising of the sunne, euen to the going downe, great is my name among the Gentiles, and in euerie place is sacrificing, and there is offered to my name a cleane oblation.] Thus doe the Prophetes tel vs, that the old Sacrifices should cease, & that an other better Sacrifice should succede, and continew.

Christ instituted the new Sacrifice immediatly after the old Paschal lambe.

3. In further profe, and declaration wherof let vs see the ending of the former, and dedication of the new, namely the old Pasch ending, and the new beginning. Our Sauour that very time & euening, when he would make this memorable happie change, first signified to his Apottles, his especial desire of eating with them his last old Pasch, now at the time of instituting his new, saying [with desire I haue desired to eate this Pasch with you (at this time more then in other yeares) before I suffer. For (saith he) I say to you, that from this time, I wil not eate it, til it be fulfilled in the kingdom of God] to witte in the new Law, & testament, euen by and by to beginne. And at the same supper drinking the libament, which belonged to the old Pasch, he said: [Take and diuide among you, for I say to you: that I wil not drinke from hence forth, of the generation of the vine, til the kingdom of God doe come] When supper was done (as S. Iohn writeth) our Lord washed his Disciples feete. After which he fate downe againe, exhorted them to humilitie, signified in general that one of them would betray him; and gaue a particular signe, to S. Iohn, who it was. Then as the other three Euangelistes, & S Paul

doe

Mat. 26. Iesus [tooke bread, and blessed, and brake (in like
 Mat. 14. maner taking the chalice) he gaue to them, & said:
 Luc. 22 [This is my bodie: This is my blood, of the new
 I. Cor. 11. Testament] as S. Matthew and Marke doe write;
 S. Luke and S. Paul, thus: [This is the chalice, the
 new Testament in my blood.] Al testifying that
 our Lord called this high Mysterie, his new Testa-
 ment, & that in his blood, as shed, & separated from
 his bodie, Agreeable wherto the same Apostle S.
 Heb. 9. v. Paul also teacheth [that no testament is dedicated
 16. &c. without blood] Vpon al which is demonstratiuely
 inferred, that seeing Christ our Lord, dedicated his
 new Testament, in the holie Eucharist (as himself
 so plainly affirmeth) & that no Testament is dedica-
 ted without blood (as S. Paul also affirmeth) therfore
 Christs blood is in the holie Eucharist. And therfore
 also the holie Eucharist is a true, & proper Sacrifice,
 the complement of al the old Sacrifices: and com-
 memoratiue of the same which Christ offered, both
 as he instituted it in vnbloudie maner, in the formes
 of bread and wine, and as he offered it in bloudie
 maner, once for euer vpon the Crosse.

4. Againe at large in a great part of his Epistle to S. Paul shew-
 the Hebrewes, this Apostle proueth by manie argu-
 ments, that the old Law and testament, with the
 Heb. 5. v. Sacrifices therof are ceased, and that the new Law
 9. 10. & Sacrifice are succeded; Christ hauing fulfilled al
 those thinges, which by Moyse, and others were
 prefigured. Namely performing the figure of Mel-
 chisedech, who in manie respects resembled our
 Saniour; & particularly in that our Lord is a Priest of
 the same order, & for euer, which appeareth especi-
 ally in this Sacrifice, instituted in the formes of bread
 and wine, and secondly in that it is stil offered, by
 Christs Priestes for euer, to the end of this world.
 For where as the Sacrifice on the Crosse; is most
 sufficient

eth that the
 new Sacrifice
 succedeth in
 place of al the
 old sacrifices.

If There were
not a daylie
Sacrifice in the
Church, the
old daylie sa-
crifice were
not fulfilled.

Neither
should Christ
for euer,
exercise his
Priesthood
according to
the order of
Melchisedech

sufficient for the redemption of al mankinde, not only of the elect, but also of the reprobate (because Christ died for al; gaue himself a redemption for al; is the propiciation for our sinnes, and not for ours only, but also for the whole worlds) yet those onlie are saued to whom the same redemption, and propiciation is applied: & none els haue remission of sinnes, but those, to whom this vniuersal price is in particular applied by Sacraments, Sacrifice, and other meanes. And this application is made by meanes of his Priesthood, and performed especially by this Sacrifice of the holie Eucharist, which is stil offered, & so the general price applied. And therefore those that denie a daylie Sacrifice, denie not only that the daylie Sacrifice of the old Law is fulfilled, in the Church of Christ; but also denie, that Christ should stil exercise his Priesthood after the order of Melchisedech.

*Sacrifice is due to God onlie: & to no creature,
how excellent soeuer.*

ARTICLE 24.

Three kindes
of honour.

Diuine: an
other Spiritual
not diuine: &
Ciuil: are di-
stinctly exhi-
bited to three
kindes of ex-
cellencie.

Diuine honour, being due to God onlie: as supreme Lord of al, an other Spiritual honour (infinitely inferior) being due to Sainctes, and spiritual persons, in respect of their spiritual giftes, & graces; and Ciuil honour being due to temporal persons, in respect of temporal power, auctoritie, or dignitie; We doe oftentimes, & that lawfully, exhibite the same external actes of honour, to al these three distinct Excellences. For examples, we bow our knees, and kneele downe, not only to God, but also to our King: and Catholiques kneele to Sainctes: but with mental distinction, geuing to God Diuine honour; to Sainctes, spiritual honour not diuine; and to our King ciuil

ciuil honour. So we pray to God, for spiritual, and temporal good thinges, and we pray mortal men, to pray for vs to God, & that they wil doe vs temporal pleasures, and benefites: we also yeelde thanks to God, and to men, with like wordes, and gestures: and manie other, the very same external actes, are done to God, and to some creatures. But Catholiques haue one special external religious act, to wit external Sacrifice, which is due to God onlie, and is not done to anie creature, mortal or immortal, how excellent soeuer. As we shal here breefly declare by the holie Scriptures, for better satisfaction toal, that either of simple ignorance thinke, or of malice falsly impute vnto vs, that we offer Sacrifice to Sainctes.

2. After recital of the tenn cōmandments, where it is strictly forbidden to haue, or to honour strange goddes, or anie creature whatsoeuer as God, for more explanation therof, the same diuine Law, amongst other particular precepts, hath this [He that Sacrificeth to goddes, shal be put to death, but to the Lord only] which paine of temporal death, implieth the guilt of mortal sinne, and of eternal damnation. Neither is it only vnlawful to sacrifice to Idols, which are false goddes, but also vnlawful, to offer sacrifice to such holie creatures, as are otherwise to be respected, with spiritual reuerence, and deuotion. As the picture of a serpent made in brasse, by Gods commandment, [sette vp for a signe, that the people being strooken with serpents, might looke vpon it, and escape death, which when they that were striken looked on, they were healed.] and so the thing was a long time, rightly esteemed and honored. But when the people by excesse of respect, towards the same brasen serpent [burnt incense to it] the good religious King Ezechias brake it in peeces, auouching, as truth was, that it had no

Sacrifice may
not be offered
to anie crea-
ture.

Exo. 22.

v. 20.

Num. 21.

v. 8. 9.

4. Reg. 18.

v. 4.

At occasion of
Idolatrie, or
superstition is
to be avoided
but due ho-
nour to be
obserued..

Sacrifice is
offered to
God in me-
morie of his
Sainctes, pro-
ued by the
fact of Moy-
ses.

And doctrine
of S. Paul.

diuine power. But was merely in substance, a peece
of brasse, called therefore by him in Hebrew *Nohestan*.
And so if at anie time, in anie place, Christian people
should imaginie Deitie to be in a creature, or pre-
sume to offer sacrifice to it, the abuse is to be cor-
rected, and if neede be, the thing it self to be taken
away: and al iust occasions of idolatrie or supersti-
tion, or of other euil, especially in faith & religion,
are to be remoued: but the right vse of holie thinges,
& due respect to holie persons, is stil to be obserued.
The Holie Apostles of Chrtst were rightly esteemed
[as the dispensers of the Mysteries of God: the co- 1. Cor. 3.
adiutors of God. The shadow of S. Peter, and S. Pauls v. 9. Ch.
napkines, were respected, because they cured infir- 4. v. 1.
mities, being deuoutly vsed, but when some men Act. 5. v.
attempted to offer sacrifice to S. Paul, and S. Barna- 15. Ch. 19.
bas, it could in nowise be tolerated, because Sacri- v. 12.
fice is due to God onlie [that made the heauen and Ch. 14. v.
the earth, & the sea, & al thinges that are in them.] 12. 14.
3. Neuertheles Sacrifice is rightly offered to God,
in memorie of glorious Sainctes. In signe and figure
wherof [Moyse builded an Altar at the foote of Exo. 24.
the mount, & twelue titles according to the twelue v. 4.
tribes of Israel.] And there offered Sacrifice to God:
and by those twelue titles, stirred vp the people to
deuotion, putting them in minde, to imitate the
vertues of their Progenitors. And so the liues, and
monuments of Sainctes, are proposed to faithful
people, when Sacrifice is offered to God onlie: to
moue Christians to folow the godlie examples of
holie persons, now glorious in heauen. Which is no
other thing, then that which S. Paul aduised the
Hebrewes, saying [Remember your Prelates, which Heb. 13.
haue spoken the word of God to you: the end of v. 7.
whose conuersation beholding imitate their faith.]
And seeing the faith of S. Gregorie, & S. Augustine,
our first Prelates, moued them, to build Altars in
memorie.

memorie of former Sainctes, and to offer Sacrifice vpon them to God onlie: and withal to pray those Sainctes, to pray for them, and for their faithful freindes. Those also that now erect Altares to God, in memorie of glorious Sainctes, and pray them, to pray to God for our present necessities, doe rightly according to the Apostles doctrine, remember their Prelates, & imitate their faith.

4. If anie incredulous wil suppose, that glorious Sainctes can not know, nor vnderstand mortal mens prayers, Christs telleth vs [that other Sainctes, are as Angels in heauen.] And he that wil also denie, that holie Angels in heauen can know our state, or vnderstand, our affaires, let him remember that our Sauour also saith: that [the Angels in heauen reioyce vpon a sinner that doth penance] & consider how they shal reioice, if they cā not know it. And so let him repent of his error, that holie Angels may reioice for his repentance. Seing also no Christian doubteth but diuels vnderstand, and know, when a mortal man curseth, or blasphemeth, shal a Christiā thinke, that holie Angels, & other Sainctes know not as wel what we doe, & say, as wicked diuels doe: This by way of digression, touching prayer to Sainctes, which point is to be discussed in his proper place.

5. Yet remember one other example, pertheyning to our purpose of erecting Altars. An Angel appearing to Gedeon, in shape of a man, sent him to deliuer, and defend the people, being sore oppressed, by their enemies the Madianites. And Gedeon first doubting, and afterwards beleuing the message, prayed the Angel to tarie, whilest he might fetch an hoste for Sacrifice. The Angel staid, and when Gedeon came with al thinges prepared, sauing fire, the Angel directed him what to doe: and so other thinges being made readie [The Angel of our Lord stretched forth the tippe of the rodde, which he

Angels and other Sainctes can know the affaires of mortal men.

Diuels also doe know mens wordes and actions, much more glorious Sainctes.

An Angel cooperated with Gedeon in offering Sacrifice to God.

In memorie
wherof Ge-
deon built
an Altar.

held in his hand, & touched the flesh, and the vnleauened loaves, & there arose a fire from the rocke, & consumed the flesh, & the vnleauened loaves. And the Angel of our Lord vanished from his eyes.]
Wherupon Gedeon, being much astonished, and frightened, but finally comforted, and strengthened [Built there an Altar to our Lord] for grateful memorie of the Angels apparition, & cooperation in offering of the Sacrifice, so miraculously performed. And called the Altar: Our Lords peace. And so Gedeon proceeded to warre against Madian [destroying first the Altar of Baal the Idol, ouerthrew the enimie, and brought peace to Israel.]

v. 23.

v. 24.

v. 25. &c.

Penance consisting of Contrition, Confession, & Satisfaction, with Priestlie Absolution, is a true Sacrament, institnted by Christ.

ARTICLE. 25.

As man naturally desireth corporal health, so he ought to seeke spiritual health of the soule.

E Verie corporal liuing creature, feeling it self at anie time bodily diseased, seeketh to be cured, being moued by instinct of nature to desire a good state. Amongst al other thinges in earth, Man hauing vse of reason, & therby considering that the paine, which he feeleth, not only doth presently molest him, but also that his infirmitie tendeth to corruption, of his temporal life; to conserue himself, applieth such remedies, as he supposeth requisite for ease, or cure of the bodie. Much more it behooueth a reasonable mortal person, if the soule be sicke, to seeke, & vse spiritual medicine, because euerie least sinne defileth, and spotteth the soule with some blemish; and euerie mortal sinne depriueth the soule of spiritual life, by losse of grace, and separation from God: and if the soule so depart from

from the bodie in that state, it falleth into eternal
 damnation, & into euerlasting torment. For auoi-
 ding wherof, and attaining of eternal life, our mer-
 ciful good Lord, not willing that anie should perish,
 but returne to him, & be saued, offereth new grace
 to al sinners in this world, that if they wil, they
 may repent, & doing that, which for this purpose
 he hath ordained, may haue remission of al their
 sinnes, be restored to his fauour, and liue for euer,
 in vnspeakable glorie. Which meanes of recouerie
 from spiritual sicknes of the soule, was alwayes by
 hartie repentance, with a willing minde to doe, or
 suffer temporally, that which Gods wil appointeth,
 for punishment of transgression past. So God did
 not only lay temporal afflictions vpon al mankind,
 for the sinne of Adam our first parent, but also in
 particular, put vpon him, and others, long penance,
 ordayned more ouer in the written Law, certaine
 Sacraments, and Sacrifices for sinne; & in the new
 Testament, Christ hath instituted more effectual Sa-
 craments, to witte of Baptisme for remission of ori-
 ginal sinne, as is already declared: and for remis-
 sion of actual sinnes after Baptisme, hath ordayned
 the Sacrament of Penance. Which consisteth of
 Contrition, Confession, and Satisfaction, with Ab-
 solution of a Priest, as Iudge in this spiritual court of
 conscience, and as the Minister of Christ, who is the
 Supreme Iudge. Which special point of Catholique
 faith and doctrine, we shal here proue by the holie
 Scriptures, of the old & new Testament.

Repentance
 is necessarie
 for the reco-
 uerie of spi-
 ritual health
 being lost by
 sinne.

2. Of this so necessarie, & wholsome a Sacrament,
 we haue a very examplar figure in both Adam and
 Eue, our first parents, the first sinners of mankind,
 and first penitents. Who when they had sinned,
 and [perceiued them selues to be naked, they sowed
 together leaues of a figge tree, & made themselues
 aprons, to couer their nakednes, and hid themselues

Adam & Eue,
 were sorie for
 their sinne.

amidde the trees of paradise. But God (of his gracious mercie) called Adam, and said to him: where art thou? Adam answering said: I heard thy voice in paradise, and I feared, because I was naked, and I hid me] Whereas before sinne [they were both naked, to witte Adam, and his wife: and were not ashamed] now after that they had disobeyed God, transgressing his commandment, they were ashamed of their nakednes (which not before but after sinne gaue cause of shame) then [they feared, & hid them selues] Which shewed remorse of conscience for sinne, with feare and sorow. Which is the first part of Penance, called Contrition. The second part, which is Confession folowed. For our Lord charging them, with the breach of his commandment, they confessed, the simple truth: (farre otherwise then Cain afterwards did) Adam saying [The woman which thou gauest me, to be my fellow companion, gaue me of the tree, & I did eate.] And the woman being asked [why she had done this, answered: The serpent deceiued me, and I did eate] wherupon our Lord, without examination, condemned the impenitent serpent, saying [Because thou hast done this thing, accursed art thou among al catle, and beastes of the earth. &c.] But enioyned temporal punishment, to our parents, as to penitents. [Of multiplied trauels, in bearing of children, to Eue; with special subiection to her husband: and of much toying in the earth, to Adam al the dayes of his life, with the sweate of his face, to eate his bread til he returned to the earth; & laid also other penalties of this life vpon them both, and vpon al their natural progenie, & finally temporal death. Saying to Adam: [Dust thou art, and to dust thou shalt returne.] Al which they indured as temporal Satisfaction for sinne. which is the third part of Penance.

v. 10.

Ch. 2. v.

25.

Gen. 4.

v. 9.

Ch. 3. v.

12. 13.

v. 14.

v. 16.

v. 19.

They confessed their sinne.

And willingly accepted the punishments enioyned for temporal satisfaction.

3. An other very significant figure, of this holie Sacrament, was shewed, when after that the first tables of the Decalogue were broken, new tables were written, our Lord saying to Moyse [Cutte thee two tables of stone, like vnto the former, and I wil write vpon them, the wordes which the tables had, which thou hast broken] for euen so after Baptisme (by which original sinne, is remitted with other sinnes, if anie be comitted before) it pleaseth God to graunt againe, remission of actual sinnes to the penitent, by an other Sacrament, called therfore The second table after shipwreake. The same was also prefigured by diuers Sacrifices for sinne, and by fundrie washings, and cleansings from leprosies, & other legal vncleannes, where also the iudgement, & ministerie of Priestes was required, in figure of the power geuen to Priestes in the Law of Christ, to remitte sinnes, as his onlie Ministers in this behalf. So were the old Sacrifices for sinne, and the power of Priestes figures of the same Christian Sacrament.

4. Likewise touching this point, the Auctor of Ecclesiasticus, admonisheth al men, of the necessitie, both of medicine, & of phisition, as wel for the soule, as for the bodie, considering that God hath ordeyned them both [Honour the Phisition for necessitie (saith he) for the Highest hath created him. For al medicine is of God] And touching phisike for the soule, he saith [Sonne in thyne infirmitie contemne not thyself; but pray our Lord, & he wil cure thee. Turne away from sinne, and direct thy handes; and from al offence cleanse thy hart. Geue sweetnes, and a memorial of fine floure, and make a fat oblation, and geue place to the Phisition. For our Lord created him] Where first presupposing that the soule may fal into infirmitie of sinne, the wiseman teacheth, that diuers thinges are required to the curing therof. First that a sinner must not despare, but confide in God, saying [Contemne not thy self, but (with hope) pray our Lord.] Secondly that he must [turne

Exo. 24.
v. 9.

Leuit. 4.
v. 5. Ch.
13. v. 2.

Ecclesi. 38.
v. 1. 2.
v. 9. 10.
11.

The second
tables of the
tenne com-
mandments
were a figure
of this Sacra-
ment.

So were the
old Sacrifices
for sinne, and
the power of
Priestess figu-
res of the
same Christian
Sacrament.

As corporal
medicine, so
also spiritual
was alwayes
necessarie.

Diuers thin-
ges are requi-
red to cure
sinners.
1. Hope of
remission.
2. repentance.

3. Sacrifice,
& prayer.

4. Confession.

5. Also of se-
crete finnes.

This Sacra-
ment of Pe-
nance is most
clearly proued
by expresse
wordes of the
Gospel.

[turne away from sinne, and direct his handes] to good workes. Thirdly purge his soule by confession, and Sacrifice [from al offence cleanse thy hart: Geue sweetnes, a memorial of fine floure, and make a fatte oblation.] Fourtly, humble himself to the spiritual Phisition [Geue place to the Phisition. For our Lord created him] ordayned him for the cure of soules. Fiftly though the finnes be secrete, they must be reueled to the phisition [He that sinneth in his sight, that made him (though it be secrete from men) shal fal into the handes of the Phisition] playnly teaching, that sinners haue neede, both of spiritual phisike, and Phisition: also for secrete finnes. As therfore the first medicine of sinful soules, is the Sacrament of Baptisme, & the ordinarie phisitions, and ministers therof are Priestes, and in case of necessitie, al other men and wemen, for none can baptize themselues: so the second ordinarie medicine, to cure sinners after Baptisme, is the Sacramen of Penance, wherof onlie Priestes are the Ministers.

5. The institution and necessitie of which Sacrament, is so clearly written by the Euangelist S. Iohn, with diuers circumstances, that it is a wonder, anie pretending to beleue Christs Gospel, wil denie it. The sacred wordes, touching Christs apparition to his Apostles, his action, and speach, in the day of his Resurre&ion are these: [When it was late that day, the first of the Sabbath, and the doores were shutte, where the Disciples were gathered together, for feare of the Iewes: Iesus came and stood in the midst, and saith to them: Peace be to you. And when he had said this, he shewed them his handes, and side. The Disciples therfore were glad, when they saw our Lord. He said therfore to them againe: Peace be to you. As my Father hath sent me, I also doe send you. When he had said this, he breathed vpon them, and he said to them: Receiue ye the Holie

v. 15.

Ioan. 20.

v. 19. 20.

21. 22.

23.

Holie Ghost: whose sinners you shal forgeue, they are forgeuen them: & whose you shal reteyne, they are reteyned.] Let anie faithful person sincerely consider these few pointes in the Euangelists narration. First our Lord appearing vnto his Disciples, as yet not al of them beleuing, that he was risen from death: he not only saluted them, saying [Peace be to you] but also to make them know, that it was himself, & not a spirite; as they imagined [he shewed them his handes & side.] Secondly when they were fully assured, that he was risen, and visibly present in his natural bodie amongst them [and were glad] then with the same salutation as before [he said to them againe: Peace be to you.] Thirdly, he added this preface to that which he would now doe further vnto them, and to others, by their ministerie, saying: [As my Father hath sent me, I also doe send you.] Fourtly [when he had said this, he breathed vpon them.] Fiftly explaining his intention what he meant, by this ceremonial breathing vpon them, [he said to them: Receiue ye the Holie Ghost.] Sixtly he also expressly signified, to what special vse, and purpose, he now gaue them the Holie Ghost, saying [Whose sinnes you shal forgeue, they are forgeuen them, & whole you shal reteyne, they are reteyned.] Seuently thertfore you see, that Christ our Lord by geuing his Apostles the Holie Ghost, in this maner of act, and wordes, gaue them power & auctoritie, as his Ministers, sent by him, to forgeue, and to reteyne sinnes. And therby it is most euident, that he made them his ministerial Iudges, in the court of conscience, and spiritual tribunal, so to absolue, or not absolue sinners, from the guilt of sinnes, that their sentence in earth, is ratified and confirmed in heauen: Eightly in this diuine ordinance is further implied, what sinners must necessarily doe on their part, to haue their sinnes forgeuen,

Consider wel
this sacred
passage with
the circum-
stances of
Christs wor-
des & actions.

1.

2.

3.

4.

5.

6.

7.

8.

W

that

Luc. 24.

v. 37. 39.

45. 10. 20.

v. 20 &c.

Mat. 18.

v. 18.

Not the peni-
ten's but their
Pastors, are
Iudges in the
cause of re-
mitting sinnes.

And so it is a
true Sacra-
ment.

that is, to be truly penitent, submitting themselves to Christ's Priests, as his appointed ministerial Iudges, in this iudicial act, for remission of their sinnes. For otherwise their incapacitie hindereth the effect of absolution, because it is impossible, & implieth contradiction, to persist in sinne, and to be loosed from the same sinne. Al Therefore that wil haue the benefite of this Sacrament, must first be made capable therof, by performing such conditions, as are required of them: not being Iudges of their owne cause; but reparing to the Iudge, ordayned by Christ, with true repentance, Which not only consisteth in sorow for sinnes past, but also in sincere declaration of the offences, that the Iudge may know the cause: and in their preparation of minde, to make what satisfaction is required for their faultes: which are the three partes of penance. As we touched before, and shal further proue, and declare in seuerall Articles folowing. Vnto which religious actes of the penitent, Priestlie absolution, being adioyned, sinnes are forgeuen, by this external Ceremonie, instituted by Christ, for this very end: and therefore the same is a proper and true Sacrament of the new Testament. And as the instrumental cause, worketh the effect of remission of actual sinnes, after Baptisme, as shal also be further shewed, after the explanation of the three proposed partes of penance.

§. 1.

Artic. 37

Contrition, or (at least) Attrition, is necessarily required, as the first part of Penance.

ARTICLE 26.

What contri-
tion is neces-
sarie to be de-
sired by peni-
tents.

Contrition, which is a vehement sorow for ha-
ving offended God, with loue of Gods honour,
about al worldlie, and proper pleasure, or commo-
ditie, and with detestation of sinne about al other
euiles.

euiles, is necessarie to be desired of al penitents. And in case Contrition be not thus perfect, at least it is necessarie to haue actual Attrition: which is a true sorow for sinne committed, because it is foule and deformed, and deserueth punishment: & that, With a resolute purpose neuer againe to committe mortal sinne: and with intention to confesse: and make satisfaction, or suffer punishment, according as the Law of God requireth. For albeit God remitteth sinnes, of his mere mercie, not for anie act, or condigne merite of sinners; yet as he geueth his grace for the merites of Christs, which no other can condignly merite: so he also requireth right disposition in the penitents, that they haue due sorow for their sinnes committed: which sorow likewise procedeth from his gift of grace, stirring them vp to remorse, and repentance, and sois a congruent disposition to sanctifying grace, as is clearly to be shewed by examples, and testimonies, both in the old and new Testament,

At least actual attrition is necessarie with the Sacramēt,

2. Of Adam and Eue is already noted, that they, after their sinne, were ashamed, and feared God, were sorie for their transgression of Gods cōmandment. Contrariwise Cain wanting due sorow, & repentance, went out from the face of our Lord, & ranne into more sinne. Also innumerable other sinners, both before & after the flood, for their sinnes, wanting repentance perished: and true penitents were pardoned, and reconciled to God. For this cause Ioseph spake to his bretheren [as it were to strangers, somewhat roughly; & put them in prison three dayes] dealing hardly with them for some time, not for reuenge of the iniurie done to himself, but to bring them into consideration of their former faultes, and so to necessarie sorow, or contrition for the same: without which, although iniuries be remitted by men: yet the offenders are not absolued

True penitents obtaine remission of sinnes.

Impenitents fall further into sinnes.

Iosephs pietie & prudenceto bring his bretheren to true repentance,

God afflicted
his people to
make them
more penitent
for their sin-
nes.

before God. After some punishment of the people of Israel in the desert, for their abominable Idolatrie, worshipping the image of a calfe for God, they were also threatned, to be left without Gods protection, and assistance; wherby they were brought to more fruitful repentance, and so God did not leaue them, but stil protected them as before. Yet wrought not so great miracles til al those were dead, which had so greuously sinned in idolatrie, and manie murmurations [I wil not goe vp with thee (sayd God) because thou art a stiffnecked people, lest perhaps I destroy thee in the way. And the people hearing this very il saying, mourned: and no man put on his ornaments after the custome.] In like maner when this people possessed the promised land of Chanaan, they very often (manie of them) declined from God, fel to Idolatrie, were afflicted, then repented, and were releued. But alwayes by true repentance, as Moyfes had premonished, saying [when thou shalt seeke the Lord thy God, thou shalt finde him. Yet so, if thou seeke him with al thy hart, & al tribulation of thy soule.]

Exod. 32.
v. 4 5. 6.
v. 27. 28.

Ch. 33. v.
3. 4. 5.
Nu. 14. v.
28, Ch. 26.
v. 64.

Iudic. 4.
v. 2. 3. 6.
Deut. 4.
v. 29.

Gods faithful
seruants some
times sinned
& repented.

King Dauid
by word and
example inui-
teth sinners to
repentance.

3. Also the better sorte, and more faithful seruants of God, sometimes offended: & by Gods new grace repenting, sorowfully mourned. King Dauid fel into some enormous crimes, for which he much lamented. As appeareth in diuers of his Psalmes, & in other places [Dauids hart strooke him, after the people was numbred, & he said to our Lord: I haue sinned very much in this fact: but I pray thee Lord to transferre the iniquitie of thy seruant: because I haue done exceding foolishly.] Yet wat this sinne but a simple vanitie. For al his sinnes (in general, and particular) this true penitent mourned, & cried often to God for mercie [Heare me o Lord (said he) because al my bones be trubled. And my soule is trubled excedingly, I am afflicted, & am humbled excedingly.]

2. Reg. 24.
v. 10.
2. Reg. 12.
v. 4. 9. 13.
14. 15. 26.
Psal. 6. v.
3. 4.

exceedingly. I rored for the groning of my hart. Lord
 before thee is al my desire : and my groning is not
 hid from thee. My hart is trubled, my strength hath
 forsaken me : and the light of myne eyes is not with
 me. Haue mercie on me ô God, To my hearing thou
 shalt geue ioy, and gladnes, and the bones humbled
 shalt reioyce. A Sacrifice to God is an afflicted spirite
 a contrite and humbled hart, ô God thou wilt not
 despise. Myne eyes haue gushed forth issues of wa-
 ters: because they haue not kept thy Law. From
 the depthes I haue cried to thee ô Lord: Lord heare
 my voice. My spirite is in anguish vpon me, within
 me my hart is trubled.] The fruite of which hartie
 compunction for sinne, the same Royal Prophete
 testifieth, saying [Our Lord is nigh to them that
 are of a contrite hart: and the humble of spprite he
 wil saue.] Salomon also saith [Blessed is the man,
 that is alwayes fearful ; but he that is of an obstinate
 minde shal fal into euil. The hart of wisemen, where
 sadnes is : & the hart of fooles where mirth.] Other
 Prophetes inculcate the same admonitiõs [Returne
 as you reuolted, depely (saith Isaias) ô children of
 Israel, Conuert, and doe penance from al your ini-
 quities (saith Ezechiel) and iniquitie shal not be a
 ruine to you. You shal remember your wayes, and
 al your wicked deedes, in which you are polluted :
 and you shal mislike your selues, in your one sight :
 inal your malice, which you haue done.] Ioel crieth
 to al sinners [Rent your hartes, and not your gar-
 ments : and turne to the Lord your God.]
 4. Christ our Sauour, vpon occasion of temporal
 affliction, which fel on certaine Galileans, by the
 crueltie of Pilate : admonished al the Iewes, to hartie
 and perfect repentance, saying [Vnles you haue
 penance, you shal al likewise perish] S. Peter most
 seuerely admonished the Iewes, of their enormous,
 sinne, in crucifying our Lord, to moue them to
 hartie

Salomon and
 other Prophe-
 tes exhorte
 also to repen-
 tance.

Our Sauour
 admonisheth
 al sinners to
 repent.

S. Peter exhorted penitents to be more sorrowful for their finnes.

S. Paul did wittingly make offenders penitue.

Difference of Godlie, and worldlie sorrow.

Special fruites of contrition, and sorrow for finnes.

hartie sorrow, for the same: and perceiuing manie to be compunct in hart required yet more declaration therof, saying to them [Doe penance] and this also before Baptisme: much more is hartie sorrow necessarie in the Sacrament of Penance. S. Paul of purpose, writte in such maner to the Corinthians, 2. Cor. 7. as might bring them into sorrow for their faultes, & v. 8. 9. 10. When his purpose had effect, he acknowledged the same, and reioiced therein, saying in his other Epistle to them: [Although I made you sorie in an Epistle, it repenteth me not, and albeit, it repented me; seing that the same Epistle (although but for a time) did make you sorie. Now I am glad: not because you were made sorie, but because you were made sorie to penance. For you were made sorie according to God, that in nothing you should suffer detriment by vs. For the sorrow that is according to God, worketh penance vnto saluation, that is stable: but the sorrow of the world worketh death. For behold this very thing, that you were made sorie, according to God, how great carefulnes it worketh in you: yea defence, yea indignation, yea feare, yea desire, yea emulation, yea reuenge.] Obserue here manie particular good effectes of sorrow according to God: Carefulnes, not to sinne againe: defence, against new tentations: indignation, against our selues for hauing yelded to tentatiōs: feare, of losing Gods grace: desire, to perseuere in grace: emulation, hatred of sinne: yea reuenge, by voluntarie punishment, and penance for sinne committed. The general and full effect is remission of finnes, & saluation, if it be perfect contrition, which yet includeth purpose to confesse: for so Christs ordinance requireth. And if the penitents sorrow be vnperfect: which is Attrition, the same with the Sacrament, worketh remission of finnes, & as the Apostle speaketh [Penance vnto saluation] As is further to be declared in the Articles folowing.

Art. 27

v. 10.

Con-

*Confession of al mortal finnes, is necessarie.
for remission therof.*

ARTICLE. 27.

Greater and lesse finnes are distinguished, by the iudgement of most men, though certaine Stoical Philosophers singularly held opinion, that al transgressing from the right rule of reason, should be of equal enormitie; which paradoxical doctrine, al other Philosophers reiected. And the general Lawes of al Nations doe diuersly punish diuers offences; which were not iust, if al faultes were equal. Neuerthelesse certaine Sectaries of this time called Anabaptistes, incline much to the error of the old Stoikes. And al Protestants generally hold, that al finnes are mortal: and al sinners guiltie of eternal damnation, by Gods Law, & diuine Iustice.

Most Philosophers, and Lawes of al nations doe iudge that some finnes are greater, others lesse, against the Stoikes, and Sectaries of this time.

Mat. 5. Directly against our Sauours owne doctrine, teaching that some are guiltie of hel fire; others of
v. 23. lesse punishment [Whosoever (saith our Lord) is
1. Cor. 3. angrie with his brother, shal be in danger of iudgement. And whosoever shal say to his brother, Raca;
v. 12. 13. shal be in danger of a council. And whosoever shal
15. say: Thou foole; shal be guiltie of the hel of fire.]
Iac. 1. v. say: Thou foole; shal be guiltie of the hel of fire.]
13. 14. By which, and other textes of holie Scriptures it is
Ch. 3. v. 3. euident that al finnes doe not bring the guiltie of
4. 7. 8. eternal death; but such as are more greuous, doe
spiritually kil the soule, which are therefore called
Rom. 6. mortal: of which S. Paul saith [the stipends of sinne
7. 23. is death.] These necessarily require remission in this
world, & so pertaine to the iudicial power geuen to
the Apostles, to be practised in this Sacrament of Pen-
ance. And therefore must be made knowen to the
Iudge, who otherwise can not geue iuridical sen-
tence, in the cause to him vnknowen.

Al finnes are not mortal by Christs doctrine.

Mortal finnes must necessarily be confessed.

2. That

Conueniencie
hereof is pro-
ued by the old
Testament,
The necessitie
by Christs
Institution.

Examples be-
fore Christ.

2. That this is most conuenient, is manifest by ex-
amples, and testimonies in the old Testament, from
whence we shal first recite some special textes, and
then proue that it is necessarie by Christs Institution.
For this purpose we may againe remember, that
euen God himself, who most perfectly knoweth al
secreetes, required the expresse confession of Adam, *Gen. 3. 7.*
and Eue seuerally, that they had eaten of the tree, *11. 12. 13.*
which was forbidden them. God demanded also
of Cain [Where is Abel thy brother] but he an- *Ch. 4. v. 9.*
swering peruerfly, remayned in his sinne [a rogue *12. 16.*
and vagabond vpon the earth, & went forth from
the face of our Lord.] In the written Law it was *Leuit. 4.*
commanded, to offer special Sacrifices, for special *v. 2. 3.*
sinnes, yea for offences of omission, so that by the *Ch. 5. v.*
special Sacrifices, it appeared what the faultes were. *1. 6. Ch.*
Neither thus only, but more expressly the same Law *7. v. 27.*
saith [Man, or woman, when they shal doe anie of *Num. 5.*
al the sinnes, that are wont to chance to men, and *v. 6. 7.*
by negligence haue transgressed the commandment
of the Lord, and haue offended, they shal confesse
their sinne.] King Dauid not only acknowleged
the sinnes. wherwith he was iustly charged by the
Prophet Natham; but also his other sinne of vainly *2. Reg. 22.*
numbering the people, so sowne as he was strooken *v. 13. Ch.*
with remorie for it, in his hart, confessing & saying *24. v. 19.*
[I haue sinned very much, in this fact: I haue done
exceeding foolishly.] Touching al his sinnes, wherof
he knew himself guiltie he professed plainly, that he
would confesse them, saying [I wil declare myne *Psal. 37.*
iniquitie.] And touching sinnes which he remem- *v. 19.*
bred not, or knew not in himself, but only suspected,
he prayed, saying [Who vnderstandeth al sinnes? *Psal. 18. v.*
from my secrete sinnes cleanse me o Lord, & from *13. 14.*
other mens, spare thy seruant. The sinnes of my *Psal. 24.*
youth, and myne ignorances, doe not remember o *v. 7.*
Lord.] The necessitie also of confessing sinnes, Salo-
mon

mon teacheth, saying [He that hideth his wicked
 deedes, shal not be directed : but he that shal confesse
 and shal forsake them, shal obtayne mercie.] Those
 sinners that came to S. Iohn Baptist, wel obserued
 this rule of confession, though he had not Iurisdiction
 to absolue, the same penitents, by vertue of a Sacra-
 ment. For they did not only acknowledge themsel-
 ues sinners, or in general, that they had manie wayes
 sinned, as Protestants doe in the beginning of their
 common prayer : but also confessed their sinnes, the
 Euangelist saying [They went forth to him ; & were
 baptized of him, in Iordan, confessing their sinnes.]
 And so did penitents at Ephesus, as it appeareth, also
 before they were baptized : of whom S. Luke writ-
 teth thus [Manie of them that beleued (hauing seene
 a miracle) came confessing, and declaring their
 deedes.] Yet none of these were so much obliged
 to declare the estate of their conscience (by confes-
 sing their former deedes, and actions) as Christians
 are, which committe mortal sinnes, after Baptisme.
 whose ingratitude [as it were crucifying againe to
 themselues the Sonne of God, and making him a
 mockerie] must needs be chasticed, and their later
 heynous sinnes, cured by more humiliation, of the
 relapsed sinners, in their reconciliation to God, by
 an other Sacrament of Penance, then was required
 in their first regeneration by the Sacrament of Bap-
 tisme : which first Sacrament, as the same Apostle
 S. Paul teacheth, can not possibly be iterated.

3. Wherefore our B. Redemer, and Sauour, whose
 [mercie is aboue al his workes : & whose wisdom,
 and iustice inscrutable] willing stil to saue sinners,
 hath reserued further grace, that not once only by
 Baptisme [nor only seuen times, but seuentie times
 seuen times] that is how often soeuer a sinner is
 truly penitent, he may be reconciled to him, & haue
 againe remission of his sinnes. [For he is our perpe-

Other exam-
 ples since
 Christ of con-
 fession before
 Baptisme, doe
 shew that it is
 much more
 necessarie
 after Baptisme.

Christ stil re-
 serueth grace
 for remission
 of al sinnes to
 penitents.

tual Aduocate, as S. Iohn witnesseth, saying to al Christians [My litle children, these thinges I write ^{1. Ioa. 2.} to you, that you sinne not. But and if anie man shal ^{7. 1. 2.} sinne, we haue an Aduocate with the Father. Iesus Christ the iust: and he is the propiciation for our finnes: and not for our only, but also for the whole worlds] finnes. Yet doth not our merciful iust Aduocate, otherwise plead for our pardon, but by the ordinarie meanes, which himself hath ordained: that in the Sacrament of Penance, greuous sinners must humbly confesse al their mortal finnes, to the Iudge. And as this obligation is iustly necessarie, so is it also very profitable for diuers good respectes, as wel for right disposition in penitents, to receiue remission of their finnes: as for terrour, to make them more warie in their actions, considering the bond of confession, if they offend againe mortally. It diminisheth also some part of the due satisfacti-
 on, by how much it is made with more humilitie, and sorow for hauing offended Gods goodnes. And finally it is meritorious of more glorie, in eternal life. So vnspekable is Christs prouidence in ioyning manie benefites together. Al such sinners therefore must (if they wil be saued) make vertue of this necessitie, wherinto they haue brought themselues. For seing they are fallen into mortal infirmitie, in their soules, if they wil liue againe spiritually, and so liue for euer, they must vse the necessarie designed medicine, that is they must repayre to the spiritual Phisition, designed by Christ, who only can cure finnes: and hath ordained this meanes and remedie, that for remission therof, the guiltie persons must come to the spiritual court, doing there, that which to them pertaineth. If they beleue Christs wordes before recited, saying to his Apostles [whose finnes you shal forgeue, they shal be ^{Ioa. 20.} forgiven them: and whose you shal reteyne, they ^{7. 23.} are

Manie reasons why penitents confesse al their mortal finnes.

- 1.
- 2.
- 3.
- 4.

are reteyned] Much more, if they obserue also, and duly consider the rest of his wordes, and actions at the same time (as is likewise recited) it is cleare, that Christ made the Apostles his ministerial Iudges, to forgeue, or to reteyne sinnes. And it is no lesse certaine, that our Sauour, ordained this meanes: for remission of sinnes, for his faithful people, euen til the end of this world: and therefore gaue this iudicial power to others: which should succede the Apostles: & to al those, whom they, & their Successors should impart the same power, and iurisdiction, so farre as it should be enlarged or limited.

This ordinance continueth to the end of this world.

3. And thus much being clearly shewed by the holie Scripture, and being manifest, both by light of reason, and by practise also of al nations, that al Iudges must first know the cause which they are to iudge, before they can rightly geue sentence (either absolute or punish) It is therefore most certaine that the penitent which desireth remission of his mortal sinnes, through Christs mercie, and redemption, must repayre to some Priest auctorised by Christs ordinance, for this purpose, a spiritual Iudge: and by plaine, and sincere confession of al his mortal sinnes, declare his conscience, so wel as he morally can, and is able. For God requireth mans good wil, & diligence such at least, as the penitent himself, would reasonably require of his seruant, or freind, in accounts for temporal goodes, and other affayres of this world. And he that wil not doe thus much, for the eternal saluation of his soule, is neither worthie nor capable of remission of his sinnes. He may perhaps say, that he is sorie for his sinnes, but assuredly he is not so sorie as he ought to be, who wil not in this life confesse his great sinnes to one onlie Priest, with al possible secrecie, and securitie, which shal otherwise be layed open vnto al Angels, and men, and diuels, in the general day of Iudgement to his

And therefore who soeuer wil haue remission of mortal sinne, must by confession declare the same sinne to the spiritual Iudge.

Mortal sinnes not remitted in this life shal be reuealed in the day of Iudgement

Mat. 28.
v. 10.

Ps. 4 v. 7.

Lec 8.
v. 17.

to the eternal confusion of the wicked. euerlasting confusion, besides his other eternal torments. [The worke of euerie one shal be manifest: 1. Cor. 3. for the day of our Lord wil declare, because it shal v. 13. Ch. be reuealed in fire.] 4. v. 5.

Venial finnes are sufficient, & conuenient mater of Sacramental Confession. Though also remissible otherwise.

ARTICLE 28.

Some finnes
are venial, &
not morral.

FOR declaration of this Article, it is first to be obserued, that some finnes are venial, not mortal. that is, not deseruing eternal death; because they doe not depriue sinners of iustice, nor make them enemies to God, nor slaues of the diuel. Of which sorte of sinners Salomon saith, that [Seuen times (that is often times) shal the iust fal, and rise againe] *Prou. 24. v. 16.* In that the iust falleth, he committerh some sinne, yet committeih not mortal sinne, for then he should lose grace, and iustice: but remaineth the childe of God, riseth againe, and is easily pardoned. [But the impious shal fal into euil] *Ibidem.* not easily rise againe, but more commonly, falleth into more sinne: because by mortal sinne he loseth iustice, & becometh impious. Christ our Lord (whose wordes touching this point, are recited in the precedent Article) plainly distinguisheth smal and great finnes, by the diuersitie of punishments due vnto them. He that is angrie (without iust cause, for some angrie is no sinne) is to be iudged, & punished. He that by some obscure word (as Raca) vttereth his vniust angrie, is in danger of a councel, to decide what punishmēt is to be inflicted for his sinne. But he that contumeliously calleth his brother a foole: is guiltie of hel fire. Which clearly sheweth that not al finnes, but only

§. 1.

Mat. 5.

v. 23.

Psal. 4.

v. 5.

See Art.
3. §. 6.

Art. 1. v.
4. 15.

1. 10. 1. v.
3. 7.
7. 8.

only great finnes, deserue eternal punishment in hel-
S. Iames also teacheth that al concupiscence is not
sinne, but that only, which conceiueth, to witte
which getteth consent of the mind [bringeth forth
sinne. But sinne when it is consummate, ingendreth
death] manifestly distinguishing, that some sinne is
deadlie, some not. Likewise S. Iohn, not doubting
to account himself, and other holie persons, to haue
societie with God, & that they walked in the light:
yet saith [If we shal say that we haue no sinne, we
seduce our selues, and the truth is not in vs.] Which
holie Scriptures, and manie others euidently proue,
that al finnes are not mortal, but some of an other
kinde: called venial.

2. Now for remission of venial finnes, although
there be manie other meanes, of cooperating with
Gods grace to this effect; as prayer, fasting, almes,
a Bishops blessing, taking holie water, and euerie
feruent act of charitie, with repentance, for the sin-
nes committed, and purpose not to committe them

Venial finnes
are remitted
by diuers
means.

again: yet the cheefest, and most effectual meanes,
is by Sacramental Confession. For seing, this Sacra-
ment of Penance, is directly instituted for remission
of finnes, committed after Baptisme, and seeing, it
washeth the soule from mortal, and greatest crimes,

But the chee-
fest way is by
Sacramental
Confession.

much more it cleanseth those penitents, which
confesse also venial, & lesse offences, from which
they are sacramentally absolued, when they are
declared, & subiected to the spiritual Iudge, although
the same penitents, be formerly free from al mor-
tal sinne. And therefore it is very conuenient, that
faithful penitents confesse such lesse faultes: as wel
for more securitie, lest perhaps they be vnwitting
guiltie of some secrete mortal sinne, to themselves
vnknown, or forgotten, which in such case is im-
plied in confession; as also for more satisfaction, of
the temporal debt of punishment, for al finnes, at

Reasons why
confession of
venial finnes
is conuenient:
though it be
not necessarie.

1.

2.

3. the same time or formerly remitted: especially also
4. for obteyning sacramental grace to resist future ten-
5. tations: and for more cleansing of the soule from
6. al spotte: reliques of finnes, and euil habites: and
for better correcting of imperfections: because [no- *Apo. 21.*
thing polluted (nor imperfection) shal enter into the *v. 27.*
kingdom of glorie] but must be first purged, & cor-
rected [that Christ may present to himself a glorious *Ephes. 5.*
Church, not hauing spotte, or wrinkle, or anie such *v. 27.*
thing, but that it may be holie, & vnspotted] Which
ordinarie practise of deuout Catholiques, much fre-
quenting this wholsome Sacrament, hauing no
others, but venial finnes to confesse, being a special
worke of counsel, without precept, or necessitie,
is clearly approued, and commended, by the like
pious examples, & exhortations recorded in holie
Scriptures.

Holie Prophe-
tes by exam-
ple & doctrine
admonish al
to wash away
the smalest
finnes.

3. Isaia a most holie Prophete said: [Woe is me
because I haue held my peace, because I am a man *Is. 6. v. 5.*
of polluted lippes] Ieremie, though sanctified in his
mothers wombe, yet cried [A a a, ô Lord God: *Iere. 1.*
Behold I can not speake, because I am a child.] Ho- *v. 6.*
lie Dauid, after that his more greuous finnes were *Psal. 50.*
remitted, yet prayed [wash me more amply from *v. 4.*
myne iniquitie, & cleanse me from my sinne.] The
same Royal Prophete denounceth them [Blessed,
that shal dash the little children of wicked Babylon, *Psal. 136.*
against the rocke.] Morally signifying that it is a *v. 9.*
blessed good thing, to kil lesse finnes, & to mortifie
passionate il motions in themselues, by often con-
fession, and renouation of good purpose, to amend
al lesse faultes, therby to grow more perfect [be- *Mat. 12.*
cause account must be rendered for euerie idle word *v. 36.*
in the day of Iudgement.

The Aooftles
doe the same.

4. But if we iudge ourselues, we shal not be iud-
ged] saith S. Paul. And S. Iames sayth, that [In ma- *1. Cor. 11.*
nie thinges we offend al. If anie man offend not in *v. 31.*
word:

Mat. 3. v. word: this is a perfect man.] Againe where he exhorteth [to confesse our sinnes, one to an other] either he admonisheth to confesse sacramentally, which is very probable, or if he iudge it profitable to acknowlege sinnes, one freuid to an other, without Sacrament, much more it profiteth, by the vertue of the Sacrament. S. Iohn likewise aduise, al euen such as haue societie with God (and consequently are free from mortal sinnes) to confesse their sinnes, (to witte such sinnes, as consist with iustice, saying of him self, and of others, of the same holie societie, [If we shal say that we haue no sinne, we seduce our selues, and the truth not in vs. If we confesse our sinnes, God is faithful and iust, for to forgeue vs our sinnes, and to cleanse vs from al iniquitie.]

*Secresie of Sacramental confession is necessarie,
by the Law of God, & of nature.*

ARTICLE. 29.

Wisdomme increated (Christ Iesus the Sonne of God, and Sonne of man) reaching from end to end, disposing al thinges swerely] amongst his other diuine ordinances, did so institute the holie Sacrament of Penance, that albeit penitents are bond, for the remission of mortal sinnes, committed after Baptisme, to confesse the same to some Priest, which hath auctoritie to absolue them, yet are not anie penitents further bond, to confesse secrete sinnes, then secretely: in the eare of their ghostlie father, who is most strictly bond, by the Law of God, and of nature; and vnder most seuerer censures also of the Church, for euer to conceale the same: and in no case whatsoeuer, to reueale anie thing heard vnder the sacred seale of Sacramental Confession. For that such reuealing is vterly vnlawful, & contrarie to diuers necessarie vertues.

It sufficeth by Christs ordinance, and is most conuenient to confesse secrete sinnes, secretly.

2. The

Reuealing of
Sacramental
Confession
were the vio-
lation of ma-
nie vertues.

Fidelitie.

Iustice.

Charitie.

Religion.

2. The vertue of Fidelitie, or trust, requireth to keepe secrete what soeuer is told, and receiued in secrete. For [he that is faithful (saith Salomon in his Prouerbes) concealeth the thing committed of his freind.] *Prou. 11. v. 13.* As contrariwise [He walketh fraudulently that reuealeth secretes.] And this is spokē of ciuil humane conuersation grounded in the Law of nature: and here confirmed by Diuine Scripture, which is a most sufficient obligation, if there were no other, to keepe al thinges secrete, which are only knowen by Sacramental Confession. Detraction also is a very detestable sinne, against the moral vertue of Iustice, and therefore iustly hated of al good men, worthily condemned by the Royal Prophete, saying [Him that secretly detraeth from his neighbour, did I persecute.] *Psal. 11. v. 5.* The Law expressely forbiddeth calumnyation, al kind of vnlawful defamation, or sclander saying [Thou shalt not calumnyate thy neighbour.] *Leuit. 19. v. 13.* Moreouer, reuealing of Confession should not only diminish the fame of the penitent, but also would scandalize manie, & be occasion of their persisting in sinne, by hindering them from Sacramental Confession, if they were not secure of secrecie: al which scandals are against the Theological vertue of Charitie. And therefore [woe to that man, by whom the scandal cometh: It were better for him (saith our Sauour) that a milne stone were hanged about his necke, and he were drowned in the sea.] *Mat. 18. v. 6. 7. Mar. 9. v. 42.* And yet is the vertue of Religion a greater bond. For he that should reueale that, which he heard in Confession, besides wicked fraud, detestable detraction, iniust defamation, and damnable scandal; should also committe great sacrilege, by abusing the holie Sacrament, violating the sacred seale therof. In regard therefore of al these necessarie great vertues. Fidelitie, Iustice, Charitie, and Religion, no Priest can lawfully, for anie cause; nor in anie case, of feare,

feare of death, or of manie mens deathes, in danger of anie mischeefe, or imminent ruine, of greatest persons, or whole kingdomes, detect anie thing, which he hath heard in Sacramental Confession.

3. Which Christian doctrine is yet further confirmed by Gods special promise, made to al true

This doctrine is further confirmed by Gods promise,

penitentes, saying by his Prophete David [Blessed are they whose sinnes be couered] And more clearly

ly by his Prophete Ezechiel [If the impious shal doe

penance, from al his sinnes which he hath wrought

and shal kepe al my precepts, and doe iudgement, &

iustice, liuing he shal liue, and shal not dye. Al his

iniquities, which he hath wrought, *I wil not remember*

them: in his iustice, which he hath wrought, he shal

liue.] Seing then, God himself saith, that he wil not

remember a penitents former sinnes, signifying that

after due repentance, they are no longer sinnes, it is

clearly Gods wil, that no man whosoever, shal re-

ueale that which he knoweth only, as he is Gods

minister, and not as a mortal, and priuate, or pub-

lique person of the temporal common wealth, but

[The dispenser of the Mysteries, of God (saith the

Apostle, adding withal) Here now is required,

among the dispensers, that a man be fond faithful.]

Surely in nothing, wel immaginable, can religious

fidelitie, or christian iustice, and charitie be more

requilite, then in this holie Sacrament, wheron so

generally dependeth the eternal saluation of soules.

For if this secrecie were not strictly enioyned, ma-

nie would perhaps thinke, that Christs Law were

not [a swete yoke, and light burden] & would not

therupon submitte themselves vnto it: which yet

they ought, though it were harder. For although

this prouision of secrecie were not ordayned, yet

could they not with anie reason pretend, such an

excuse. For, that sinners must confesse their mortal

sinnes, for remission therof, is not to be imputed to

the

And by S. Pauls doctrine.

And by reason.

If secrecie were not ordayned, yet Christs yoke

Psal. 31.

v. 1.

Ezech. 18.

v. 21. 22.

1. Cor. 4.

v. 1. 2.

Mat. 11.

v. 30.

were not hard
but seing it is
ordayned, his
yoke is very
swete.

the Law of Christ, which is full of al mercie, but to their owne wilfulnes, in falling into such sinnes. But the right & best way to be free from this bond, or burden of Confession, is not to fall into mortal sinne, for then shal you not haue anie necessitie, to confesse at al. But if you wil confesse venial sinnes, for the causes before mentioned (wherto none is *Art. 28.* bond) or if you fall into mortal, then euerlastingly §. 2. thanke God, who of his milde mercie admitteth of secrete Confession, and so strictly bindeth his Minister to kepe it most secrete. Yea that Priest, which should be so wicked (which to this day, hath not bene heard, that euer anie did) but if anie should breake Gods owne seale, besides his guilt of eternal damnation, degradation from his Priestlie function, and other seuer punishment, he should also be deprived of al credite: so that no Christian Law can take notice by such a witnes: nor anie honest person is to beleue, that thing to be true, which so vnfaithfully, vniustly, vncharitably, and sacrilegiously should be reported.

If a Priest
should breake
this sacred
seale he were
therby made
also infamous
and not to be
credited,

*Satisfaction for the guilt of sinne, & for eternal
paine, is made by Christ only.*

ARTICLE 30.

No other man,
nor anie crea-
ture, but onlie
Christ, can sa-
tisfie Gods
iustice for the
guilt of sinne.

DEbt is not payed, without equiualent recompence rendered, by or for the debtor, and receiued by the creditor. Mans debt incurred by sinne in respect of Gods infinite Maiestie therewith offended, is also infinite: and not only mans power, but al power also of mere creatures, is finite, and limited, & therefore vnable by anie possible meanes, to satisfie Diuine Iustice, for the trespasse of transgressing his commandment. Which insufficiencie of al men, to satisfie for their sinnes, is often testified in holic

in holie Scriptures, together with the necessitie of a sufficient Redemer, to pay this debt, and to ransome mankinde, being generally captiue in sinne, and iustly subiect to eternal death. This merciful potent Redemer is Iesus Christ the Sonne of God, and Sonne of man, who in Diuine Person, assuming humane nature, hath by his temporal death, payed the price of al mens redemptiō, euen in rigour of iustice, which no other man, Angel, nor other creature, could possibly haue payed. As is before declared in other Articles. Wherunto we may here adde, a few other sacred textes, for better satisfiſſation to our Aduersaries, who vntruly charge vs, to derogate from Christs Redemption, in that we also beleue that penitents, through Christs grace so enabling them, can and must pay, or suffer temporal punishment, after that by Christ the sinne is remitted, and the eternal paine changed into temporal.

2 Concerning therfore the former point, of mans insufficiencie, to redeme himself, and necessitie of our Redemption by Christ: The Royal Psalmist, prophecying Christs Incarnation, for the redemption of mankinde, first sheweth the insufficiencie of al others, saying [There is not that doth good, no not one. Our Lord hath looked forth from heauen, vpon the children of men, to see if there be anie that vnderstandeth, and seeketh after God. Al haue declined, they are al become vnprofitable together, there is not, that doth good, no not one.] In this desolate case, he saw in propheticall spirite, that God would send a Redemer, and that through his grace some were made iust: for he saith a litle after, [Our Lord is in the iust generation: you (that are wicked) haue confounded the counsel of the poore man: because our Lord is his hope.] And then praying, that the Redemer wil come, saith [Who wil geue from Sion the saluation of Israel?] And as

Mans insufficiencie, & the necessitie of a potent Redemer is proued by holie Scriptures. By the Psalmist.

Part. 1.

Art. 15.

Part. 2.

Art. 7.

Psalm 13.

v. 1. 2. 3.

v. 6.

v. 7.

By *Isaias.*

answering to his pious desire, addeth [When our Lord shal haue turned away the captiuitie of his people, Iacob shal reioyce, and Israel shal be glad.] *Ibid.*
 Thus the Royal Prophete in this and manie other *Psal. 2. 8.*
 Psalmes, which are wholly of Christ, testifieth this *16. 20.*
 Catholique doctrine. *Isa. 59. 7.* *4.* *7. 6.*
 Isaias likewise declareth the insufficiencie of mans workes, without our Rede-
 mer, saying [There is none that doth inuocate iustice, 4.
 neither is there anie, that iudgeth truly: but they
 trust in thinges of nothing, and speake vanities] A
 litle after [Their webbes shal not be for clothing,
 neither shal they be couered with their workes:
 their workes are vnprofitable workes:& the worke
 of iniquitie is in their handes.] So the Holie Pro-
 phete lamented, for that most mens workes were
 wicked: and none able to auert Gods wrath, nor to
 satisfie for sinnes. Then prophecietieth thus of Christ.
 [And our Lord saw, that there is not a man; and he *7. 16.*
 was astonied, because there is none to oppose him-
 self: and his owne arme saued to himself, and his
 iustice it self confirmed him. He is clothed with *7. 17.*
 iustice, as with a brestplate; and as an helmete of
 saluation on his head, he is clothed with garments
 of reuenge: & is couered, as with a mantel of zeale.]
 The same Prophete describing the greuousnes of
 our Lords Passiō, plainly sheweth that he only could
 satisfie the infinite debt, for mans sinne, saying [He *Ch. 53. 7.*
 surely hath borne our iniquities: and our sorowes *4. 5. 6. 7.*
 he hath caried: and we haue thought him, as it were
 a leper, and stricken of God, and humbled. But he
 was wounded for our iniquities, he was broken for
 our sinnes: the discipline of our peace vpon him, and
 with the waile of his stripe, we are healed. Al we
 haue strayed, as sheepe, euerie one hath declined
 into his owne way: and our Lord hath put vpon
 him, the iniquitie of al vs. He was offered, because
 himself would.] Thus the Prophete. And the very
 same

same our Lord speaketh in his owne Person, by the same Prophete, saying [I haue troden the presse alone: and of the Gentiles there is not a man with me: I haue troden them in my furie, and haue troden them downe in my wrath: and their bloud is sprinckled vpon my garments: and I haue stayned al my rayment. For the day of reuenge (against sinne) is in my hart: the yeare of my redemption is come. I looked about, and there was no helper, I fought and there was none to ayde: and myne arme hath saued, and myne indignation itself hath holpen me.]

3. This therefore so mightie Conquerour, is our only

Redemer, Christ the Anointed of God, singularly

about al others. And is also [called Iesus, because he

saueh his people from their sinnes.] And [there is

not saluation in anie other (saith S. Peter) for neither

is there anie other name vnder heauē geuen to men,

wherein we must be saued.] For both Iewes and

Gentiles were vnder sinne, saith S. Paul, confir-

ming his doctrine by the wordes of the Psalmist,

euē now recited, concluding that [al haue sinned,

and doe neede the glorie of God. So that none but

Christ onlie, could satisfie for the guilt of sinne. Al

that are iustified, are iustified gratis, by his grace, by

the Redemption, that is in Christ Iesus, whom God

hath proposed a propiciation by faith in his bloud, to

the shewing of his iustice, for the remission of for-

mer sinnes.] Stil inculcating the same, saying [Iesus

Christ was deliuered vp for our sinnes. When we

were enemies, we were reconciled to God by the

death of his Sonne. As by the offence of one, vnto

al men to condemnation: so also by the iustice of

one, vnto al men, to iustification of life. Who shal

deliuer me from the bodie of this death? The grace

of God by Iesus Christ our Lord. God spared not

his owne Sonne, but for vs al, deliuered him.

Christ our Redemer is also called IESVS, that is to say Sauiour, because he only is our Saviour.

Manie other
things are
required be-
sides true
faith.

The Jewes not knowing the iustice of God, & seeking Ch. 10. v.
to establish their owne, haue not bene subiect to the 3. 4.
iustice of God. For the end of the Law is Christ, v. 5.
vnto iustice to euerie one that beleueth. For Moyfes
wrote that the iustice, which is of the Law, the man
that hath done it, shal liue in it.] The iustice of the Gal. 3.
Law of Moyfes going no further of it selfe, but to v. 24.
saue a man from punishment by death, prescribed Mat. 28.
for transgressors therof. And so [was our pedagogue v. 19.
to Christ.] By al which it is certaine, that none can 10. 3.
haue remission of sinnes, except they beleue in Iesus v. 1.
Christ. And doe also those thinges, which are like- Rom. 8.
wise required, for they must also be baptized; they v. 24.
must hope in Christ; which is an other distinct the- 1. Cor. 13.
ological vertue, of which S. Paul saith [By hope we v. 1. 2. & 7.
are saued] they must haue [charitie the third, and v. 13.
greatest theological vertue] they [must suffer with Rom. 8.
Christ, (which implieth penal workes, to be done, v. 17.
or paine to be suffered) that they may also be glori- Mat. 10.
fied with him.] And breefly, they must auoide v. 22. Ch.
mortal sinnes; or if they fall into anie, repayre to this 24. v. 13.
Sacrament, in due maner for absolution: they must 1. Cor. 7.
perseuere in good life: that finally they obserue v. 19.
Gods commandments. [For circumcision (with the Gal. 5.
rest of Moyfes Law) is nothing: and prepuce (al that v. 6. Ch.
man can doe of him self) is nothing, but the obser- 6. v. 15.
uation of the commandments of God.]

*Eternal punishment, due for mortal sinne, being
remitted with the sinne, there remaineth
ordinarily temporal punishment.*

ARTICLE. 31.

Three things are conteyned in the punish- **P**unishment due for mortal sinne, conteyneth three
things: Paine of losse. that is, losse of seeing God,
answerable to the sinners auersion from God: The
paine

paine of sense; that is, sensible torment, answerable ment, which is due for mortal finnes. to the sinners inordinate conuersion to creatures: Pana damni: and the eternitie of them both, answering to the Pana sensus: infinitenes of mortal sinne, offending the infinite Eternitas v- Maiestie of God: and perpetually persisting in the triusque. same malice, also after death: because the soule after

Eccle. 11. v. 3. doctrine of Salomon [If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, there shal it be.] If therfore the soule depart from the bodie in state of grace, it is then confirmed therein, that it can not sinne anie more: if it depart in state of mortal sinne, it remaineth obstinate there in, and can neuer repent. But when mortal finnes are remitted, the eternal punishmēt, as wel of *pana damni*, as of *pana sensus*, is changed into temporal: which temporal paine the penitent is to suffer, for particular satisfaction, that he may participate Christs abundant satisfaction, made for al mankind.

2. Against this Catholique doctrine, our Aduersaries pretend, that it derogateth from the sufficiencie of Christs Passion, arguing (as their maner is, in manie pointes of Religion) by one truth to disproue another. For being an assured truth, that onlie Christ hath satisfied Gods iustice for al finnes, as is shewed in the precedent Article, they would inferre thereupon, that al other satisfaction is fruitles, superfluous, and derogatorie to Christs satisfaction, as if the same were not sufficient: which is as sophistical, and false for al. a consequence, as if they should say: Christ hath redeemed al mankind, therfore it is nedeles, superfluous, and derogatorie from his Redemption, to beleue in him, to hope in him, to loue him, to be baptized, to receiue anie Sacrament; or to doe, or suffer anie thing for the loue of God: and namely it should be derogation from Christ [to suffer with him, or to take vp anie crosse (that is anie maner of ne-

Temporal satisfaction of penitents is conformable, not derogatorie, to Christs satisfaction for al.

Rem. 8. v. 17. Mat. 16. v. 24.

Christs satisf-
faction is only
effectual to
whom it is
applied in par-
ticular.

A manifest
similitude.

An answer
to the Prote-
stants replie.

Temporal
death, and
other penal-
ties are in-
flicted vpon
al men not-
withstanding
that Christ
died for al.

of necessarie or voluntarie affliction, and to follow him.] The answer therefore (as wel to their argu-
ment, as to these other arguments, & the like) is, that
Christs Redemption, and Satisfaction, being abun-
dantly sufficient for al mankinde, is not effectual,
that is, worketh not the effect of saluation in anie
other, but [in al that obey him] in those to whom *Heb. 5.*
it is applied in particular. As if there were one most *v. 9.*
potent medicine, able to heale al fores, and to cure
al infirmities in the whole world, yet should only
those infirme personr be cured therby, to whom
the medicine should be applied. But a Protestant
wil say, that Christs Satisfaction is applied, by onlie
faith. To this we answer. First, that these wordes:
Onlie faith doth iustifie, or doth applie Christs iustice
or satisfaction to the faithful: are nowhere, in the
holie Scriptures. Further we answer, that Baptisme
and manie other thinges are also necessarie together
with true faith. And that in particular, penal wor- *Mar. 16.*
kes, are necessarie in al penitents, that haue com- *v. 16.*
mitted sinne after Baptisme, we shal here proue by *Io. 3. v. 4.*
manie exemples, & testimonies of holie Scriptures.
3. For besides temporal death inflicted vpon al
men for sinne, God enioyned other penalties vpon
Adam [That with much toyling he should labour
in the earth, al dayes of his life] and to Eue [that in *Gen. 3.*
trauel she should bring forth her children] and the *v. 16. 17.*
like afflictions common to al men and wemen. More *19.*
particularly, our Lord sending an Angel to conduct
his people in the deserte, forewarned them that the
same Angel should punish their offences temporally
saying [he wil not forgeue, when thou hast sinned] *Exo. 23.*
which can not be vnderstood of the guilt of sinne, *v. 21.*
for al sinnes were remissible vpon repentance, but
of the punishment due for the same. Neither did
only mourning in hart, and wordes suffice, but also
other external penance was required of the people,
after

- Exod. 32. after that they had made, and offered a molten calf,
 v. 14. 28. for though [our Lord was pacified] yet manie were
 Ch. 33. slaine. And further [our Lord said to Moyſes: Speake
 v. 5. 6. to the children of Iſrael. Thou art a ſtiſſnecked peo-
 ple, once I ſhal goe vp in the middes of thee, & ſhal
 deſtroy thee. Now preſently, lay away thyne or-
 naments, that I may know, what to doe vnto thee.
 Therfore the children of Iſrael layde away their
 ornaments, from mount Horeb.] It was alſo or-
 dayned by the Law of Moyſes, that beſides reſtitu-
 tion of al thinges gotte by fraude, the offēder ſhould
 [render the fiſt part more, to whom the damage
 was done, and ſhould offer a ramme without ſpote
 in ſacrifice to God, for his ſinne.] For a general
 ſatiffaction for al ſinnes forgotten, or vnknown
 [The people once euerie yeare kept the feaſt of Ex-
 piation, faſting, & offering Sacrifice] which could
 not be meant for only admonition, or terroure, to
 auoide ſinne, but for ſatiffaction alſo for their ſinnes,
 which the people knew not themſelues, to haue
 committed. Likewise in particular [Marie the ſiſter
 of Moyſes & of Aaron, was not only ſtrooken with
 leproſie, for the ſinne of detraction, & murmuring
 againſt Moyſes, but alſo was ſeparated from the
 campe ſeuē dayes. [After that the people had often
 murmured againſt God, notwithstanding they were
 (at leaſt manie of them) reſtored to his fauoure by
 remiſſion of their ſinnes, yet they were temporally
 puniſhed, as it is more particularly recorded in theſe
 wordes [Forgeue I beſech thee (ſaid Moyſes to our
 Lord) the ſinne of thy people, according to the
 greatnes of thy mercie, as thou haſt bene propi-
 cious to them, ſince their going out of Ægypt, vnto
 this place. And our Lord ſaid: I haue forgiven it,
 according to thy word, liue I, and the whole earth
 ſhal be replenished, with the glorie of the Lord. But
 yet al the men that haue ſcene my Maieſtie, and the
 ſignes

Likewiſe
 other parti-
 cular puniſh-
 ments were
 inflicted for
 particular
 offences.

God being
 pacified yet
 puniſhed tem-
 porally.

signes, that I haue done in Ægypt, and in the wil-
dernes, and haue tempted me, now tenne times,
neither haue obeyed my voice; they shal not see the
land, for the which I sware to their fathers, neither
shal anie of them, that hath detracted me behold it.] v. 23.
Accordingly [al that came from Ægypt aboute the
age of twentie yeares, dyed in the wildernes, within
the space of fourtie yeares, except only two, Iosue
and Caleb] who were free from that sinne of mur-
muring, and concupiscence of flesh: for though (as
the text is cleare) God had forgiven the sinne, yet he
punished them temporally. [Neither is Gods indig-
nation against the people to be marueled at (said
Moyse) wheras our Lord being angrie with me
also for you said to me: Neither shalt thou enter thi-
ther] Which he repeteth twise more, intimating
that neither their great, and manie sinnes, nor his
owne smal sinnes, were remitted without temporal
punishment.

Holie mecke
Moyse was
also tempo-
rally punished
for his offence
though it was
smal.

A particlar
example in
king Dauid.

4. Another pregnant example was in king David,
whose sinnes being forgiven, as the Prophete Na-
than expressely declared, yet the same Prophete told
him vwithal, that he must be punished, vwith the
death of his sonne, saying [Our Lord hath taken
away thy sinne, thou shalt not dye. Neuerthelesse,
because thou hast made the enemies of our Lord to
blaspheme, for this thing the sonne that is borne to
thee, dying shal dye.] Neither could Dauid by his
voluntarie fasting weeping, praying, & lying vpon
the ground, obtayne the life of his childe. After his
other sinne, in numbering his people, and after his
hartie repentance for it, and remission thereof, he was
also temporally punished [by the death of seuentie
thousand men. And Dauid lifting vp his eyes, saw
the Angel of our Lord standing betwen heauen &
earth, and a sword drawen in his hand, turned
against Ierusalem; & he, with the ancients, fel flatte
on the

v. 23.

Ch. 26. v.

64. 65.

Num. 20.

v. 13.

Deut. 1. v.

32. 33.

v. 26.

Ch. 4. v.

21.

2. Reg. 12.

v. 13. 14.

v. 16. 18.

21.

Ch. 24. v.

2. 10. 12.

15. 17. 18.

1. Par. 21.

v. 14. 16.

17. 18.

on the earth clothed in hearchoth. And David said to God: Am not I he that commanded the people to be numbred, it is I that haue sinned: it is I that haue done the euil, this flocke what hath it deserued? Lord my God, let thy hand be turned, I besech thee, vpon me, and vpon my fathers house: and let not the people be stricken.] Finally [our Lord said to the Angel, that stroke the people: It is sufficient: now hold thy hand] and the same Angel commanded Gad the Prophete, to bid Dauid offer Sacrifice; which he performed accordingly.

3. When Iosias the good King of Iuda, and al his people, corrected the former faultes of their predecessors, and serued God sincerely [yet our Lord was not auerted from the wrath of his great furie, wherewith his furie was wrath against Iuda: for the prouocations, wherewith Manasses had prouoked him] although also the same king Manasses repented before his death, and [did penance exceedingly, before the God of his fathers: and earnestly praying was heard of God, and was brought againe to Ierusalem into his kingdom.] Neuertheles our Lord punished the former sinnes, and so foretold these penitents, saying [Iuda also wil I take away from my face, as I haue taken away Israel; and I wil reiect this citie, which I chose Ierusalem, and the house, wherof I said: My name shal be there] which so came to passe, about twentie yeares after, when Ierusalem was taken, the Temple destroyed, and the Kinges, and people, ledde captiues into Babylon. Which kind of punishment for sinnes, holie Iudith rightly considering, iudged the peoples former sinnes, to be the cause of their present tribulations, aduising al to beare them patiently, shewing by ancient examples that impacience would increase the iust wrath of God, and patience would mitigate the same: [They that did not (saith she) receiue the tentations (or

Againe the people repenting were temporally punished for sinnes remitted.

Others were afflicted for sinnes not remitted to bring them to true repentance.

tribulations) with the feare of our Lord, & vttered *Iudith. 8.* their impatience, and reproch of their murmuring *v. 24 25.* against our Lord, were destroyed of the destroyer, *26. 27.* and perished by serpents. And we therefore, let vs not reuenge our selues for these thinges, which we *Nw. 21. v.* suffer lesse then our sinnes, but reputing the very *4. 5. 6.* punishments to be the scourges of our Lord, wherewith as seruants we are chastised, let vs thinke them to haue chanced to our amendment, and not to our destruction.]

The Prophetes generally teach that God forgeuing sinnes, doth punish penitents temporally.

6. Generally al the Prophetes preached, that God being alwayes readie to forgeue al sinnes, vpon true repentance, doth not forthwith forgeue al the due punishment. [Returne vnto me saith our Lord (by *Iere. 3. v.* his Prophete Ieremie) and I wil receiue thee. *1. 12. 13.* Returne ô rebellious Israel, saith our Lord, and I wil *14.* not turne away my face from you: because I am holie, & I wil not be anerie for euer. But yet know thou thyne iniquitie, that thou hast transgressed against the Lord thy God. Returne ô ye reuolting children, saith our Lord, because I am your husband] But touching the punishment, God also forewarned them, by the same Prophete, that he would not wholly remitte it, not only whiles they persisted incorrigible, but neither when they should repent. No though also the same Prophete Ieremie should pray for them: and therefore our Lord said to him [Thou therefore pray not for this people, neither *Ch. 7. v.* take vnto thee praise, and prayer for them, & resist *16.* me not, because I wil not heare thee.] No nor [in *Ch. 11. v.* the time of their crie, & affliction] Yea [when they *14. Ch 14.* shal fast I wil not heare their prayers: & if they shal *v. 11. 12.* offer holocaustes and victimes, I wil not receiue them, because with sword, and famine, and pestilence I wil consume them] Not only for present or future sinnes, but for sinnes past, and forgeuen, as is *§. 5.* noted before [I wil geue them into rage to al Kingdomes

- 1ere. 15. domes of the earth (saith God) because of Manasses,
 v. 4. the sonne of Ezechias the king of Iuda: for al thinges, that he did in Ierusalem.] Likewise by his Prophete Ezechiel God promiseth present remission of
 Ezech. 18. sinnes [If the impious shal doe penance from al his
 v. 21. sinnes, which he hath wrought, and shal kepe al my precepts, and doe iudgement and iustice, liuing he shal liue, and shal not dye] but withal requireth that the penitent shal doe penance, and so forwards shal kepe al his precepts. Neither can a Protestant make euasion, by turning the wordes, doe penance, into simple repenting, which is only conuerting to God, without anie worke of penance, or satisfaction: for God requireth both the one and the other; & by his Prophete expresseth both, saying [Conuert, and doe penance, from al your iniquities.] Againe he saith [Behold I to thee (land of Israel) and I wil draw forth my sword out of his scabbart, and wil kil in thee, the iust, and the impious] most assuredly God doth not punish the iust eternally, but only temporally: neither would God punish anie iust man temporally, if Adam had not sinned. God stil threatned, Ch. 20. v. that he would punish Ierusalem, and al the people,
 40. 41. yea though some did truly repent, and did workes
 66. of penance, and that he would afterwards, reduce them from captiuitie. Daniel accordingly confessing Gods iust punishment, when he vnderstood, that the captiuitie of the Israelites should be released, after seuentie yeares, and that the time was complete, he confidently prayed, in fastinges, sackcloth, Prayer, fasting
 Dan. 9. v. and ashes, saying [I besech thee, ô Lord God, great, sackcloth and
 2. 3. 4. and terrible, which kepest couenant, and mercie to ashes perceyne
 v. 5. We haue sinned, we haue done iniquitie, we haue to satisfaction
 v. 6. dealt impiously, and haue reuolted, and we haue declined from thy commandments, and iudgements, for sinnes remitted.
 we haue not obeyed thy seruants, the Prophetes, that

that haue spoken in thy name, to our Kinges, to our Princes, to our fathers, and to al the people of the land.] Thus the holie Prophete in the name of the whole nation, confessed their general finnes, and euil desertes, and withal acknowleged, that iust punishment is due for the same: & that therein God sheweth his iustice, saying to God [To thee iustice, but to vs confusion of face, as is to day, to the man of Iuda, and to the inhabiteurs of Ierusalem, and to al Israel: to them that are nere, and to them that are farre of, in al the landes, to which thou hast cast them out, for their iniquities, in which they haue sinned against thee, ô Lord to vs confusion of face, to our princes, and to our fathers, that haue sinned. But to thee, Lord our God, mercie, & propiciation] so he prayeth that God wil mitigate his iustice, with mercie, not omite the one vertue, nor the other, but to shew both [Iust (saith he) is the Lord our God, in al his workes, which he hath done] and therefore addeth in his humble prayer, that their finnes haue iustly deserued, much more punishment, not pleading that their afflictions in the destruction of cities, and temple, and seuentie yeares captiuitie in Babylon, may be accounted sufficient satisfaction, but prayeth that God of his mercie wil accept al this in part of due punishment, and remitte the rest [For (saith he) neither in our iustifications doe we prostrate prayers before thy face, but in thy manie commiserations] In al which it is manifest, that this temporal punishment was both medicinable, to reduce the people to sincere repentance; and satisfactorie, in part of greater due debt. For both which causes Gods mercie sent afflictions, els his people must haue bene viterly destroyed. So also the Prophete Amos ascribeth it to Gods Goodnes, that temporal euils doe happen to his people, saying [Shal there be euil in the citie, which our Lord hath

v. 7.

v. 8.

v. 14.

v. 18.

Amos 3.

v. 6.

not

God exerci-
seth mercie
and iustice
together, in
that he both
forgueth &
punisheth
finnes.

Affliction
bringeth to
repentance &
being suffered
with patience
is satisfactorie.

not done?] speaking of that euil, wich is called *malum pena*, the euil of paine, for otherwise, God is neuer the doer of euil, which is *malum culpa*, the euil of fault, and sinne. But punishment is sent of God for the good of al. And the iust doe so acknowlege it, as did the holie Prophetes. And so did the wor-

thie Machabees Martyres, saying: [We suffer this for our owne sakes, sinning against God, & thinges worthie of admiration are done is vs] said one of the glorious brethren. An other, which was the

yongest likewise said: [we for our sinnes suffer these thinges. And if the Lord our God hath bene angrie, with vs a litle, for rebuke and correction, yet he wil be reconciled againe to his seruants.] In regard also, both of due punishment, and of inclination to fal againe, through il habite gotten by custome of sinne, the wiseman admonisheth penitents to punish themselves with daylie care, and feare,

saying [Of sinne forgiven be not without feare. If thou hold not thyself instantly in the feare of our Lord, thy house shal quickly be subuerued. As in the shaking of a sieue, the dust wil remaine: so the perplexie of a man (the intricate discourse of the mind) in his cogitations] instructing vs in the former place to haue iust feare, because sinnes forgiven must be punished: and in the other place, to feare and watch, lest we fal againe.

7. Of the new Testament few textes may here suffice, because the old Testament hath yelded good store: and there wil be also occasion to recite some more, touching the special kindes of penal satisfactorie workes. For here we only shew, that temporal punishment remaineth due, and is inflicted, after the remission of sinnes, as wel for amendment, as for satisfaction. S. Iohn Baptist in his preaching to penitents, willed them, that seing they had lerned to flee the danger of eternal punishment (which he calleth

Holie Martyrs accept their afflictions as temporal punishments for former sinnes.

Al are to mortifie themselves.

S. Iohn Baptist exhorted penitents to doe penance.

vt supra.

2. Mach. 7.

v. 18.

v. 32. 33.

Eccli. 5.

v. 5.

Ch. 27. v.

4. 5.

Artic. 33.

calleth the wrath to come) to doe temporal penance (which he calleth the fruite of penance) saying [Ye vipers brood, who hath shewed you to flee, from the wrath to come? Yeld therefore fruite worthie of penance. Euerie tree therefore that doth not yeld good fruite, shal be cut downe, & cast into the fire]

Our Sauour
preached the
same.

The same did our Sauour also preach, saying [Doe penance : for the kingdome of heauen is at hand.]

The kingdom of heauen is purchased by Christ, for al his true seruants, but to enioy it, they must doe penance. And now in the time of grace, as it is more fruitful, so it is no lesse necessarie. Els it brideth a new sinne of negligence : as S. Paul warneth the

And. S. Paul
inculcath
and vrgeth
Christians to
die the very
same.

Corinthians [we helping doe exhorte (saith he) that you receiue not the grace of God in vaine. For he saith : In time accepted haue I heard thee, and in the day of saluation, haue I holpen thee. Behold now is the time acceptable, behold now is the day of saluation.]

In the same Epistle he threatned some, that himself should be forced to punish them, not only that did persist in their sinnes, but also those that did not requisite penance [I feare (saith he) lest when I come, I finde you not such as I would, and that I be found of you, such a one as you would not. Lest againe God humble me among you, and I mourne manie of them, that sinned before, & haue not done penance, for the vncleanes, and fornication, and in continencie, that they haue committed.]

The Christians at Ephesus not only [confessed their deedes] their particular sinnes, but in way of satisfaction, burnt naughtie Bookes, of Magike and sorcerie, in presence of manie, in detestation of former offences : for though al peril of corrupting others, and of abusing the same bookes, by anie afterwards, might haue bene auoyded by defacing, and spoyling them, sauing some part of the damage, being [of great price, of fiftie thousand pence] nere about two hundred

hundred

hundred fiftie poundes, yet they burned al for edification to the Church, and satisfaction to God. S. Paul againe admonished other Christians, to be alwayes readie to doe, and to suffer penance for their sinnes, seing Christ our Lord suffered exceding much.

Heb. 12.

v. 3. 4.

5. 6.

[Thinke diligently (saith he to the Hebrewes) vpon him, which susteyned of sinners, such contradiction against himself, that you be not wearied, fainting in your mindes. For you haue not yer resisted vnto bloud, repugning against sinne, and you haue forgotten the consolation, which speaketh to you: as it were to children (not to enimies) saying: My sonne, neglect not the discipline of our Lord: neither be thou wearied, whiles thou art rebuked of him.

Prou. 3.

v. 11, 12.

For whom our Lord loueth he chasticeth, and as a father in the sonne, he pleaseth himself, and he scourgeth euerie childe, that he receiueth. Perseuere ye in discipline. As vnto children doth God offer himself vnto you, for what sonne is there, whom the father doth not correct. But if you be without discipline wherof al (children) be made partakers, then are you bastards, and not children.] These termes, Discipline, rebuketh, correcteth, chasticeth,

v. 7.

v. 8.

scourgeth, doe presuppose sinnes past, corrected, and remitted, not obitinacie in sinne, for in that state, sinners are not children, but enimies. And al these sacred textes inuincibly declare, that some penalties, and punishments remaine, after that sinnes are forgeuen. Christs satisfaction is most sufficient, but for application, compassion, and cooperation is also required. Neither doth Gods inflicting of punishment awarrant penitents, to endeouour nothing at al: for Christ in the Apocalyps maketh the contrarie conclusion, and inference [Whom I loue, I doe rebuke, and chastise. Be zelous therefore, and doe penance.]

Apoc. 3.

v. 19.

Christ by punishing, admonisheth vs also to punish our selues,

*True penitents enabled by grace, doe satisfie
the debt of temporal punishment,
due for sinnes remitted.*

ARTICLE 32.

Being already
proued that
God requireth
that penitents
shal doe some
penance, in
part of satis-
faction, it is
necessarily
presupposed
that they can
doe it, els
God would
not require it.

Our Aduersaries, besides their obiection, that Satisfaction of penitents should be superfluous, and derogatorie to Christs Satisfaction, because he hath most abundantly satisfied for al, wherunto we haue now answered, and by holie Scriptures, evidently shewed, that penal workes are also required of penitents: they further denie it to be possible, that anie man, though iustified by Gods special grace, can make anie part of satisfaction, for sinnes formerly committed, and forgeuen. To which we first breefly answer; that Christ our Sauour: whose [Yoke is swete and burden light] requireth nothing impossible of his seruants. Seing therefore it is already proued, that temporal punishment remaineth due, and is required of penitents, after the remission of actual sinnes, and our Aduersaries wil easily grant, that our Lord requireth nothing impossible, it is manifest that some satisfaction is possible.

Which is fur-
ther proued
by more holie
Scriptures.

2. Neuertheles we shal here further declare, by holie Scriptures, that penitents haue done, & can doe penal workes, grateful to God, and satisfactorie for their sinnes: not by mans owne power, without Gods special grace [for we are not sufficient of our selues, 2. Cor. 3. 5. as of our selues, to thinke anie good thing, but our sufficiencie is of God] yet by his gift this sufficiencie is made ours: so that, it is truly said: man is made able by Gods grace, both to thinke, and doe that which is good. Gods Grace is the principal cause, but the same excludeth not the secundarie, & partial cause

cause. The secondarie in deede, can doe nothing, without the first: & the principal doth not some good thinges, without the secondarie cause cooperating:

Cor. 15. 10. [Now not I (saith S. Paul) but his grace with me] not his grace (to witte in some action) without me, but with me. And so mans satisfaction is neither derogatorie to Christ, but sheweth his power and goodnes, in making mans wil able to cooperate, which otherwise it could not: neither is impossible, being made possible by him, that made al thinges. And hereby Christs Satisfaction is applied to the iust and elect; and for lacke of cooperating, is not applied to the wicked and reprobate.

3. Obserue here also, that penitents satisfaction is not an act, or worke of iustice, for no humane act, though done by Gods grace, doth render equal recompence, to the least offence, against Gods Maiestie, which is infinitie; but it is the proper act of repentance, proceeding from Gods mercie, shewed to vs, of his mere grace without our deserte, and is by him accepted, not for full payment of the debt, or for equal recompence of the offence, but because it is adioyned to Christs Satisfaction, God is herewith contented, pleased, and satisfied. For whereas it is possible amongst men, that one, euen in rigoure of iustice may repay, and render equal recompence, to

Penitents satisfaction is not properly the act of Iustice, but of Penance.

an other man, for iniurie done to him: yea to an enimie exacting the vtmost due: so that such an enimie is bond to accept it. Yet is it neuer possible, for man to render equal to God, so that God should be bond to accept it, for recompence, but we alwayes neede his mercie. But whereas sometimes a man, not being possibly able to make equal recompence for trespassse, or iniurious offence done to an other man, yet doing according to his abilitie, and the other accepting his good endeuour, therewith contenteth himself, remitting the residue, no man can doubt,

Man may satisfie an other man, either according to iustice, or to his sufficient contentment, But neuer to God according to iustice, but only to his sufficient contentment.

but this is iust satisfaction, though not iust payment. Euen so in our case towards God, though man is *Iob. 9. v.* neuer able to render equal, and so God is not bond *1. 2.* to accept it, in respect of the penitents act, yet God benignly accepting it in respect of Christs satisfactiō, mans satisfaction is enabled by Christs, and so becometh sufficient to God, our merciful Creditor, for sinnes mercifully remitted.

King Dauids
desire to be
punished was
acceptable to
God.

4. King Dauid without presumption, both lawfully, & fruitfully prayed that the punishment, which *2. Reg. 24. v. 16.* fel on his people, might fall vpon himself and his fathers house. Which his desire God so accepted, that he commanded the Angel to strike no more, saying [It is sufficient, now hold thy hand: And the Angel commanded Gad the Prophete, to tel Dauid in the name of our Lord, that he should goe vp and builde an Altar to our Lord God, in the floore of Ornan the *1. Par. 21. v. 18. 19.* Iebusite] which he performed, paying for the place *24. 25.* six hundred sicles of gold, for [I may not (said he to Ornan) take it from thee, and so offer to our Lord, Holocaustes geuen gratis. And he built there an Altar to our Lord, and offered Holocaustes, and Pacifiques, and he inuocated our *v. 26.* Lord, and our Lord heard him in fyre from heauen vpon the Altar of Holocauste.] God declaring by miracle, that Dauids penance was grateful, & his satisfaction acceptable. Yet did not this penitent king cease from doing penance al his life, as appeareth in manie places: especially in his Psalmes called Penitential, where he often cried to God stil for mercie in these, and like humblest prayers [Lord rebuke *Psal. 6. v.* me not in thy furie; nor chastise me in thy wrath. *2. 3. 4. 7.* Haue mercie on me Lord, because I am weake: heale *&c.* me Lord, because al my boness be trubled. And my soule is trubled exceeingly: but thou Lord how long? I haue labored in my sighing: I wil euerie night wash my bed, I wil water my couch with my teares

Yet he ceased
not to doe
more satisfac-
toire workes
during his life
especially by
prayers, and
lamentations
for his sinnes.

Psal. 31. reares. Because I held my peace, my bones are inue-
 v. 3. 5. terated, whiles I cried al the day. * I haue made my
 sinne knowne to thee, & myne iniustice I haue not
 hid. I said: I wil confesse against me, myne iniustice
 to our Lord: and thou hast forgeuen the impietie of
 my sinne. There is no health in my flesh, at the face
 of thy wrath: my bones haue no peace, at the face
 of my sinnes. I am readie for scourges, & my sorow
 is in my hart alwayes. Haue mercie on me o God,
 according to thy great mercie. Wash me more
 amply from myne iniquitie, and cleanse me from
 my sinne. Because I know myne iniquitie, and my
 sinne is before me alwayes. Because my dayes haue
 vanished as smoke: and my bones are withered, as
 a drie burnt fire brand. I am stricken as grasse, & my
 hart is withered: because I haue foregotten to eate
 my bread. For the voice of my groning, my bone
 hath cleaued to my flesh. From the dephtes I haue
 cried to thee, o Lord: Lord heare my voice. If thou
 shalt obserue iniquities o Lord: Lord who shal su-
 steine it? Enter not into iudgemēt with thy seruant;
 because no man liuing shal be iustified in thy sight.
 My spirite is in anguish vpon me; within me my
 hart is troubled.] Thus and much more, holie Dauid
 did penance in hart, word, and worke, stil ioyning
 confident hope with penal workes, concludeth his
 prayers with desire of merciful helpe. [Deliuier me
 from myne enemies o Lord: to thee I haue fledde:
 teach me to doe thy wil: because thou art my God.
 Thou wilt bring forth my soule out of tribulation:
 and in thy mercie thou wilt destroy myne enemies.
 And thou wilt destroy al, that afflict my soule: be-
 cause I am thy seruant.] So Gods seruants merci-
 fully assisted with grace, doe satisfactorie workes of
 repentance, not of iustice but by acceptation suffi-
 cient for satisfaction through Gods mercie.

5. Wise Salomon in his Prouerbes inserteth this

The iust doe
penance with
ioy.

God also re-
spected the
voluntarie
affliction of
some wicked
men.

Much more
their penance,
that doe it
sincerly with
hartie repen-
tance.

lesson, pertheyning to voluntarie, and fruihtful pu-
nishment of sinne, saying [It is a ioy to the iust to doe *Prou. 21.*
iudgement; & dread to them that worke iniquitie] *v. 15.*
Yea king Achab otherwise a wicked man, wel
knew that doing of penance would mitigate Gods
iust wraih, when [He rent his garment, & couerd *3. Reg. 21.*
his flesh with heartcloth, and fasted, and slept in *v. 27. 28.*
sackcloth, and walked casting downe his head. And *29.*
the word of our Lord came to Elias the Thesbite,
saying: Hast thou not sene Achab humbled before
me? Therfore because he hath humbled himself, for
my sake, I wil not bring in the euil in his dayes: but
in his sonnes dayes, wil I bring the euil vpon his
house.] Much more if Achab had also rent his hart *Iere. 14.*
with true contrition, he might then by adioyning *v. 12.*
penal workes to his inward sorow, haue more pa-
cified Gods wrath, seing so shorte, and vnperfect
penance obtained delay of punishment, for his great
and obstinate sinnes. King Manasses more effect-
ually repenting in Babylon, and [doing penance ex- *2. Par. 33.*
cedingly before the God of his fathers, desired and *v. 11. 12.*
besought God earnestly, and he heard his prayer, &
brought him againe to Ierusalem into his Kingdom]
A plaine figure of true penitents attayning possessiō
of the kingdome of heauen, when sufficient satisf-
faction is made. The Niniuites beleuing Ionas; re-
pentēd, and to escape destruction (which otherwise
had then fallen vpon them) did great penance, in
hope [That God would conuert, and forgeue, and *Ione. 3.*
returne from the furie of his wrath, and they not *v. 7. 8.*
perish. And God saw their workes, that they were *9. 10.*
conuerred from their euil way: and did not the euil]
which he had threatned. Which manner of pe-
nance (by fasting in sackcloth) Christ commen-
ding, proposeth it for an example to be imitated: *Mat. 12.*
yea affirmeth, that their fact shal condemne others *v. 41.*
which doe not penance.

6. S. Marie Magdalen stricken with repentance for *Examples of*
her finnes [fel downe at the feete of our Sauour, S. Marie Ma-
 Luc. 7. began to water his feete with teares, wiped them gdalen.
 v. 28. with the heares of her head, and kissed his feete, &
 annointed them with ointmēt.] Al which our Lord
 not only accepted, but also defended her fact against
 v. 44. 45. the Pharisees that disdayned her: compared also her
 46. hartie and humble penance, with the Pharisees en-
 tertainment of him in his house, in al respects much
 preferring her deede before his. When S. Peter of *And S. Peter.*
 humane frailtie, had denied Christ to be his Master,
 going forth of Caiphas his house [he wept bitterly]
 Mat. 26. washing away his fault with bitter teares. [If we
 v. 75. did iudge our selues (saith S. Paul) we should not be
 1. Cor. II. iudged. But whiles we are iudged (temporally pu- *S. Paul exhor-*
 nished) of our Lord, we are chastised: that with this *teth al sinners*
 v. 31. 32. world we be not damned.] In al thinges (saith he) *to iudge, and*
 2. Cor. 6. *punish them-*
 v. 4. 5. *selues,*
 let vs exhibite our selues, as the Ministers of God, in
 much patience, in tribulations, in necessities, in
 distresses, in stripes, in prisons, in seditions, in la-
 boures, in watchinges, in fastinges.] S. Iohn the *The same*
 Apostle writeth to the Bishop of Ephesus (& in him *doth Christ*
 to al Bishops, Priestes, and other persons in the like *again by the*
 case) that albeit he did manie good workes, had *penne of S.*
 great patience, and great zeale against heretikes, yet *Ihon the*
 [hauing left his first (more abundant) charitie.] for *Apostle,*
 v. 2. v. this he must doe penance, saying: [Be mindful from
 2. 5. 6. whence thou art fallen, and doe penance, and doe
 the first workes. But if not (saith Christ by the penne
 of his Apostle) I come to thee, and wil moue thy
 candlestick out of his place, vnlesse thou doe pe-
 nanca. He that hath an eare, let him heare, what
 v. 7. the Spirit saith to the Churches.]

Praying

*Praying, Fasting, & Almes deedes, are especial
satisfactorie workes, for sinnes remitted.*

ARTICLE. 33.

True faith, and
repentance
presupposed,
Prayer, Fa-
sting & Almes
deedes are
especial satis-
factorie wor-
kes.

More in particular the holie Scriptures doe also instruct vs, that prayer, fasting, and almes, are three especial satisfactorie workes of penance. Alwayes presupposing faith, which is the first ground, then true repentance, which is sincere remorse of conscience, for the offence of God, for the deformitie of sinne, defiling the soule, and for the punishment and separation from God, which sinne iustly deserueth. And so from this faith and repentance procedeth the fruite of penal workes, done with right intention of the mind, special grace assisting, without which al mans workes, and sufferings, are dead of themselues, and insufficient.

By prayer man
conuerseth
with God.

2. The first and cheefest of these three is Prayer, an act of the minde eleuated to God. Wherunto when Fasting, or Almes are adioyned, they serue as winges, by which prayer more effectually ascendeth into heauen. As the holie Angel Raphael testifieth, saying [Prayer is good with fasting and almes: *Tob. 12.* rather then to lay vp treasures of gold.] And so *v. 8.* deuout persons doe often conioyne them al three together, especially fasting and prayer. So the Prophete Esdras by word and example directed the children of Israel, which were come from Babylon, to pray that God would sette them, and their children in a right way of seruing him, and withal to fast at a special time; as himself hath recorded in his historie, saying [I proclaimed a fast beside the *1. Esd. 8.* riuer Ahaua, that we might be afflicted, before the *v. 21.* Lord our God, and might desire of him a right way for vs, & our children, & al our substance. And we *v. 23.* fasted

fasted, and besought our God hereby: and it fel out prosperously vnto vs.] Neither did they pray and fast, for Gods direction only (which was one good cause) but also for more satisfaction, for sinnes remitted, to which they were also obliged. For albeit the Prophete said to God [Thou ô God hast deliuered vs from our iniquitie] yet he saith withal, [behold, we are before thee in our sinne, which two speaches must needes be vnderstood with this distinction: that God had deliuered them from the guilt of sinne, but not from al the guilt of punishment. Otherwise if you say, that they were deliuered from sinne, and yet were in the same sinne, and that in the same respect, it is a flatte contradiction: from which al holie Scripture is most free. [Esdras therefore thus praying, and beseeching, and weeping, and lying before the Temple of God, there was gathered to him of Israel, an exceeding great companie of men, and wemen, and children; and the people wept with much lamentation.] To prayer also per-

1. *Reg.* 24. teyne al Sacrifices for sinne, and are more properly
 2. *Par.* 21. for satisfaction, then for remission of sinnes. Because
 3. *Mar.* 6. God immediatly forgeueth the guilt of sinne, when
 4. *Lut* 23. the sinner is truly penitent, and his prayers, & other
 5. *Nu.* 29. good workes folowing, are in way of satisfaction.
 6. *Leuit.* 23. Christ our Lord prescribed that al shal pray for remission of sinnes. Which prayer is stil to be said of euerie one, also after that his sinnes are remitted, for remission of the punishment remaining vnsatisfied.

Sacrifice is a principal kind of prayer.

3. Fasting was directly instituted in the Law of Moyses, for satisfaction: and the feast in which it was specially prescribed, was called the Feast of expiation [Vpon the tenth day of the seventh moneth shal be the day of Expiation most solemne: and it shal be called holie: and you shal afflict your soules in it, and shal offer holocaust to the Lord. Euerie soule that is not afflicted this day, shal perish out of

The feast in which the Iewes did especially fast was called the feast of Expiation.

They fasted
also vpon spe-
cial occasions.
For their sin-
nes.
For soules
departed.

And for other
causes.

Fasting with-
out true re-
pentance hath
small or noe
fruite.

his people] which fast begane from euening of the
minth day, and continued al the tenth. Besides this
ordinarie fast penitent people, did voluntarily vse
fasting amongst other satisfactorie workes. So [Sa- I. Reg. 7.
muel assembling the people together into Masphath, v. 4 5. 6.
they cast away their idols, and serued our Lord only,
and Samuel prayed for them, and they al fasted. Cer- I. Reg. 31.
taine men of Iabes Gallaad fasted seuen dayes for v. 13.
King Saul, and his sonnes] being slaine by the Phi- 2. Par. 20.
listimes. King Iosaphat being in distresse, and feare v. 3.
of his enimies, betooke himself wholly to besech
our Lord, and proclaimed a fast to al Iuda. In the
captiuitie of Babylon, saith Ieremie the Prophete
[It came to passe, in the fifth yeare of Ioakim the Iere. 36.
sonne of Iosias the King of Iuda, in the ninth mo- v. 9.
neth, they proclaimed a fast in the sight of our Lord,
to al the people in Ierusalem.] Likewise after the
captiuitie, such as had put away their vnlawful wi- 2. Est. 9.
ues [came together in fasting, and sackcloth, & earth v. 1.
vpon them.] Tobias, Ludith, & Ester, amongst other
pious, and penal workes, fasted much, & exhorted Tob. 12.
others to fast, not only to chastise their bodies, which v. 8.
is also most godlie and necessarie, but also to pacifie Ind. 4. v.
Gods wrath prouoked by sinnes, and forgeuen. Al 8. Ch. 8.
which fasting was only acceptable in those, which v. 6.
were truly penitent, whose sinnes vpon their sin- Est. 4. v.
cere repentance, were remitted. And so fasting is 16.
most properly for satisfaction, and not only for re-
mission of the sinne it selfe. Therefore the Prophetes
Isaias, and Zacharias earnestly admonished such as
persisted in sinne, that their fasting was not accep-
table before God, who by the same Prophetes, thus
expostulateth with such hypocrites. [Is this such Isa. 58.
a fast, as I haue chosen, for a man by the day to afflict v. 5.
his soule? Is this it, to winde thy head about like a
circle, and to spread sackcloth and ashes? Wilt thou
cal this a fast, and a day acceptable to the Lord?]
Likewise

Zach. 7. Likewise [when you fasted, & mourned in the first,
v. 5. and seuenth moneth, for these seuentie yeares, did
Mat. 6. you fast vnto me?] Thus Christ also teacheth to
v. 16. 18. fast in synceritie, not in hypocritie, or other sinnes.
Ch. 9. v. And fortold that his Disciples should fast in due ti-
15. mes, and right maner. And that fasting rightly [The
Luc. 5. Father of heauen wil repay thee.] Holie Anne the
v. 33. religious [widow by fastinges, and prayers serued
Luc. 2. God night and day.] S. Iohn Baptist, and his Disci-
v. 37. ples fasted much. In like maner, as fasting, so al
other voluntarie afflictions of the bodie, are satisfac-
Rom. 8. torie: as watching, discipline, wearing hearcloth,
v. 12. 13. traueling to holie places, kneeling, and the like [for
mortification of the flesh, that the spirite may liue.]
4. Almes deedes, & al workes of mercie, spiritual
and corporal, are also of special value, in way of
satisfaction for sinnes remitted, & doe in some sorte
dispose the person to true repentance, for remission
of sinnes. The Prophete Daniel aduised King Na-
buchodonosor, to vse this meanes for redeming of
his sinnes, saying to him: [O King let me counsel
thee: and redeme thou thy sinnes with almes, and
thyne iniquities with the mercies of the poore: per-
haps God wil forgeue thee thyne offences.] At least
such almes procureth diminution, or delay of pu-
nishment for sinnes, which the Prophete here cal-
leth, redeming of sinnes. For this King continued
twelue monethes after this, in prosperitie. Holie
Tobias knew wel the inestimable valure of almes
deedes, & therfore wholly imployed himself therein
[leaving his owne dinner, that he might burie the
dead bodies of his faithful brethren, went fasting
to take away a bodie newly slaine] because [almes
(as the Angel Raphael afterwards witnessed) deli-
uereth from death, & that is it, which purgeth sinnes
and maketh to finde mercie, and life euerlasting.]
Our Lord and Sauour teacheth vs to doe al these

Christ also
teacheth vs
to fast with
synceritie,
not with hy-
pochritie.

Right fasting
is an act of
religion.

Almes de-
des, and al
workes of
mercies are
satisfactorie.

Holie Tobias
merited much
by workes of
mercies.

Christ exhorting al to doe workes of mercie, teacheth to doe them with alacritie and sinceritie.

And wil iudge the faithful according as they doe, or omitte such workes.

Patient suffering is very satisfactorie.

three special workes sincerely. Touching almes he admonisheth [Let not the left hand know what the right hand doth. That thy almes deede may be in secrete, and thy Father which seeth in secrete, wil reward thee.] Touching spiritual almes he saith; If you wil forgeue men their offences, your heauenlie Father wil forgeue you also your offenses. But if you wil not forgeue men, neither wil your father forgeue you your offenses.] Againe touching temporal almes, our Lord aduiseeth, that [he which hath two coates geue to him that hath not : and he that hath meate, let him doe likewise] Finally our Lord wil in such maner iudge the world, that euerie one of the faithful, which beleueth in him, & shal come to the discussion of their actes, shal receiue sentence of life, or death euermlasting, as they shal be found to haue done, or not done workes of mercie, almes deedes spiritual, and corporal. [Religion cleane and vnspotted with God, and the Father is this. (saith S. Iames) to visite pupils, & widowes in their tribulation : & to kepe himself vnspotted from this world.] These are the especial satisfactorie workes, for the debt of sinnes remitted. Patience also in suffering meekly, and thankfully al tribulations, worketh to the very same effect. Especially in suffering of temporal death, disgrace in the world, losse of landes, goodes, and other possessions for truth sake, for true Faith and Religion. It is Gods special goodnes, to lay, or suffer afflictions, to be layde vpon the iust, that albeit they be colde, and slow to punish themselves, and to pay part of their debt to him, yet by patiently sulleyning (that which we can not escape, and auoid) some satisfaction is made, and the debt diminished, & merite also increased [Patience therefore is necessarie] saith S. Paul. And our Lord hath pronounced to al his elect, that [In your patience, you shal possesse your soules.]

Mat. 6.

v. 3.

v. 14.

v. 15.

Luc. 3.

v. 11.

Mat. 25.

v. 35.

v. 41.

Iac. 1. v.

27.

Heb. 10.

v. 36.

Luc. 21.

v. 19.

*One may satisfie for an other, being both in
state of grace*

ARTICLE 34

EVEN as in the natural bodie, one member assisteth an other: the handes worke for the good of themselves, and al the rest; the feete susteyne the other members; the eyes direct the feete and legges where to goe; and so of the rest, each part is profitable to an other: and sometimes one member supplieth the defect, or otherwise doth the function of an other: as when the hand, or the eye, signifieth, that which the tongue should speake: As also in a ciuil bodie, one man by commission, executeth the office of an other, payeth, satisfieth, or answereth for the debt of an other: so in the mystical bodie of Christ, which is his Church, the liuing members therof, may in the case of temporal satisfaction, for the debt of sinne remitted, pay or satisfie some part therof, by vertue of the communication, and participation, which is among the same members of the whole bodie. So that it be intended, & applied to that end, or purpose; and so that both parties be in state of grace. For otherwise neither the worke of anie in state of mortal sinne, is meritorious, nor satisfactorie before God, nor anie persisting in mortal sinne is capable of such benefite, but both being in spiritual life, one may satisfie for the other. As is proued by these holie Scriptures.

As in the natural, & ciuil bodie: so in the mystical, one member supplieth for an other.

Ephes. 3.
v. 25.

2. After that the people of Israel had made, and adored a molten calf, God said to Moyſes [I see that this people is stiffnecked, suffer me that my furie may be angrie against them, and that I may destroy them.] But Moyſes praying for them. [our Lord was pacified from doing the euil, which he had

Exod. 32.
v. 8. 9. 10.
11. 36.
v. 14.

Moyſes first
Praying that
God would
remitte the
peoples sinnes

prayed afterwards for remission, or mitigation of the punishment.

And offered to suffer for them, or with them.

Holie Iudith by penal workes mitigated Gods wrath for the peoples finnes.

The Machabee Martyres did also appeaze Gods wrath.

spoken against his people] that is, from wholly destroying them. Yet some were punished: for [there were slaine about threethousand men.] After which [Moyfes returning to our Lord, besought him to forgeue them this trespasse] that is to forgeue the residue of temporal punishment, for [our Lord was pacified] already, and so had forgeuen the sinne, but not al the punishment. For this therfore Moyfes now prayed: and desired rather to be punished himself, then that al due punishment should be inflicted vpon the people, saying [Either forgeue them this trespasse, or if thou doe not, strike me out of the booke, that thou hast written] What punishment this was, which Moyfes in most feruent zeale, desired to susteyne, for the people, is not easily explained, & perteyneth to an other point of Christian doctrine. But by this passage it is manifest, that Moyfes could by suffering punishment, satisfie part of Gods wrath for the peoples sinne already remitted, & not sufficiently punished. Holie Iudith, by her austere life, & penal workes, wearing hearcloth, much fasting, frequent praying, auerted Gods wrath from punishing the people, as they iustly feared, and had deserved: so that for her great penance, & by her meanes, God of his mercie spared, and deliuered his people, now penitent for their finnes; by her hand destroying their enimie, which being done, she willed them to render thanks, and praise to God, saying to them [Praise yee the Lord our God, who hath not forsaken them, that hope in him: and in me his handmaide he hath fulfilled his mercie, which he promised to the house of Israel: and he hath killed by my hand, the enimie of his people, this night.] The constant suffering of certaine zelous Machabees, also pacified the wrath of God, by their dying, & inuocating Gods mercie towards themselues, and their nation: saying [Our Lord wil behold the truth, and

v. 28.

v. 31.

v. 14.

v. 32.

Part. 3.

Art. 5.

Iudith. 8.

v. 5. 6.

Ch. 9. v. 1.

Ch. 13. v.

6. 7. &c.

Ch. 13. v.

17. 18.

2. Mach. 7.

v. 6.

Wil

will take pleasure in vs (said the first: and an other said) Our stocke is not forsaken of God. We suffer for our owne sakes, sinning against our God, and thinges worthie of admiration, are done in vs. For we for our sinnes, doe suffer these thinges. And if the Lord our God, hath bene angrie with vs a litle, for rebuke and correction; yet he wil be reconciled againe to his seruants.] And considering that their deathes should helpe for satisfaction of their nation, the last and youngest of these Martyres said to the Tyrant [My bretheren having now susteyned shorte paine, are become vnder the testament of eternal life. And I, as also my bretheren, doe yelde my life, & my bodie for the Law of our fathers; inuocating God, to be propitious to our nation, quickly. But in me, and in my bretheren, shal the wrath of the Almighty cease: which hath iustly bene brought vpon al our stocke].

3. S. Paul confirmeth this doctrine, that he actions and sufferinges of the liuing members of Christ, doe profite, & satisfie one for an other, when he exhorted the Christian Corinthians, to impart of their temporal goodes, to them which suffered want in Iurie; that such benefactors might mutually be made partakers of their suffering in persecutions: that as the one companie helping the other temporally, so the other might helpe them spiritually [Let in this present time (saith he) your abundance supplie their want, that their abundance also may supplie your want: that there be an equalitie.] And the same Apostle being himself in prison, doubted not to write in his Epistle to the Colossians, that he now by his sufferinges, helpt to supplie that which wanted in their sufferinges for themselves: first witnelling to them, that the Gospel which they had receiued by the preaching of Epaphras, is the same, which is the Gospel of the vniuersal Church & for which he

S. Paul teacheth that as some helpe others temporally, so they doe spiritually.

And that his owne sufferings did in part, supplie the want of others.

now

v. 16.

v. 18.

v. 32.

v. 33.

v. 36.

v. 37.

v. 38.

2. Cor. 8.

v. 14.

Coloss. 1.

v. 5. 6. 7.

23.

now suffered, and reioyced therein, affirmeth plainly, that they also were partakers of his suffering, even for the same Gospel [Wherof (saith he) I Paul am made a Minister, who now reioyce in suffering for you: and doe accomplish those thinges, that want of the passions of Christ, in my flesh for his bodie, which is the Church] What more cleare wordes can be required, then these, to shew that both some suffering of temporal paines, is wanting in some members of the Church; and also that the same may be accomplished by other members? But where at first sight these wordes [those thinges that want of the passions of Christ] are more obscure, you may explaine them by the same Apostles wordes, in an other place, where speaking of his owne tribulation, and comfort therein by Christ, he calleth his owne passions, the passions of Christ, saying: [As the passions of Christ, abound in vs: so also by Christ doth our comfort abound] And in this very place, and in manie others, the Church is called Christs bodie. And Christ also calleth his faithful members, himself, for the most strait coniunction that is betwen him and them. So that the necessarie sense of the wordes aboue recited is, those thinges that want of the passions of Christs members, were accomplished, or in part supplied, by S. Pauls suffering. And consequently the want in some, may be supplied by others.

One hard place of holie Scripture explained by an other.

Passions of the faithful are called Christs passions.

v. 24.

2. Cor. 1.

v. 4. 5.

Colos. 1.

v. 24.

Act. 9.

v. 4.

Mat. 25.

v. 35. 40.

Temporal paine due for sinnes remitted, may be released by Indulgence.

ARTICLE. 35.

The doctrine of Indulgences is ground-

VPon the same fundamentall doctrine, that the good workes of the iust are communicated, and participated, amongst the living members of the Church,

See part 1.

Art. 43.

psal. 118.
v. 63.

Art. 34.

Church, through the spiritual vnion, which al haue ded in the
with Christ, and in him euerie one with others: is Communion
also grounded the doctrine of Indulgences, or Pardons. As is already shewed, that one may supplie of Saints, &
satisfaction for an other. The special difference is, of some thinges in the
that in the former case one doth actually in his intention applie his worke, or suffering (as prayer, whole
fasting, discipline, going on pilgrimage, geuing Church.
almes, or the like) for some particular person, or
companie: but most commonly such satisfactorie
workes, as are abundant in Gods merciful accep-
tation, for the person that doth them, are stored vp
for the whole militant Church in general: and so
pertheyne to the common treasure (which is thereby
also increased, and by Christs Satisfaction is made
infinite) from whence is dispensed, and satisfaction
made for the debtes of others, which by them selues
doe not, or can not so sowne discharge the same.

To the effectual fruite, and benefite wherof, three That Indul-
special conditions are necessarily required, and that gences may be
they rightly concur together, which are these: effectual, are
Auctoritie, in the Dispenser of this treasure. Conue- required, Au-
nient cause mouing him to grant the pardon: and thoritie, Cause
Capacitie in the penitent, that is to receiue it. & Capacitie.

2. Touching the first requisite condition, which is Onlie the su-
auctoritie in the geuer, it can not be in anie other but preme Pastor
in the head, & cheefe stuard, the Supreme spiritual hath power to
Gouernour, and Pastor of the militant Church. For grant plenarie,
to him only it must needs pertheyne, to dispense the Indulgences.

the common treasure of the whole bodie, vnto the Others by his
members therof. Al other Bishoppes, Pastors, or commission.
Prelates, and inferior subordinate Priestes, can only
dispense, so much of this treasure, & in such maner,

as the Supreme Dispenser assigneth, and limiteth. The cause
The second condition (which is conuenient, and must be pious,
reasonable cause) requireth, that it be done to and to edifi-
edification, and not to destruction. And so, of the cation.

Popes part, and likewise of others, to whom he communicateth anie part of this power, it is required, that they be faithful Dispensers, not Dissipaters; *Mat. 24. v. 45.* that they be not moued of humane fauoure, natural affection, partialitie, filthie lucre, lightly, rashly, or by other vnlawful motiue: but syncerly to Gods honour, spiritual profite of the Church, common good of manie, or good of such persons, as may redound to the spiritual good of others, and of them selues. As when they wil pray for othets, releue the poore, or to draw men to repaire to the holie Sacraments, or by whose example others wil be sturred vp, to repentance, deuotion or other vertues, & good workes. The third condition (which is capacitie, in the parties, to whom Indulgences are granted) necessarily requireth, that they be in the state of grace, that is, free from mortal sinne. For such as persist impenitent, are subiect to euerlasting punishment, during which state, no part of due punishment can be released. But euen their venial sinnes also, if they dye in anie mortal, by that occasion (which is called *Per accidens*) are eternally punished: because such persons are neuer rightly penitent. Neither can they therfore, being spiritually dead in sinne, participate of anie good workes, or satisfaction done by the liuing members: for that there is no spiritual influence, or communication of holie thinges, betwen the liuing and dead members. For the branch cut of, or otherwise dead, can receiue no iuce of life, *10. 15. v. 4. 6.* til it be vnited, or reuiued: which is neuer possible without due repentance. But by grace returning and rightly repenting, that is, vsing the meanes ordained by Christ, for remission of mortal sinnes, then and not otherwise, they are made able to satisfie for the debt of temporal punishment, and capable of others satisfaction, and of Indulgence: performing also the conditions assigned by the geuer for this purpose.

None are capable, that persist in mortal sinne.

And the conditions assigned, must be performed in the state of grace.

3. Practise hereof is cleare in holie Scripture, which necessarily proueth that it is true, & found doctrine. And so we shal not nede to repete the groundes of this kinde of satisfaction practised in Gods Church, hauing declared them already in the precedent Articles. Two examples therfore may here suffice for this purpose. Our B. Sauour on the Crosse gaue a plenarie Indulgence, & free pardon, to the penitent theefe, who being truly, and hartely sorie, for his owne sinnes, with iust indignation reprehended the other theefe, for his obdurate hart, and insolent blasphemie, saying [Neither doest thou feare God,

The same is proued by practise, testified in holie Scriptures.

Christ gaue a plenarie pardon to the penitent theefe on the Crosse.

wheras thou art in the same damnation? And we in deede iustly: for we receiue worthie of our doings; but this man (Christ our Redemer) hath done no euil.] And the same penitent also humbly besought Christ our Sauour, to releue his soule, after it should be departed, when our Lord himself should be in his heauenlie kingdom (for it appeareth that he thought when Christ should be in glorie, his owne soule, should neede releefe) praying thus to him: [Lord, remember me, when thou shalt come into thy kingdom.] To which humble petition, our merciful Sauour answering, graunted more then the penitent presumed to aske, saying vnto him: [Amen, I say to thee: this day thou shalt be with me in paradise.] A most plaine, and free relaxation, not only from al his sinnes, but also from punishment due for the same after death.

4. An other example is in the practise of S. Paul, who hauing first excommunicated a certaine incestious sinner, and bond him to penance; afterwards released him by way of pardom, from the residue, before that al was performed. For wheras the Apostle [in the name of our Lord Iesus Christ, had deliuered the sinner to Satan, for the destruction of the flesh, that the spirite might be saued, in the day

S. Paul also gaue a pardon to a penitent Corinthian, to whom he had formerly enioyned temporal penance.

of our Lord Iesus Christ.] In his other Epistle to the same people, hauing in the meane time vnderstood, that the sinner humbly proceeded in doing his enioyned penance, vpon such information, and at the request of some, he graunted relaxation. from the rest of his penance: saying [Of much tribulation, 2. Cor. 2. and anguish of hart, I wrote to you by manie teares; v. 4. not that you should be made sorie, but that you may know, what charitie I haue more abundantly towards you] shewing that as wel in punishing, as pardoning, he had great charitie toward them, and so being now to release the penitent, whom he had formerly bond, touching him, he saith: [To him v. 6. 7. that is such a one (in the case as you know) this rebuke sufficeth, that is geuen of manie: so that contrariwise you should rather pardon, & comfort him, lest perhaps such an one be swallowed vp, with ouer great sorow. For the which cause, I besech you, that you confirme charitie toward him. For therfore also haue I written, that I may know the experiment of you, whether in al thinges you be obedient. And whom you haue pardoned anie thing, I also. For my self also, that which I pardoned, if I pardoned anie thing, for you in the parson of Christ: that we be not circumuented of Satan, for we are not ignorant of his cogitations.] Thus the Apostle both bond, and loosed sinners. And by this particular fact of pardoning, it may euidently be seene, that as some serned too seuer against the penitent, them the Apostle exhorted to compassion, & to confirme v. 7. 8. their charitie towards him. Others entreated for his relaxation, vnto whose request he agreed. His v. 10. auctoritie he auouched to be [In the power of Christ.] Ibidem. The cause mouing him to remitte the rest of penance not performed, was [lest perhaps the v. 7. 11. penitent should haue bene ouerwhelmed, or swallowed vp with ouer great sorow, & because Satans cogitations

The Apostle
auouched
both his aucto-
ritie, and
iust cause.

v. 9. cogitations are futtle and cruel.] And by the way And so the
 also to exercise the obedience of the faithful in con- partie being
 forming their iudgements to his. The penitent also truly penitent
 was now capable of pardon, hauing suffered rebuke did participate
 v. 6. with patience, and being content to suffer more, the the benefice.
 Apostle denounced that this should suffice.

*The residue of satisfaction not made in this life,
 is to be fulfilled in Purgatorie : by suffering,
 or by suffrages after death.*

ARTICLE 36.

Reason directeth, that delay of paying debtes, Delay of pay-
 doth nothing at al discharge, nor diminish the ing debtes
 debtors obligation, but more and more bindeth him diminisheth not,
 to make at last due satisfaction to his creditor: which but augmeteth
 happeneth especially by not paying in this life, the the obligation
 temporal debt of paine for sinnes remitted. For a to pay them.
 iust soule departing from the bodie, before full satis-
 faction be made, must then without more delay,
 suffer much more punishment, then would haue
 sufficed, whiles it was in the bodie. Because penal
 workes voluntarily performed, by the penitent in
 this world, whiles it is in his power to doe them, or
 to differ them, are more satisfactorie, then the pu-
 nishment, which is inflicted in the next world;
 where it can be no longer differred. For albeit the
 penitent soule doth then willingly suffer iust paine,
 that it may be purged, and so come to see God, yet
 this suffering is more properly called satisfassion,
 then satisfaction, and for that it was not performed,
 in the due, & more acceptable time, is finally exacted
 with more seuerer iustice, yet stil mixed with Gods
 mercie. For seing euerie smallest offence, must be
 punished; and euerie mortal sinne deserueth etrenal
 death;

2. Cor. 6.
 v. 2.
 Rom. 6.
 v. 23.

Debtors
which omitt
easier meanes
of making sa-
tisfaction,
must at last
indure paine
til al be sa-
tisfied.

death; and seing God of his gooddes geueth grace of repentance to al that wil accept it, & so changeth eternal punishment into temporal: seing also the penitent by Gods further grace, may if he wil, *Art. 31.* make acceptable satisfaction, by prayers, fastings, *32. 33. 34.* almes deedes, or other good workes; may likewise *& 35.* be assisted herein by others; and may gaine Indulgences, for release of his debt: if be al these meanes, that which is requisite be not performed in this life, it is exceding great mercie, that yet in time and conuenient place, the soules, which remaine in debt of temporal paine, may be purged by due punishment, *Ephes. 5.* after their parting from their bodies, and be presen- *v. 27.* ted immaculate to their spous Iesus Christ, and so *Apoc. 21.* enioy eternal glorie, in the heauenlie Ierusalem, *v. 27.* whither nothing can enter, that is polluted with anie spotte or blemish, but must first be cleansed, purged, and made perfect.

Our Aduersa-
ries first obie-
ction, that the
word Purga-
torie is not in
the Scriptures.

2. Against which Catholique doctrine Protestan-
tes seeke diuers euasions, al very friuolous. First
they say, the name Purgatorie is not in al the holie
Scriptures. We answer, that neither is the word
Trinitie, nor Person, in that sense as Christians con-
fesse Trinitie of Persons, in one God. Neither are
Baptisme, and the Eucharist called Sacraments, in
the whole sacred Bible. Yet the thinges themselues
are there signified, and proued. Secondly they denie
that there is anie other place for soules, departed
from the bodies, but only heauen for the blessed, &
hel of eternal torments, for the damned, and so they
would exclude Purgatorie. But their opinion is eui-
dently confuted by the Article of Christs descen-
ding into hel. Which is a distinct place both from *Part. 1.*
heauen, and from hel of the damned. As we haue *Art. 24.*
declared by manie holie Scriptures in the explica-
tion of that Article. Thirdly they would exclude *Part. 2.*
Purgatorie, by denying anie temporal punishment *& Art. 31.*
to remaine

Secondly they
denie anie
other place
for soules
departed, but
onlie heauen
for the bles-
sed, and hel
for the dam-
ned.

Thirdly they
denie that

to remaine due for sinnes remitted; and by denying that anie satisfaction of penitents is either necessarie, or possible to be made, by the same penitents; or by others for them; by denying also that there is anie common treasure of satisfactorie workes, with authoritie to grant Indulgence, & so (say they) there is neither neede, nor possibilitie of Purgatorie in another world. Al which their negative no faith, is confuted, and the contrarie Catholique beleefe, and doctrine manifestly proved in the next precedent Articles: for their better satisfaction, who wil be satisfied in pointes of Religion, by true Christian credibilitie, according to the holie Scriptures. For our Aduersaries, which haue anie meane learning, doe easily see, that these controuersies haue special dependence, and coherence, each with others. And so the proof of the former pointes, proueth Purgatorie. And contrariwise their denial of Purgatorie, maketh them to denie al the rest. Neuertheles that there is in deede a Purgatorie: & that faithful soules departing from this world in state of grace, but not sufficiently purged, must there remaine, til satisfaction be made for their sinnes, by their suffering, or by suffrages of the Church, is further proved by these special places of holie Scripture.

3. Our B. Sauour admonishing al, to satisfie, for wronges in this life, teacheth that those which doe it not, shal be constrained, with more seueritie, when they come to the Iudge, to pay al, saying [Be at agreement with thy aduersarie berimes, whiles thou art in the way with him: lest perhaps the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the officer (to the exactour, saith S. Luke) and thou be cast into prison. Amen I say to thee: thou shalt not goe out from thence, til thou repay the last farthing, the very last mite] plainly signifying, that the last part, and parcel of the debt must,

anie punishment is due for sinne remitted: al which are proued in former Articles.

Purgatorie is further proued by our Sauours doctrine.

b Art. 32.
c Art. 34.
d Art. 35.

Psal. 92.
v. 5.

Mat. 5. v.
26: 27.
Luc. 12.
v. 58. 59.

must, and shal be payed: and then the debtor shal goe out from thence. Wheras in hel of the damned, there is no payment made, but eternal punishment neuer ended, neuer diminished, no counting of farthings, and mites: for the whole debt, and punishment shal continueth, neither shal anie be ever delivered from thence. Because from hel (of the damned) there is no redemption. [For it is the hel of *Isa. 66.* vnquenchable fire, where their worme (of consci- *v. 24.* ence) dieth not, & the fire quencheth not.] Therefore *Mat. 9. v.* the place of payment, wherof our Sauour here spea- *45. 46.* keth, is a temporal, not an eternal prison. And what *Mat. 25.* other temporal prison can there be, after this life, *v. 46.* but this place of payment, by purging of soules, called Purgatorie? At an other time Christ our Lord distinguishing the greater difficultie of some sinnes to pe remitted, then of others, saith that some sinne shal not be forgeuen [neither in this world, nor in *Mat. 12.* the world to come] Wherof it is inferred by very *v. 32.* good consequence, that some sinnes shal be forgeuen after this life. And S. Marke relating this doctrine of our Sauour, that some sinne shal neuer be forgeuen, calleth the same [an eternal sinne] sig- *Mar. 3.* nifying that some sinnes are eternal, and some not *v. 29.* eternal.

The same is confirmed by like doctrine, in an other place.

Likewise by S. Paules doctrine,

4. S. Paul likewise teacheth that some workes being vnperfect, shal not only be tried, but also purged by fire [The worke of euerie one shal be mani- *1. Cor. 3.* fest (saith he) for the day of our Lord wil declare *v. 13.* (in the particular iudgement of euerie one, at their death) because it shal be reuealed in fire: and the worke of euerie one, of what kinde it is, the fire shal trie. If anie mans worke abide, which he built *v. 14.* thereupon (vpon Christ the foundation) he shal receiue reward. (11.) If anie mans worke burne, he shal *v. 15.* suffer detriment: but himself shal be saued: yet so as by fire] where we see that some workes being built

built vpon the true fundation Christ Iesus and vpon true faith in him, are perfect, and therefore resembled by the Apostle, to [gold, siluer, and precious stones] the same suffer no detriment in the fire, but presently receive reward: & other workes being built also vpon the same fundation, are vnperfect, resembled to [wood, hay and stuble] these suffer detriment (not eternal damnation) but himself (he that hath such workes) shal be saued: yet so as by fire.] And thus according to our Sauours, and the Apostles doctrine, those shal satisfie for their debt by suffering after this life, which departing from this world in Gods fauoure and grace, had not satisfied sufficiently before.

5. An other ordinarie meanes of satisfaction, after death, in Purgatorie. besides suffering, is by the holie Sacrifice, and by other prayers, and satisfactorie workes done by others: and by application of Indulgence (which is also by the way of suffrage) offered for releefe of soules departed. For albeit they are not vnder the Iurisdiction of the militat Church, and therefore can not be absolued by the ordinarie keyes therof; yet when satisfaction is offered for them, being in the state of grace, the same is vndoubtedly accepted, for payment of their debt, as prayers of the faithful are profitable, of one for another in earth. And so al prayers, & other satisfactorie workes offered, by the faithful in this world, are profitable to soules, departed in state of grace: and euer so were, from the beginning of the world. As

Satisfaction is also made by Sacrifice, and other suffrages for soules in Purgatorie.

is clearly gathered by the diligent [performing of obsequies for Sara, the wife of Abraham, for Abraham himself, for Isaac, for Iacob, for Aaron, for Moyles] and others. Which Exequies was a distinct religious office from their burial. And though some of these holie persons, needed not prayers, after their death, yet the fruite therof, remained in the

Exequies were celebrated for the faithful soules departed in the old Testament.

7. 12.
7. 14.

Gen. 23.
7. 3. Ch.
25. 35. 50.
Num. 20.
Deut. 34.
v. 8.

The Wiseman
exhorteth to
use mercie
towards the
dead.

Judas Macha-
bers caused
Sacrifice to
be offered
for souldiers
slaine in bat-
tle.

The Iewes
stil pray for
the dead.

Prayer for
the dead is
inuincibly
proued by
S. Iohns
doctrine.

common treasure of satisfactorie workes, applicable
to others, which haue nede. It is also recorded, that *1. Reg. 31.*
King David, and others mourned, and fasted for *v. 12 13.*
King Saul, and his sonnes being slaine. Iesus the *2. Reg. 1.*
sonne of Sirach exhorreth also to extend their charitie *v. 12.*
towards the departed, saying [The grace of a gift is *Eccl. 7.*
in the sight of al the liuing: And from the dead stay *v. 37.*
not grace: Judas Machabeus the High Priest, and
General Captaine of Gods people, caused Sacrifice
to be offered in Ierusalem, for the souldiers slaine in
battle [because he considered, that they which had *2 Mach.*
taken their slepe, with godlines, had very good grace *12. v. 42.*
laid vp for them.] Doubtles neither he, nor David, *43. 45.*
nor Abraham instituted the first office for the dead,
but obserued the godlie ancient custome of other
holie Patriarches, Priestes, and Prophetes. And the
Iewes to this day, obserue a Rite of Praying for the
dead, wherefoerer they dwell, as in Rome, Venice,
Amsterdam, Frankford, and in other places.
6. Finally S. Iohn the Apostle, considering that
some sinners dye obstinate in their sinnes: and some
are penitent, before, or at their death; as he would
not aduise anie man, to pray for the impenitent, so
he exhorteth to pray for them, that dye penitent,
saying [He that knoweth his brother to sinne a sinne *1. Io. 5.*
not to death, let him aske, and life shal be geuen him, *v. 16.*
sinning not to death. There is a sinne to death, for
that I say not, that anie man aske.] By which doctri-
ne it is most manifest, that prayer is profitable for
some soules after this life. Wherefore hauing also
elsewhere alleaged some of these, and other textes
of holie Scriptures, concerning the communication *Part. 1.*
and participation of spirital good workes, between *Arc. 44.*
the soules departed, and the faithful in this world,
we may with al assurance conclude this pointe,
with the holie Auctor of the Booke, of Machabees,
(yea though the same Booke were not Canonical
Scripture.

Scripture, as it is also proued to be) at least vpon the
 2. Mat. 12. other proofes we may say with him [It is therefore
 v. 46. a holie, and healthful cogitation to pray for the dead,
 that they may be loosed from sinnes.] And so it is Al true peni-
 fully proued that al true penitents, through Gods tents shal be
 abundant mercie, shal be saued: but with this diffe. saued, but
 rence, that some committing in this life few and not al with
 smal sinnes; and doing great, and long penance: like spee.
 others committing manie and great sinnes, & doing
 very litle penance, or none at al, til the last houre
 before their death, shal al enioy eternal glorie, albeit
 not al in like measure, nor so speedily. Al shal re-
 ceieue the penie: which is their hyre. But [In my
 Mat. 20. Fathers house (saith our B. Sauour) there be manie
 v. 2. 9. mansions.] Those, whose workes are perfect, shal
 Io. 14. v. 2. presently receiue reward: as S. Paul teacheth, but if
 1. Cor. 15. anie mans worke burne, he shal suffer detriment,
 v. 4. 42. but himself shal be saued, yet so as by fire.] And thus
 1. Cor. 3. hauing proued that Penance is a true Sacrament, and
 v. 15. declared also the three partes therof, which are
 Contrition; Confession; and Satisfaction, either in
 this life, or in Purgatorie: It resteth breefly to adde,
 some more sacred textes of holie Scriptures, in
 further confirmation of the effect of this holie Sa-
 crament.

*The proper effect of the Sacrament of Penance,
 is remission of actual sinnes, after Baptisme.*

ARTICLE 37.

Part. 7.
 Art. 48.
AMongst the general Articles of our Beleeve, ex-
 pressed in the Apostles Crede, we confesse that
 in the Church there is Remission of sinnes. In the
 explication of which, and other Articles, we haue
 more particularly declared, that God onlie is the
 principal efficient cause of remission of sinnes; and
 Manie lose the
 benefite of
 Christs Re-
 demption for

lacke of application therof, by true faith and Sacraments.

Baptisme is the first ordinarie instrument of grace remitting sinne.

The Sacrament of Penance is the ordinarie instrument after Baptisme.

Sacraments of the old Testament did only signifie iustifying grace.

Christ as Man, the meritorious cause. Who by his *Part. 2.* Passion redeming al mankinde, hath payed a most *Art. 6.* sufficient, yea superabundant ransom for al; which notwithstanding is onlie effectual vnto those, to whom it is applied. As must be stil remembred, and therefore I repete it often, because manie doe lose the benefite of Christs Redemption, for lack of application therof by right faith in Christ, and of due repentance, with the vse of holie Sacraments, the *Art. 8.* proper Instruments of sanctifying grace. For first by Baptisme (which is the doore, and entrance to al Christian Sacraments) original sinne is fully washed away, and also actual sinnes committed before Baptisme. And for remission of sinnes after Baptisme the Sacrament of Penance is the ordinarie meanes. The other fve Sacraments doe also geue first grace, with remission of sinnes, if perhaps anie sinnes remaine vnwitting to the penitent: but they are directly ordained for increafe of grace, & more sanctification, not so purposly for remission of sinnes. And therefore none ought to receiue anie of those fve, knowing themselves guiltie of mortal sinne, but must first be absolued in this Sacrament of Penance; whose proper effect is the remission of sinnes committed after Baptisme. As is before declared, where *Art. 25.* we proued it to be a Sacrament. Wherunto may be here added some other particular textes of holie Scriptures, in further declaration of this so necessarie an effect.

2. In the old Testament no Sacrifice, nor Sacrament had the vertue to remitte sinnes, nor to geue grace, but only to signifie the same, as geuen by God, if the persons were rightly disposed to receiue it, yet was it then foresignified, that our Redemer, in his new Testament, would both merite such grace, and conferre it by Sacraments, as by external Instruments, instituted by him for this purpose. For besides

besides the old significant Sacrifices, and Sacra-
 Art. 5. 23. ments, as is already declared, the whole maner of Christ both
 Gods proceeding from time to time, with his pecu-
 liar people, foreshewed, that in the time of grace, signifie and
 sinnes should be remitted, not only once, to each geue grace,
 one (that would receiue it) by Baptisme, but againe
 and againe, so often as neede should require, by the
 Sacrament of Penance, the penitent doing his en-
 deuour. For as God alwayes most iust, and most
 propitious, specially admonished al to walke rightly
 before him, keeping his commandments, so like-
 wise he admonished them, that if they sinned, his
 wil is, that they be cleansed, but not without repen-
 tance, and punishment, especially the relapsed. And
 to bring them to repentance, he often sent them
 afflictions, and so reducing them from their wicked
 sinnes, releued them, and receiued them into new
 grace. As is manifest in their written Law, and in
 the Prophetes writings, and other Histories of that
 people. In the Law, our Lord thus warned them,
 Levit. 26. [If you walke in my precepts, and kepe my com-
 7. 3. 4. mandments, and doe them, I wil geue you raine in
 their seasons, and the earth shal bring forth her
 spring, & the trees shal be replenished with fruites]
 and manie like temporal benefites, according to the
 state of that people. Contrariwise our Lord threat-
 7. 14. ned them, saying [But if you wil not heare me, nor
 doe al my commandments, if you dispise my Lawes,
 7. 15. and contemne my iudgements, that you doe not
 those thinges, which are appointed by me, & bring
 7. 16. my couenant to nothing worth: I also wil doe these
 thinges to you; I shal quickly visite you with pouer-
 tie, and burning heate, which shal waist your eyes,
 and consume your liues: you shal sow your seede in
 7. 17. vaine, which shal be deuoured of the enimies. I wil
 set my face against you, and you shal fal downe be-
 fore your enimies, & shal be made subiect to them,

God promised
 benefites to
 those that kept
 his Lawes,
 and threatned
 punishment
 to those that
 transgressed,
 with remissi-
 on of sinnes
 to the peni-
 tent.

that hate you : you shal flee, when no man pursueth you. But if you wil not obey me so neither, I wil increase your chastisements seuen fold for your sinnes] And more to the same purpose, al for chastisement, to bring them to repentance, and confession of their sinnes. As it foloweth in the same place: [They and their Children shal be afflicted vntil they confesse their owne, and their ancestors iniquities, wherby they haue preuaricated against me, & walked contrary vnto me, I also therfore, wil walke against them, and bring them into their enemies land, vntil their vncircuncised minde be ashamed: then shal they pray for their impieties. And I wil remember my couenant, that I made with Iacob, and Isaac, and Abraham &c.] Thus we clearly see, Gods readie wil to remitte al sinnes, but not without repentance, and confession: and to bring them therunto, Gods good providence suffered their enemies to afflict them. Which yet further Moyse repeteth, assuring them of release and remission, when they should be truly penitent [Therfore (saith he) when al these wordes shal be come vpon thee, the blessing or cursing which I haue sette forth before thee, and thou be touched with repentance, of thy hart, in al nations, into which our Lord thy God disperfed thee; and shalt returne to him, and obey his commandments, as I this day command thee, with thy children, in al thy harr, and in al thy soule: Our Lord thy God wil bring thee againe from thy captiuitie, and haue mercie vpon thee: and gather thee againe, out of al the peoples, into which he disperfed thee before.]

v. 18.

v. 21.

v. 39.

v. 40.

v. 41.

Deut. 30.

v. 1. 2. 3.

Iudic. 2.

v. 11. 12.

God stil desireth that sinners wil repent, punisheth them to bring them to repentance, & then remitteth their sinnes.

The sacred Histories relate that it so hapened to

3. Euen as it was foreshewed, so the sacred Historie reporteth al to be performed. For after the death of Iosue, vnder whom the children of Israel conquered, and possessed the promised land of Canaan [manie did euil in the sight of our Lord, and serued

Baalim

Baalim. And they left our Lord the God of their fathers, that had brought them out of the land of Egypt, and folowed strange goddes, & the goddes of the peoples that dwelt round about them, and adored them, and they prouoked our Lord to anger; leauing him, and seruing Baal, and Astaroth. And our Lord being wrath against Israel, deliuered them into the handes of ransackers, who tooke them, and sold them to the enemies, that dwelt round about, neither could they resist their aduersaries: but whither soeuer they had meant to goe, the hand of our Lord was vpon them, as he spake & sware to them, and they were vehemently afflicted.] In the meane time [God raised vp Iudges (General Captaines, & cheefe temporal Gouvernours) that should deliuer them, from the handes of the waiters, but neither would they heare them, fornicating with strange goddes, and adoring them] These Iudges, & manie with them, serued God sincerely. But for the idolatrie of the greatest multitude: the whole nation was vehemently afflicted. At last, these idolaters repenting, they with the rest [cried to our Lord, who raised them vp a Sauour, and deliuered them, to witte Othoniel, and the spirite of our Lord was in him, he ouerthrew the enimie, and the land rested fourtie yeares.] But the people fel againe, & againe. And were very often afflicted, at last repented, and so were releued, and restored to grace, during the times of the Iudges.

4. Inlike sorte when the state was changed into a Kingdom, for diuers sinnes, especially for idolatrie, the Kingdom was diuided into two kingdomes, wherof the one, greater in circuite, and number of tribes fel presently into schisme, so into idolatrie, was at last ouerthrowne by Paganes, and made captiue to the Assirians. The other Kingdom, where the Temple was, and the High Priest, with other

The like happened in the times of the Kingdomes.

Priests,

v. 13.

v. 14.

v. 15.

Deut. 29.

v. 12.

Iudic. 2.

v. 16.

Ch. 3. v 2.

10. 11.

These things
chanced to
them in figure
& are written
for our admo-
nition, cor-
reption, and
exhortation.

Gods readines
to remitte sin-
nes is further
testified by
the Prophe-
cies.

But stil with
condition of
repentance,
& penance.

Priestes, continued longer, but was also made cap-
tue to the Babylonians, in which affliction, the *Baruc. 3.*
people repenting for their sinnes, were after seuentie *v. 7.*
yeares captiuitie released, and so returned into their
countrie. Now comparing together al this, as the
figure with the thing therby prefigured (for to this
very purpose S. Paul saith, the sinnes & punishments
of this old people of God [are written to our cor- *1. Cor. 10.*
reption] and admonition) it manifestly appeareth, *v. 11.*
that God is alwayes readie, & willing to remitte al
sinnes, euen Idolatrie, and whatsoever is greatest,
but not without repentance, vnto which is euer ad-
ioyned punishment, either before remission or after,
or both before and after, especially in al remissions
after the first: which wel sheweth that remission of
mortal sinnes committed after Baptisme, requireth
harder penance, and the oftener that anie so falleth,
the greater ought his penance to be, for the ingra-
titude in reciduation. But stil the Sacrament of Pe-
nance hath grace sufficient, through the merites
of Christ, to remitte al, and to restore the penitents
to Gods fauoure, and to true iustice. For [God is *Heb. 13.*
the same, yesterday and today] as S. Paul saith, of *v. 8.*
Christ: euen the same mercifull louing God, who
said by his Prophete Ieremie, that he wil stil receiue
al that sincerely returne vnto him, in due maner, as
he requireth. [It is commonly said (saith our be- *Iere 3.*
nigne Lord) if a man put away his wife, and she de- *v. 1. 13.*
parting from him, marie an other man, wil he re-
turne to her anie more? shal not that woman be *Ose. 14.*
polluted, and contaminated? But thou hast com- *v. 2. 10el. 2.*
mitted fornication with manie louers, neuertheles *v. 12.*
returne vnto me, saith our Lord, and I wil receiue *Zac. 1. 3.*
thee] And in innumerable other places holie Scrip- *1. 1. 18.*
tures testifie, that al sinnes are remissible, but alwayes *Eze. 18.*
vnderstood with this condition [If the impious shal *v. 21. 15.*
doe penance] otherwise [there is no peace to the *48. v. 22.*
impious, saith our Lord.]

5. To

5. To this same purpose, that al which wil, may be absolved from their finnes, our Sauour crieth

Christ inui-
teth al to

Mat. 11. [Come ye to me, al that labour, and are burdened, and I wil refresh you] Our Lord here promiseth to refresh such as haue hartie sorow for their finnes, not such as doe only [crie: Lord, Lord, but such as doe the wil of his Father.] For those that wil be

come vnto
him, doing
penance, &
so promiseth
to refresh
them.

refreshed by him, must doe that which foloweth in the next wordes [take vp his yoke vpon them, & lerne to be meeke and humble] Christs yoke is his Law: which requireth [that we sinne not] and when we haue at anie time sinned, [to confesse our finnes] and so he promiseth remission, by their ministerie, to whom he hath geuen commission, and power to absolve: saying [whose finnes you shal forgeue, they are forgeuen them.] This you see, is the yoke and crosse which sinners must take vp, and this is to come to him, and so he wil disburden them, and refresh them. Our Lord also teacheth that al

sinners may be receiued into Gods fauour, and be pardoned, if they wil returne in due maner, by the parable of a prodigal childe, who after a dissolute life returning penitently [when he was yet farre of, his father saw him, and was moued with mercie, and running to him, fel vpon his neck, and kissed him] so wonderful and tender is Gods mercie towards penitent sinners: neuertheles the penitent

The prodigal
childe by ma-
nie humble
actions shew-
ed his true
repentance,
and receiued
remission of
finnes.

said [Father, I haue sinned against heauen, & before thee, I am not now worthie to be called thy sonne. And the father said to his seruants (so doth God our heauenlie Father say to Priestes his seruants) Quickly bring forth the first stole, and doe it on him, and put a ring vpon his hand, and shoes vpon his feete: and bring the fatted calf, and kil it, and let vs eate, & make merrie,] signifying that with remission of finnes, not only the first stole, of innocencie from the guilt of former finnes, but also grace of other

E e

vertues,

vertues, abilitie to walke in Gods commandments, and capacitie to receiue more grace by other Sacraments, namely by the most blessed Sacrament of the Altar. (signified by the ring, shoes, and feast), are receiued of true penitents. And although this parable is specially vnderstood of the returning of the Gentiles to God, which the Iewish nation disdaineth, yet it perteyneth also to the conuersion of al particular greates sinners, as we suppose Protestants wil not denie. And it sheweth that al sinnes, so long as the sinners are in this life, if they returne by true repentance, may be remitted, & grace geuen them, by the ministerie of Gods seruants, first in Baptisme (which also, is alwayes ministered by an other, for none can baptize themselues) and afterwards in the Sacrament of Penance. But therein more penance is required, because the state of such sinners is worse, then it was before. *Luc. 11. v. 26. 2. Pet. 2. v. 21. 22.*

An obiection
solued, touching
sinne against the
Holie Ghost.
& other great
sinnes after
Baptisme.

6. But some man may perhaps doubt, that certaine great sinnes, namely the sinne against the Holie Ghost, can not be forgeuen; because Christ saith [He that shal speake against the Holie Ghost; it shal not be forgeuen him, neither in this world, nor in the world to come.] And S. Paul saith: [It is impossible for them, that were once illuminated, haue tasted also the heauenlie gift, and were made partakers of the Holie Ghost &c. and are fallen: to be renewed againe to penance] and [If we sinne willingly, after the knowlege of the truth receiued: now there is not left an holie for sinnes.] Vpon which wordes, Nouatus an old heretike grounded his heresie, that none falling into anie mortal sinne, after Baptisme, could be receiued vnto mercie, or penance in the Church. And Caluin holdeth that it is impossible, for one that forsaketh his faith, and becometh an Apostate, or an Heretike, to be receiued to penance, or to Gods mercie. For answer, and explication of these, *Mat. 12. v. 32. Mar. 3. v. 29. Heb. 6. v. 4. 6. Ch. 10. v. 18. 26.*

It is euer to
be obserued,

these, and other difficulties, which seeme to haue apperance of contradiction, to other holie Scriptures; we must necessarily obserue, that in deede there is not, neither can be anie contradiction in al the holie

that no sentence, nor word, in holie Scripture is contrarie to anie other.

Tim. 3. 15. Scriptures. And the holie Church (the pillar and ground of truth) so vnderstandeth, and expoundeth

such hard places, as the true sense of al may be verified. And so the former place importeth, that sinnes

of mere malice, against the Holie Ghost, are harder to be forgeuen, then sinnes of ignorance, or frailtie

Sinnes against Christ as he is God, are more hardly, and more rarely forgeuen, then sinnes committed against him, as he is Man.

As the sinne of the Pharisees, attributing the euident workes of the Holie Ghost, in casting diuels

out of men, to the diuel himself, was harder to be forgeuen, then the sinne of those, that only said, that

Christ the sonne of man, was a glutton, a drinker of wine, a freind of the Publicans and sinners, a brea-

ker of the Sabbath, and the like, as he is a man. And the wordes of S. Paul haue this most true sense, that

if the Christian Hebrewes, to whom he then wrote, should reuok to Iudaisme; or they, or anie other

should fall into mortal sinne after Baptisme, they can not possibly be renewed to the same penance, which

Sinnes after Baptisme can not be remitted with so litle penance, as sinnes are first remitted by Baptisme.

is in Baptisme: that is, they can not haue that first great, & large remedie applied vnto them, through

anie other penance, as it was by Baptisme. Because the Sacrament of Penance, is a more painful medicine,

requiring more punishment, by fasting, more praying, more particular confession, and other penal

workes. And so the oblation of Christs death & passion, may stil be applied, with stricter penance, vnto

the remission of anie sinnes, how great soeuer. And our Sauours word & promise, is most true & assured,

which he vttered to his Apostles, saying without exception of anie sinne [Whose sinnes you shal forgeue,

All sinnes, without exception, are remissible in this life, by the Sacrament of Penance,

they shal be forgeuen them] & that which he said to S. Peter, & to the rest [Whatsoeuer you shal

loose in earth, shal be loosed also in heaven.]

Jo. 20.

v. 23.

Mat. 16.

v. 19. Ch.

18. v. 18.

*Extreme Vnction of the sicke, with holie Oyle,
by a Priest, is a true Sacrament.*

ARTICLE 38.

Our B. Sau-
our according
to his seruants
special neede,
geueth them
his special
helpe,

So he geueth
them Extreme
Vnction in
their sicknes
tending to
death.

It is proued
by the holie
Scriptures to
be a Sacra-
ment.

CHrist our Lord louing his seruants vnto the *Ioan. 13.*
end, continually sendeth to them his special v. 1.
assistance, as their daylie necessities require.
And so wheras in their sicknes tending to death, and
departing from this world, their bodies and senses
being weake, and stil decaying, their spiritual eni- *1. Pet. 5.*
mie alwayes desiring, and in that time most busie, v. 8.
to inuegle and ouerthrow them: our merciful Sa-
uiour hath ordayned for this our last, and most dan-
gerous confli &, an especial Sacrament of spiritual
counfort, and strength. Which consisteth in an-
nointing with sacred oyle, those partes of the bodie,
and proper instruments of senses, by which sinnes
often haue accesse into the soule, as wel for more
fully cleansing the faithful penitent, from al for-
merly contracted euil habites, and reliques of sinne,
as for more strength of the minde against al new
assaultes, and tentations in the agonie of death: that
the soule may piously depart, purged from al sinne,
and strongly fortified by grace, and so haue more
speedie entrance, into the Kingdom of heauen.

2. But because Protestants denie this holie Sacra-
ment, as they doe most of the others, we shal here
proue by the holie Scriptures, that this also is a true
and proper Sacrament, instituted by Christ, and very
profitable to Christian soules. Holie Dauid tending
to old age, and weaknes of bodie, with thanks to
God for his continual protection, prayed him in
special maner, that he would stil defend, & streng-
then him in minde, and spirite, to the last end of his *Psal. 70.*
transitorie life, saying [In thee O Lord I haue hoped, v. 2.
let me

y 5. let me not be confounded for euer in thy iustice de-
 liuer me, and receiue me. Because thou art my pa-
 6. tience, ô Lord: ô Lord my hope from my youth. Prefigured
 8. Vpon thee haue I bene confirmed from the wombe, & propheci-
 ed by Dauid.
 9. from my mothers bellie, thou art my protector; let
 my mouth be filled with praise, that I may sing thy
 10. glorie: al the day thy greatnes. Reiect me not in the
 time of old age; when my strength shal faile, forsake
 11. me not. Because myne enemies haue said to me, and
 they that watched my soule consulted together, say-
 ing: God hath forsaken him; pursue, and take him,
 because there is none to deliuer] thus doe the diuils
 watch the time, conspire, and assaulte faithful soules
 12. in their greatest distresses, which the holie Prophete
 considering, procedeth in this prayer. [O God be
 not farre from me: my God haue respect to myne
 13. ayde. Let them be confounded, & faile, that detract
 14. from my soule. But I wil alwayes hope in thee. O
 17. God thou hast taught me from my youth, and vntil
 18. now: I wil pronounce thy meruelous workes. And
 vnto ancient age, & old age, ô God forsake me not.]
 So the holie Psalmist prayed for himself, & also left
 this prayer in writing, as a figure, or rather a pro-
 phecie, of this so nedeful deprecatorie Sacrament,
 in the Church of Christ. But more clearly Christ
 himself foresignified to his Apostles, the holie vse
 of oyle towards the sicke. For albeit the Euangelist
 doth not expressely relate our Sauours command-
 ment to them in this behalf, yet is it most certaine
 by his narration of their anointing the sicke, and
 of the miraculous effect therof, that the Apostles did
 the same vpon our Lords commission, as they also
 cast out diuels [Going forth (saith he) they prea-
 12. 13. ched, that they should doe penance. And they cast
 out manie diuels: and annointed with oyle manie
 sicke: and healed them.] Yet was it not then a Sa-
 crament: for neither is it like, that those sicke per-

The Apostles
 annointing of
 the sicke with
 oyle, before
 Christs Passi-
 on, was a
 figure, and
 preparation
 to the Sacra-
 ment of Ex-
 treme Vncti-
 on.

sons, whom they instructed, and miraculously healed, were baptized; neither were the Apostles at that time Priests. But this ceremonial anointing with oyle, was a manifest preparation to this Sacrament: as S. Iohns baptizing was to Christs Baptisme.

When this Sacrament was instituted is not expressed in holie Scripture.

S. Iames omitting to declare the institution of this Holie Rite, thereby sheweth that he spake of a thing already known, and so expresseth other circumstances pertaining to the practise.

3. When it was instituted, is not expressed in holie Scripture: but included amongst those [manie other] 104. 28. things, which Iesus did (as S. Iohn testifieth in the v. vlt. last wordes of his Gospel) and are not written in particular.] And most like it was ordayned after the Sacrament of Penance, within the space [of those] 48. 1. fourtie dayes, in which Christ appearing to his Apostles, after his Resurrection, spake with them of the Kingdom of God, to wit, concerning his Church, & things belonging therunto. For as it is certaine that no man euer could, nor can institute anie Sacrament, but Christ onlie: so it is also assured, by S. Iames his promulgation, in his Catholique Epistle, written to al the faithful in the world, that before that time, this holie Rite was vsed in the Church. Els he would not haue written in such maner, as of a thing knowen to manie, and not newly ordayned by him: but must haue declared the Auctor, and Institutor therof: which (as being already knowen to the Church) he omitted, admonishing al Christians, to vse it in due time, and maner: telling them the benefite therof. His wordes (adioyned to an other exhortation of praying; & singing in certaine cases) are these [Is anie man sicke among you? let him] 140. 5. 7. bring in the Priestles of the Church, & let them pray 14. ouer him, anointing him with oyle, in the name of our Lord. And the prayer of faith shal saue the sicke: 7. 15. and our Lord shal lift him vp: and if he be in sinnes, they shal be remitted him. Confesse therefore your sinnes, one to an other: and pray one for an other, that you may be saued.] In this whole passage we may

may first obserue, though they be not the first wordes, that if the person thus annoiled [be in finnes, they shal be remitted him] which effect of remission of finnes, by an exterdal Ceremonie, doth inuincibly shew that it is an holie, and perfect Sacrament. In further declaration wherof, let vs also consider all the other wordes, before and after: by which other effectes, with the state of the person to be releued, the Minister, the matter, and forme of this holie Sacrament, are likewise declared. By the first wordes [Is anie man sicke among you] it is signified, that this Sacrament perteyneth only to the sicke: not to others that haue bodilie health, and competent strength to pray, and doe other spiritual exercises, for their owne soules health, and to resist the enemies assaultes. Secondly we see by the Apostles wordes, that Priestes are the Ministers of this Sacrament: whom the partie diseased must desire to pray, not only for him, which might be done absent, but [ouer him] that is, in presence by him. Thirdly that the Priest, together with his prayer, must annoint him with oyle [pray ouer him, anointing him with oyle.] Fourtly the forme of this Sacrament is deprecatorie, as is euident by the wordes [let them pray ouer him.] And so the Church practiseth in administering it, by this sette forme of wordes vttered by the Priest, applying the holie oyle to the seueral partes of the bodie, where the senses haue their most proper function. As, touching the eyes he saith: [By this holie vnction, and by his most pious mercie, our Lord pardon, and forgeue thee, whatsoeuer thou hast sinned by sight.] And so in like forme anointing the other vsual partes, the special organes of the external senses. Alagreable to S. Iames his declaration, though not all expressed by him. And, that so manie partes of the bodie are annoiled (which some may perhaps imagine to be superfluous) doth nothing

By the effect of remitting finnes, it is most especially proued to be a Sacrament.

Who is to receiue it.

Who is to minister it. and where?

What is the external matter of this Sacrament?

And what is the forme.

An obiection is solved.

nothing at al disproue this holie action, nor hinder it, from being a perfect Sacrament. For the Priest anointing anie one part only, adioyning therewith the deprecatorie forme, with intentiō there to complete the Sacrament, it is in dede complete. And may lawfully be so administered, in case of necessitte, when the sicke person is in the last extremitie, like to depart from this world, before the rest (which is otherwise required) can be performed. And therefore, whether only one part of the sicke bodie, or more partes be annoied, here are sufficient matter, forme, minister, promise of gracious effect, and al other thinges requisite to a true, and perfect Sacrament. And

The Apostles
practise pre-
supposeth
Christs Insti-
tution.

Christs Institution is also clearly proued by the practise. For as the Apostles fact, in annoyting the sicke, presupposed Christs commission so to doe: euen so S. Iames his admonition, to vse this sacred Rite, to so great effect, presupposeth Christs Institution therof, as of a proper Sacrament: because the Apostles could not institute anie external Rite, to so great effectes. As is yet further declared in the next Article. Mar. 6.
v. 13.

The proper effect, is strengthning of the soule in the agonie of death; with remission of sinnes, if anie remained; & restauration to bodilie health, if it be expedient for the soule.

ARTICLE 39.

Three effectes
of this Sacra-
ment: one
common to
al Christs Sa-

IN these wordes of the Apostle [The prayer of Iac. 5.
faith shal saue the sicke: and our Lord shal lift v. 15.
him vp: and if he be in sinnes, they shal be remitted
him] are conteyned three effectes of this holie Sa-
crament, one proper, & absolute; which is strength-
ning of the soule, in the agonie of death. An other
effect

effect is common to this Sacrament, with al other Sacraments of Christ, which is remission of sinnes conditionally, if anie remained. The third effect is also proper to this Sacrament: which is restauration of corporal health, but conditional, if the same be more expedient for the soule. Al which we shal here further explicate, and declare in order.

2. First, by these wordes [Prayer of faith] no doubt the Apostle meaneth the same prayer, whereof he spake immediatly before, to witte the Priestes prayer ioyned with the action of annoiling, & so the word and external element, that is, the forme and matter, doe ioyntly worke special effect in the sicke person, either in his soule, eor bodie, or both, signified by those wordes [shal saue the sicke.] For as in other places of holie Scripture, so here [to be made whole, and safe] sometimes signifieth both spiritual, and bodilie health, for so it is our Sauours maner [to cure men wholly] and especially the soule, which is the more principal part. And so the proper, & peculiar effect of this Sacrament, is the strenghtning of the soule, with special grace and comfort, as wel to beare more patiently, the bodilie paine, and pangues of death: as to resist, and withstand the tentations of the enimie, who then most busily assaulteth the sicke, with diuers suggestions, to driue them into damnable state, or to kepe them therein: as sometimes into presumption of imagined securitie, without due repentance, & without helpe of Sacraments: sometime into desperation, & distresse of mind, without hope of Gods mercie, by aggerating the horreur of their sinnes, & terrifying them with Gods iustice. Our Lord therefore most iust, & most merciful, hath ordained this special supplie of grace, in the time of most neede, besides other holie Sacraments: that as the spiritual combate is then most dangerous, so new helpe, & succurre of more strength is afforded,

craments: the other two proper to this.

The proper & absolute effect is strenghtning of the soule in the agonie of death.

Mat. 9.
v. 2. 6. 7.
22. Ch.
14. v. 36.
Iv. 7. v.
23.

by our propitious Lord, and Sauour, who [neuer 1. Cor. 10. suffereth his seruants to be tempted aboue their v. 13. strength, but geueth also fruite (or good issue) with temptation.]

An other effect is remission of sinnes, if anie remaine, and if the sicke person be attrite.

3. An other spiritual effect is expressed in these wordes [If he be in sinnes, they shal be remitted him] which is the common effect of al Christs Sacraments, that if they be worthily receiued, they remitte sinnes, geuing first grace of iustification, if the soule was not actually iust, but only disposed therto by attrition: and if the soule be iust, it is [yet Apoc. 22. iustified more] by increase of grace. These wordes v. 11. therefore (if there were no other prooffe) doe clearly shew (as is noted before) and inuincibly confirme, Article. that this is a true, and proper Sacrament. For that 38. no other Ceremonie, nor Ecclesiastical Rite, nor external signes, doe remitte al kinde of actual sinne, but only true Sacraments. And therefore the Apostle speaking generally of al such sinnes, as are committed by anie Christian after Baptisme (for to al such persons he writte his Epistle) he affirmeth plainly, that the vertue of this prayer, together with the annoiling, doth remitte sinnes, if anie remaine in the sicke person so annoiled. By adding of which condition [if he be in sinnes] he sheweth that it is not the proper effect of this Sacrament, but that the penitent must seeke remission of his sinnes, by the Sacrament of confession: and so expressly he exhorteth in the next wordes, saying [Confesse therefore your sinnes, one to an other, and pray one for an other, that you may be saued.] So the circumstance of the sacred text most apparently signifieth. And if after confession, or by anie defect in confession (against the penitents wil, being willing to confesse al, if they were knowen vnto him, and in his memorie) there remaine anie sinnes, they are al remitted by Extreme vnction, whether they be mortal

mortal or venial: for here the Apostle speaketh indefinitely without restriction.

7. 15. 4. The third effect expressed by the Apostle in these wordes [Our Lord shal lift him vp] is assuredly true, no lesse then the other two: but only the first is absolute, without condition, and the other two conditional. For as the effect, of remission of sinnes, which is last expressed, is conditional, if he be in sinnes: so this which is expressed in the midde place, must nedes to be vnderstood, to be also conditional; in respect of corporal health, if the same be more expedient for health of the soule. Because otherwise the lesse benefite should preiudice the greater, which can not be in Gods workes, for they are alwayes perfect in themselues. And we see by experience, that albeit some are restored to corporal health, after this Sacrament, yet manie are not; Gods prouidence ordayning to euerie one of his seruants, that which is best for them, alwayes hearing and granting the deuout prayers of the iust, though not alwayes in that sense, as they demand, yet to such effect, as his diuine wisdom knoweth to be better. For as the same Apostle teacheth [some aske, and receiue not, because they aske amisse.] And so if they should pray absolutely for corporal health, by vertue of this holie Sacrament, they should in that point pray amisse. Because we must neuer pray absolutely, for anie temporal or corporal thing, but conditionally, if it be (and so farre as it may be) to Gods more honour, and the good of soules. As remission of sinnes is alwayes most necessarie, where they remaine: for otherwise the soule is not capable of other grace. And therefore the forme of this deprecatorie Sacrament, is a direct prayer for pardon, and remission of sinnes, which haue bene committed of the sicke person, by abuse of al, or anie of his senses. And so accordingly, as the wordes

The third effect is restoration to corporal health, conditionally if it be expedient for the soule.

We must not pray for temporal, nor corporal things, but with condition, if they be to Gods more honour, and health of soules.

Ff a signifie,

Dent. 32.

v. 4.

Luc. 11.

v. 9. 10.

13.

Luc. 4.

v. 3.

signifie, it hath effect, of strengthening the soule, in the conflict before death: also remission of finnes, if anie remained: and of corporal health, if it be best for the soule: at least of so much bodilie strength, as is necessarie for the soules health.

It behoueth al penitent Christians, being by sicknes in peril of death, to receiue this holie Sacrament of Extreme Vnction.

ARTICLE. 40.

Not to seeke things profitable to our soules, is the sinne of imprudence, of negligence, & of en greater sinne.

English Protestants allow of particular Confession, but not of Extreme Vnction.

Necessitie in things possible, and of importance, bindeth vnder paine of great sinne. Vtilitie in like things possible, and of importance bindeth in prudence, and in some cases induceth obligation, vnder paine of other sinne, more or lesse. For so much therefore, as al the seuen Sacraments, are of great importance, we haue hitherto declared, in their seuerall places, of what necessitie, and special vtilitie the former foure are: & it is also very needful to explicate the same point, touching this Sacrament, because it likewise perteyneth to euerie Christian penitent, in particular: and is rather more reiected, then the rest, by Protestants, who wil seme to make some shew of al the other, but none at al of Extreme Vnction. For although they haue a new deuised maner of visiting the sicke, where they allow of particular Confession of finnes, with a prescript forme of Absolution from al finnes, to be geuen by the Priest, which highly offendeth Puritanes: yet they neuer speake of anointing the sicke, nor deale therwith: but by diuers very frivolous obiections impugne it, neither admitting the Sacrament it self, nor anie resemblance in shew therof.

2. Their first euasion from so cleare testimonie of S. Iames,

S. James, is the denial, or calling into doubt, that S. James Epistle should not be Canonical holie Scripture. Luther in plaine termes denieth it, & calleth it, *Stramineam Epistolam* : & *Apostolico spiritu indignam* : A straw Epistle : and vnworthie an Apostolical spirit. Some other Protestantes wil only doubt of it, and so wil not admitte it, for an assured ground of prooffe in matter of faith. English Protestants doe admitte it with Caluin, to be Canonical Scripture : and so flee to other shiftes. In the Bibles which they commonly read in their Churches, in stead of the word [Priestes] is Elders, of the Church (and in one Bible, Elders of the congregation) as if this annoiling of the sicke, were no Priestlie function, and that the Apostles meaning were, that ancient old men, whether they be Clergie men, or Laimen, were in this case to be called for [to prayouer the sicke, annointing them with oyle.] But when it is proued, that their translation is corrupt, and fraudulent (for not only both Latine & Greke texts haue Presbyteros) which they sometimes translate Priestres : but also they here auoide the word Ministers, lest it might appeare, that the Apostle meaneth Ecclesiastical persons. Againe when this sleight is also detected, they haue an other, which is a mere imagination, that the Apostle should speake, only of a miraculous maner of curing the sicke, which is long since ceased, and so no more vse therof, Which their inuention hath diuers, and great absurdities. First this glosse hath neither warrant of holie Scripture (by which they wil haue al trial made) nor is proued by Tradition (if perhaps in some case they wil repaire therunto) for neither anie holie Scripture doth witness, that this annointing of the sicke should in time cease, & be no more in vse ; neither doth Tradition helpe them : but both the Apostles promulgation of it, is in plaine and general wordes, perteyning to al

Their these obiections are answered.

Lutherants denie S. James Epistle to be Canonical.

Other Protestants translate Elders, for Priestres.

They also pretend that the Apostle speaketh only of a miraculous gift, not of anie perpetual Rite in the Church.

Manie absurdities in this inuention.

1. It hath no warrant.

2. Corporal health is not the principal effect.

3. Neither al, nor onlie Priestes had the gift of curing infirmities by miracles.

4. Protestants denying that anie Sacrament remitteth sinne, confesse that this external action (which they say, is no Sacrament) remitted finnes.

Extreme Vnction is requisite for great benefites of soules.

times, and places of the Christian world. And by tradition it is most cleare, that in al the Church of Christ it hath bene stil in vse. Secondly it is false, and absurde to say, that al sicke persons were then directed to seeke corporal health by miraculous meanes, as the principal benefite: for so these glossers plainly shew that they esteeme it, in that they would haue this holie action to cease, because al are not visibly cured therby in bodie. Thirdly it is also false, and absurde to say, that either al Priestes (or Elders) generally, or they onlie, had this peculiar gift to cure sicke bodies, but some had this gift, as wel others, as Priestes, and some Priestes had other like giftes, and not this, and some had no extraordinary giftes at al. [Al were not Apostles, al Prophetes, al Doctors, al did not miracles, al did not cures, al did not speake with tongues, al did not interpret.] euen so albeit Priestes were the Ministers of this Sacrament, yet they did not alwayes cure al the sicke therby. For some died shortly after, as wel in the primitiue Church, as now. Fourtly, they doe manifestly contradict their owne general doctrine, denying that anie Sacrament remitteth finnes, and are here forced to confesse that by this external action (consisting in praying, & annoiling) their finnes are remitted, to whom it is ministred: and yet denie it to be a Sacrament. What can be more absurde, then to graunt greater effect, to another external action, that is no Sacrament, then to anie Sacrament?

3. Wherefore seing in al true diuinitie, Extreme Vnction is in dede an holie Sacrament, geuing grace and remitting finnes, though ordinarily it be not so necessarie, as without it the soule should eternally perish, yet is it necessarie in an other degree, *ad melius esse*, to the bettering of the soules estate: for more strength in the last combate against the fierce enimie.

Not

Not to esteeme it, therefore is incredulitie: to persist in opinion that it is of smal importance, is plaine heresie: knowing it to be a Sacrament profitable for the soule, not to desire it, is great imprudence: to omitte it for anie temporal respect, is [prudence of the flesh] which is a greuous sinne: to vse no endeuour to receiue it, is grosse negligence: to refuse it, when it may be had in case requisite, is contempt. Finally in some case, as if for lacke or speach, or of perfect memorie, the penitent sicke person, can not sufficiently confesse his mortal sinnes, especially if he can not confesse anie of his sinnes at al, then this Sacrament is most necessarie; for procuring of more grace, and spiritual supplie of the penitents imbecilitie, to cooperate in cleansing his soule, and for remission of sinnes, if he haue only Attrition, not Contrition.

What sinnes are incurred by omitting this holie Sacrament.

In some case it is necessarie.

Ordination of Priestes, & of other Clergimen, is a true Sacrament.

ARTICLE 41.

After declaration of the five Holie Sacraments, which pertain to euery faithfull person, in respect of their owne particular spiritual state, we are in like maner to declare the other two, which are ordained to the spiritual good of the whole communitie of Gods Church: which are Holie Orders, and Matrimonie. Wherefore concerning Holie Orders, we shal first shew, that it is a true and proper Sacrament, instituted by Christ. By which some are taken from the Laitie, made Clerkes, and ordained Ecclesiastical Ministers of Christ, to execute spiritual functions in the Church: according to their diuers powres, of seuen distinct Orders, lesse & greates. Of which also some (of the greatest Order,

Six particular pointes are here proued concerning Holie Orders. I.

2. Order, which is Priesthood) are consecrated Cheefe Priestes, called Bishopes. Secondly that neuer anie man since Christs Ascension could be promoted to anie of these Orders, or be made a Clergiman, but by Ordination of the Apostles, or their Successors.
3. Thirdly that neither ought anie man to be admitted,
4. without certaine requisite qualities. Fourthly that the principal functions, of al the seuen Orders, doe tend, to the consecration and oblation of the holie Eucharist, which onlie Priestes can performe. Fifthly,
5. that an other function of holie Orders, is spiritually to feede, & gouerne the faithful flocke of Christians.
6. And sixtly that the same is, in sacred subordination of one cheefe visible Superior. Al which we shal here proue in seueral Articles.

Not onlie true Religion, but also al falsly pretended religions depute some men to spiritual functions.

Protestants haue neither Priest, nor Sacrifice, nor Altar.

2. Touching the first point, in al congregations, which pretend anie Religion, there are some orders of men, deputed to spiritual offices, whom they account as Ecclesiastical persons. Purest Calvinistes haue onlie Ministers, or as they cal them, Preachers of the word: with an Elder, or Superintendent, in euerie citie, or prouince. Lutherans haue also Superintendents, & Ministers, whom they cal Priestes. Which pretend to consecrate Christs real bodie and bloud in the Eucharist. English Protestants ordaine in their peculiar maner Bishopes: keping the title, and external habite of Catholique Bishopes. And these doe ordaine certaine Readers, Deacones, and Ministers: which title of Ministers is either al one with Deacones (for *Diaconos* in Greke, is in Latine *Minister*) or els it is common to Readers, Deacones, Bishopes, and whatsoeuer other Ecclesiastical Or-
 der. But they vse this name of Minister, for the De-
 gree next aboue a Deacon: because they wil haue
 no Priestes: wel knowing that euery true Priest, is
 a Massing Priest: and that his most proper office is
 to offer Sacrifice: which they abhorre, & so farre as

Leuit. 8.

v. 2. &c.

Ch. 9. v.

2. 7.

2. Par. 26.

v. 18.

lieth

lieth in them, haue abolished. As also they wil haue no Altar, for that, it importeth a Sacrifice, & Priesthode, but in place therof they haue a communion table. And so for lacke of a proper terme, they call him a Minister, that ministreth their communion: miserably confounding themselues in their practise, and new doctrine, which admitteth a Deacon of the Catholique Romane Church, for a sufficient Minister, and also maketh al Christians, men, wemen, and children, to be Priestes alike. And therefore it is no maruel, that they denie Holie Orders, to be a Sacrament: as in deede it is not with them.

They hold a Catholique Deacon equal to their owne Minister, and al Christians to be Priestes alike.

3. Which neuertheles is euidently proued to be a true, & great Sacrament, in the Catholique Church. And first by the figure therof in the Law of Moyse, Where it is manifest, and I suppose our Aduersaries wil not denie, that Ordination of Priestes & Leuites, was a Sacrament. For God expressely instituted the same, in external Ceremonies, with sanctification of the persons. [Thou shalt speake to the wise of hart (said our Lord to Moyse) that they make Aarons vestments, wherein he being sanctified, may minister to me. Thou shalt bring Aaron & his sonnes, to the doore of the Tabernacle of testimonie. And when thou shalt washed the father, with his sonnes in water: thou shalt vest Aaron with his vestments, &c. And thou shalt powre the oile of vnction vpon his head: and by this Rite shal he be consecrated. His sonnes also thou shalt bring, & shalt inuest them, &c. Seuen dayes shalt thou consecrate their handes: and thou shalt offer a calf for sinne, euerie day, for expiation. And thou shalt cleanse the Altar, when thou hast offered the holte of expiation: & shalt annoynt it vnto sanctification.] As it was thus ordained: so with al the prescribed solemnitie, it was performed: before al the people, at the doore of the Tabernacle, where they were washed, reuested, annoynted

Holie order is proued to be a true Sacrament. First by the figure of ordination of Priestes in the old Law, which was a Sacrament.

Exo. 28.

v. 3.

Ch. 29.

v. 4.

v. 7.

v. 8.

v. 35.

v. 36.

Leuit 8.

v. 2. 3.

v. 7. 12.

Also the Or-
dination of
Leuites.

Sacrifice was also offered, Aaron and his sonnes 14. 18.
putting their handes vpon the hostes, which were
immolated. The Leuites also had a special ordina-
tion. [Take the Leuites out of the middes of the chil- *Num. 3.*
dren of Israel (said our Lord to Moyfes) and thou *v. 10.*
shalt purifie them, according to this Rite: Let them *Ch. 8. v. 5.*
be sprinckled with the water of lustranon, & shaue *v. 6.*
al the haire of their flesh: and when they haue wa- *7.*
shed their garments, and are cleansed, they shal take
an oxe out of the heardes, and his libament, &c. *8.*
And thou shalt bring the Leuites before the Taber- *9.*
nacle of couenant. The children of Israel shal put *10.*
their handes vpon them. And Aaron shal offer the *11.*
Leuites a gift, in the sight of the Lord, from the *13. 14.*
children of Israel, that they may serue in his mini- *15. &c.*
sterie] Al this (with more solemnitie, in ordayning
both Priestes, and Leuites, purifying, cleansing, and
sanctifying them, for the ministerie of God in the
old Testament, doth not only shew, that their Ordi-
nation was then a Sacrament, but also proueth, that
much more the Ordination of Priestes, and other
Clergimen, now in the Law of Christ (to a farre
more excellent ministerie) is a true and proper Sa-
crament, by as much as the bodie excelleth the sha-
dow, and the veritie surpasseth the figure. [For the *Joan. 1.*
Law was geuen by Moyfes, grace and veritie was *v. 17.*
made by Iesus Christ.] Wherefore as the former or-
dination was a Sacrament, signifying grace, but not
geuing it; so this now, both signifying, and as an
instrumental cause geuing grace, which it signi-
fieth; must necessarily be a true Sacrament of the
Christian Church.

The same is
inuincibly
proued by
the new Te-
stament.

4. Yet more clearly it is proued to be a true Sacra-
ment, by the new Testament: and that according to
those groundes, which Protestants require, to witte
that it is an external signe (or *symbolum*) with promise
of grace; instituted by Christ. The first of these is
euidēt,

eident, which is Imposition of Apostolical, or Episcopal handes, with wordes signifying the power geuen, and with deliuerie of some thing, wherein the same power is to be practised. As to him that is made a Priest, are deliuered bread and wine, with power to consecrate them. To a Deacon is deliuered the Booke of the Gospels, with imposition of handes. And in other Orders other thinges. so the

External
signe.

Act. 6.

v. 6.

Ch. 7.

Ch. 8. v. 5.

Ch. 13.

v. 3.

Apostles made the seuen Deacons, by imposition of handes: and although in the same place, there is not mention of power to preach the Gospel, yet it is manifest, that S. Steuen, & S. Philippe did preach, and baptize, and the same is to be vnderstood of the rest, which presupposeth that they had commission so to doe. And S. paul and S. Barnabas were ordayned Bishopes, and Apostles, by imposition of handes.

The second thing required is grace, to be geuen, which S. Paul testifieth, was geuen to S. Timothee, Collation of grace.

1. Tim. 4.

v. 14.

when he receiued holie Orders, saying to him [Neglect not the grace, that is in thee, which is geuen thee, by prophecie, with the imposition of the handes of Priesthood.] In that the Apostle saith [by prophecie] he signifieth, that by propheticall spirite, or reuelation he knew Timothee to be fitte, & worthie to be promoted, as he was, to sacred function in the Church. In saying [with imposition of handes of Priesthood] he plainly signifieth, that grace was geuen him, by that external signe of imposition of handes, that is by Ordination. Againe S. Paul witnesseth the same, in his second Epistle, signifying his great and continual care, of S. Timothees pro-

2. Tim. 1.

v. 3. &c.

v. 6.

gress in al vertues. [For the which cause (saith he) I admonish thee, that thou resuscitate the grace of God, which is in thee, by the imposition of my handes,] what can be more clearly said, to signifie. that the grace of God was geuen, by imposition of S. Pauls handes, ordaining S. Timothee a Priest,

Priesthood
was instituted
by Christ.

and a Bishop? The third thing requisite in euerie Sacrament, is Diuine Institution, which is both manifest by Christs wordes, [saying to his Apostles *Luc 22.* (after that he had consecrated the B Sacrament of *v. 19.* his owne bodie and bloud) Doe ye this] therby making them Priestes, and so instituting the holie order of Priesthood. And the same is also necessarily vnderstood, by the other two requisite conditions, because no other man but onlie Christ, who is God & Man, can annexe grace to an external signe. And therefore whensoever a visible external signe. hath grace adioyned vnto it, the same is a true Sacrament of Christ, instituted by him: whether his Institution therof be expressed or no. And so being *Visibile signum inuisibilis gratia*: A visible signe of inuisible grace: it is a complete Christian Sacrament.

The other orders of the Clergie were also prefigured in the Law of Moyse.

5 There was also in the old Sacrament of Leuitical Orders, an other especial resemblance of the holie Orders, which are in the Church of Christ. For there were then not only Priestes, and amongst them an High Priest, but also diuers degrees of Leuites, superior, and inferior: so disposed that al the power of the inferior, was in the superior, and in him some more, which was not in the inferior. The first and cheefest order of the Leuites were the Caa-*Nu. 3. 7.* thites; the second the Gersonites; and the third the Merarites: who al serued in, and about the Taber-*17. 18. 45.* nacle, & Temple, al subordinate to the Priestes, who *Nu. 4. 7.* onlie could offer Sacrifice. Which figure is fulfilled *15. 24. 31.* in the thing prefigured, with special excellencie. *1. Par. 24.* For whereas in the Law of Moyse, al that were borne of the Tribe of Leui perteyned to the Clergie, and none others: now in the Church of Christ, neither by birth, nor of one only Tribe, or kindred, *v. 4. 7.* but by spiritual vocation [of al Christians] such as *Ch. 25. 26.* are iudged fitte, and [voluntarily desire this state], *2. Par. 26.* are taken from the Laitie, & by a special ceremonie, *v. 18.* called, First Tonsure, are made Clergimen, & so are

By first tonsure
clergimen

made capable of Ecclesiastical Orders. And whereas ^{are made} in the old Law there were four distinct Orders, to ^{Clerques.} witte, Priesthood, & three degrees of Levites, in the Christian Church are Seven Ecclesiastical Orders, ^{Besides which} which are (in order of ascending) Ostiarius, Lector, ^{there are se-} Exorcista, Acolytus (called *Minores Ordines*) and Sub- ^{uen distinct} deacon, Deacon, & Priest, called *Maiores*. Amongst ^{Orders.} which, for complement of the sacred Ecclesiastical Ierarchie, some are cheefe Priestes, called Bishopes. ^{And Bishopes} Al which (by reason of the subordination, euerie ^{cheefe Prie-} greater presupposing and including al the lesse) are ^{stes.} comprehended in the general name of Holie Order, and so are one, of the seven Christian Sacraments. Howbeit considered distinctly euerie Order, especially euerie one of the greater (called *Maiores*) is a Sacrament. And although only Bishopes, Priestes, and Deacons are expressly named in holie Scripture: yet by authentical Tradition (to which holie Scripture ascribeth infallible assurance of truth) the rest also, haue stil bene in the Catholique Church, since Christs Ascension.

6. And it is also gathered in the holie Gospell, that our B. Sauour, the Cheefe Eternal Priest, exercised ^{Christ exer-} al these holie Orders, as occasion serued: most of ^{cised al the} them very clearly recorded by the Euangelistes. ^{Ecclesiastical} Twise we read, that our Sauour practised the office ^{Orders.} of Ostiarius: driuing vnworthie persons out of the Temple of God. [When he made as it were a whip of litle cordes, and cast them, that solde oxen, and shepe, and doues, and bankers of money, out of the Temple, and poured out the money of the bankers, and ouerthrew their tables, & said vnto them: Make not the house of my Father, a house of merchandise.] This he did at his first beginning to preach. Likewise three yeares after, a litle before his Passion, finding the same fault to be committed againe [he cast out of the Temple, al that solde, and bought

We doe not
vrge these
actes of our
Saviour, as
necessarie
proofes, but
only as pro-
bable reasons,
of diuers Ec-
clesiastical
Orders, to be
conueniently
instituted by
him in his
Clergie.

there: and the tables of the bankers, and the chayres
of them that solde pigions, he ouer threw: and said
to them: It is written: My house shal be called, the *Isa. 56.*
house of prayer; but you haue made it a denne of *v. 7.*
theeues.] The office of Lectorshippe, or Reading, our
Saviour sometimes exercised, in the Synagogue at
Nazareth [where (as S. Luke writeth) he entred ac- *Luc. 4.*
cording to his custom on the Sabbath day, & he rose *v. 16. 17.*
vp to read, and the Booke of Isaias the Prophete was *v. 20. 21.*
deliuered vnto him] And so he both read, which is
the proper office of Lectoratus: and expounded the
Prophecie, which is one special office of Subdea-
conshippe. And he very often proued himself to be
Messias, which is an other office of Deaconshippe.
Likewise the office of Exorcist, our Lord practised *Mat. 8.*
very much, casting diuels out of men: and gaue that *v. 31. 32.*
power to his Apottles, and other Disciples, making *Ch. 10. v. 1.*
them Exorcistes. Sometimes vsing external cere- *Luc. 10.*
monies, and corporal creatures, touching the eares, *v. 17.*
& tongue of the infirme person, with spittle: which *Mar. 7. v.*
maner of Rites perteyne to Exorcisme. The Aco- *33. 34.*
lytes office, which is to bring light: and to serue in *Luc. 12.*
time of Sacrifice nere the Altar, our Lord exercised *v. 49.*
al his life, for he brought himself, the true light of
the world. In particular he presented himselfe to
his persecutors, in the houre appointed for his ap-
prehension, when he would the next day offer him-
selfe vpon the Crosse, going to them, and saying:
[Whom seke you, I am he.] Againe, when the eni- *Ioan. 18.*
mies were fallen downe on the ground, he suffered *v. 4. 7.*
them to rise, and said [Whom seeke ye? I am he]
The other three greater Orders our Lord practised,
in the institution of the B. Sacrament of his owne
bodie and blood [Whiles they were at supper] Iesus *Mat. 26.*
first taking bread, and afterward the chalice, de- *v. 26. 27.*
signed the matter for the holie Sacrament and Sacri- *Mar. 14.*
fice, separating it from the rest, as determinate to *v. 22.*
this

116. 22.

Cor. 11.

11. 20.

22. 23.

this purpose: which is the proper office of the Sub-deacon. The office of Deacon he performed, in taking the bread and wine, which were vpon the Altar into his owne handes, and mixing water into the wine, which pertaineth to the office of the Deacon (besides preaching, and baptizing) and so to put it into the Priests handes, & also to minister it. The principal office of Priesthood, he performed in consecrating, and offering his owne bodie & blood, in Sacrifice to God: himself as Man being the Priest, and Hoste, sacrificed to God, the B. Trinitie. Lastly he exercised also the office of the Bishoppe, in making his Apostles Priestes, when he said to them: [Doe ye this] & againe, when after his Resurrection he said to them [Receiue ye the Holie Ghost: whose sinnes you shal forgeue, they shal be forgiven them] which is an other special function of Priestes, committed to them by the Bishoppe. Al which textes of holie Scriptures, though not al expressly, yet by agreeable deduction, may suffice, together with the Apostolical Tradition, to proue & defend, al the distinct Orders of this holie Sacrament, as the Catholique Church beleueth, holdeth, and teacheth, against whatsoeuer our Aduersaries can alleage in expresse holie Scriptures to the contrarie. If anie man will contend that these are not sufficient proofes, nor defence of al the Catholique Ecclesiastical Orders: we auouch to defend them al, by better warrant, then English Protestantes, or Puritanes, can iustifie their new terme of Elders, or shal proue the lawful institution of their Readers, or of anie, their pretended Ecclesiastical Orders. And more manifestly then they shal shew an essential, or real difference between their Deacon, and Minister. Now we shal shew, that they haue none of al these holie Orders at al.

We proue al these by better warrant, then our Aduersaries can defend their new terme of Elders &c; or difference between their Minister and Deacon.

None

*None can be Clergimen, but by Ordination of
the Apostles Successors.*

ARTICLE. 42.

King Ierobo-
am vpon false
imagination
of temporal
danger to his
Kingdom, ma-
de schisme in
Religion, and
false Priestres.

WHen Ieroboam was by Gods permission, law- 3. Reg. 11.
fully made King ouer tenne Tribes of Israel, v. 31. Ch.
he falsely imagining that his tēporal state could not 12. v. 24.
be secure, vnles he separated himself, and his people
from the High Priest, and Temple, which were in
Ierusalem, he altered among themselves, the whole
state of Religion. [For he sayd in his hart: If this 3. Reg. 11.
people shal goe vp to make Sacrifices in the house of v. 26. 27.
our Lord, into Ierusalem: the hart of this people
wil be turned to their Lord Roboam, the King of
Iuda, and they wil kil me, and returne to him. And
finding out à deuise, he made two golden calues, v. 28.
and said to the people: Goe vp no more into Ieru-
salem: Behold thy goddes Israel, which brought
thee out of the Land of Ægypt. And he put one in v. 29.
Bethel, and the other in Dan. And he made Temples
in the excelses, and Priestres of the abiectes of the v. 31.
people, which were not of the children of Leui.]
And being admonished by a Prophete [which was
sent from Iuda to Bethel, he returned not from his Ch. 13.
wicked way, but on the contrarie part, he made of v. 1. 2.
the most abiect of the people, Priestres of the excel-
ses: whosoever would, he filled his hand (annoin- v. 33.
ted their handes with oyle, as Schismaticikes apishly
imitate some holie rites) and he was a Priest of the Ex. 29. v.
excelses] not of the true Church, but of the places, 9. Leu. 8.
where idols were worshipped. A most proper re- v. 7. 6.
semblāce of the present English Ministerie. For after Ind. 17.
that King Henrie the Eight, had (for imagined tem- v. 5.
poral danger, & gaine) separated himself & his peo-
ple from the Sea Apostolique, he made himself Head
of the

of the Church, or cheefe Priest. And 20. yeares after, six of the Clergie, and six temporal Lawyers were appointed, in the time of King Edward the Sixt, to deuise a forme of making Clergiemen. But as it is certaine that those of King Ieroboams creatiō, were not Priestes, but falsely so called, euen so manifest it is, that English Ministers are neither Priestes, nor Clergimen, but mere Laimen. Because, as in the Law of Moyse, none were Priestes (no though they were of the familie of Aaron, who only were then capable of Priesthod) neither were others of the Tribe of Leui, right Leuites to serue in the ministerie of the Tabernacle, and Temple: vntil they were admitted, consecrated, & ordayned by spiritual auctoritie, with due Rites: so absolute necessarie it is, and euer was in the Church of Christ, that such as shal be Clergimen must be lawfully called, ordayned, and consecrated to sacred functions, by the Apostles Successors: as the Apostles them selues were called, and ordayned by Iesus Christ: and others by them, and so continually by right succession, al Clergimen haue their Ordination deriued from Christ. And therefore al others, otherwise pretending Ecclesiastical mission, vocation, or ordination, are mere laimen, intruders, and vniust vsurpers.

2. Lacking better pleas, the Sectaries of this time vse two special shiftes to defend their pretended Ecclesiastical functions. Sometimes they say that al Christians (men, wemen, and children) are Priestes: and therefore nede not anie other ordination, but may be designed, by the Prince, or people, to exercise spiritual power. And vpon this, or no better ground, a secular Laiman, King Henrie the Eight: also his sonne, a childe scarce tenne yeares of age, King Edward the Sixt: and after them a woman, Quene Elisabeth, haue bene taken for Priestes, and made High Priestes, the Supreme heades of the

Protestant Ministers are no more Priestes, nor Clergimen, then those of Ieroboams making.

Sectaries of this time vse two false shiftes, to defend their pretended ministerie.

First they say that al Christians are Priestes

Hh

Church

They pretend
to proue their
doctrine by
holie Scriptu-
re, but wrong
vnderstood.

So did Core
and his com-
plices alleage

Church of England, and Ireland: and vnder them
haue bene pretended Bishopes, Ministers, Deacons,
and Readers, al of the same creation; as being Prie-
stes in their sense, by Baptisme: & put into possession,
to practise spiritual power; the Prince by himself,
and the people; and the rest. by the same Prince, and
by his commission. And this new doctrine, they
would maynteyne by the holie Scripture: allea-
ging sacred textes, for their purpose: For that S.
Peter saith to al Christians. [Be ye also your selues *1. Pet. 2.*
superedified, as it were living stones, a spiritual *v. 5.*
house, a holie Priesthod, to offer spiritual hostes, ac-
ceptable to God, by Iesus Christ. You are an elect *v. 9.*
generation, a Kinglie Priesthod, a holie nation, a
people of purchase: that you may declare his vertues,
which from darkenes hath called you into his mar-
uelous light.] S Iohn like wise saith that Christ hath *Apoc. 1.*
made vs a Kingdom, and Priettes to God his Father. *v. 6.*
And the blessed say to Christ [Thou hast made vs to *Ch. 5.*
our God a Kingdom and Priestes.] Thus they finde *v. 10.*
in the written word of God, to serue their turne,
if themselues may vnderstand, and applie it as they
list. But if they wil consider the whole passage, and
search the true sense, they may see, that the Apoittles *10. 5. v.*
and other blessed Sainctes, speake not of Priethod, *39.*
as it is properly taken: no more then of proper Sa-
crifices, and of proper Kinges. For S. Peter saith,
that al Christians ought to be such Priestes, as may
offer spiritual hostes, not external proper Sacrifices.
And consequently he speaketh of spiritual, vnproper
Priesthod. Albeit thertore such spiritual Priesthod
was in the Iewes, of al the tribes, and is more ex-
cellently in al good Chriitians: yet could not anie *Leuit. 21.*
lawfully offer hostes, and immolate Sacrifice in the *v. 17. 36.*
old Law, but such as were of the familie of Aaron, *Nu. 3.*
and were consecrated Priestes, and had no other
legal defectes. [Who only were appointed by God, *v. 10.*
ouer

Nu. 16. over the service of Priesthod.] So that Core, Dathan and Abiron, with their complices did falsly, and wickedly denie the proper Priesthod of Aaron, pretending [That al the multitude consisted of holie ones, and our Lord is among them.] Likewise S. Peter withal saith, that [Christians are a Kinglie Priesthod] & S. Iohn, as also the other Sainctes say, that [we are a Kingdome, and Priestes] Yet are not al Christians Kinges, and Quenes, but al are spiritually so called, that haue the dominion & superioritie ouer consciences, and sinnes, and doe not yelde to tentations : especially those which are wholly free from al concupiscence, as the glorified are in heauen: and so al these are as Kinges in a Kingdom. And so whosoever imploy themselves, and their laboures, to the service of God, and offer al their actions, as spiritual hostes, an acceptable sacrifice to him, are spiritually Priestes. But as he, that denieth proper Kinglie power to be only in consecrated terrestrial Kinges, Quenes, & other ordinarie supreme Princes, and maketh al men Kinges alike: so he that denieth proper Priestlie power, to be only in consecrated sacrificing Priestes, and accounteth al to be Priestes alike: erreth grossly, & sediciouly opposeth himself against especial power ordayned by God.

the word of
 God in defence
 of their
 rebellious
 schisme.

Perfect Christians, and
 Sainctes, are
 spiritually
 Kinges, and
 Priestes.

3. But this shift sayling, English Protestants haue found an other Plea for themselves, contrarie to their former defense, and contrarie to al their other brethren and neighbours, in France, Germanie, Sweserland, Holland, and Scotland: and wil nedes deriue their present Ecclesiastical Ministerie, from the Apostles, by the Apostolical Seat of Rome. To auerre this, they plead iuccession, without anie interruption, since the conuersion of our countrie to Christianitie: which they confesse was immediatly from the Pope of Rome. And therefore their new inuention is, that their first Protestant Bishopes of

Their second
 shift is newly
 deuised, pre-
 tending to
 deriue their
 imagined
 Cle-gie from
 the Aposto-
 lical Seate
 of Rome.

Protestants
and we are
now agreed,
that Aposto-
lical ordina-
tion with con-
tinual succeffi-
on is necessa-
rie.

So depe silen-
ce in such a
case is a very
sufficient con-
fession hat
there was
then no such
register.

Quene Elisabeths time, were Canonically consecrated by true Catholique Bishopes : which is a most newly raised controuersie: not of doctrine (for euen by this new plea, they approue the absolute necessitie, both of Apostolical ordination, and of continual succession) but in matter of fact. For prooffe wherof there can be no alleaging of holie Scriptures expected, neither from them, nor vs. But that this late found defense, is both false, in respect of the thing by them auouched, and also foolish, or very imprudent, in respect of their differing in opinion, from not only other Protestants, but also from themselves, these last yeares past, is declared by inuincible proofes, in sundrie lerned Booces, lately set forth, since they pretended the auctoritie of a Register of their owne, which they say, reporteth, that Master Parker, M. Young, M. Pilkington, Grindal, Horne, Sandes, Iuel, and others were consecrated with al due Rites, by Master Barlow, M. Scorie, and others. A wonderful Mysterie, that such a thing should be so long concealed, especially at first, when Catholique writers, Doctor Harding, Doctor Sanders, Doct. Stapleton, Doct. Bristow, and others, in their printed Bookes, expressly auouched that they were not Bishopes. And Doctor Edmund Bonner, the true Catholique Bishoppe of London, openly pleaded in publique Court, before the Quenes Highcommissioners, that M. Grindal vniustly vsurped his Seat : and that the same M. Grindal was not only an vniust Intruder, but also that neither he, nor anie of the rest, was a Bishoppe, for lacke of necessarie consecration. Neither did M. Iuel answering Doct. Harding; nor M. Horne in his answer to D. Stapleton; nor M. Grindal in iustification of himself, or of anie of his felowes, nor anie other for them, once alleage, that they were consecrated by anie Bishoppe, formerly consecrated. Truly some of them should, & would then, without al doubts

al doubt, haue auouched the fact, and so haue produced their prooffe, and appealed to witnesse: and namely to the late pretended Register, if there had bene anie such. For they knew very wel, what was done. And in deede manie did know, when & how the new pretended Bishopes were made. And amongst others, M. Stowe, the ordinarie Historiographer then in London, knew and said (though the time suffered him not to write it) that these men, nominated by the Quene to be Bishopes, endeououred by al possible meanes, to haue bene consecrated by one special Catholique Bishope (of Landaffe) who finally refusing to doe it, and no possibilitie remaining, to ouertreate anie other, themselves being together, not in anie Church, nor Chapel, nor before manie witnesse, but such as they best trusted, in a priuate chamber, of an Inne, the Naghead in Cheape side, there M. Parker, M. Scorie, & the rest, euerie one shewing the Quenes Patentees, for their Nomination, M. Scorie (who had bene named, a Bishope, but not consecrated in King Edwards time) taking the Bible (or some other Booke) laide it vpon the heade, or shoulders, of euerie one, and said: Take thou power, and auctoritie to preach the word of God sincerely. And so they were esteemed to be Bishopes, and among the people went for Bishopes. Which when Catholiques denied them to be, especially Bishope Bonner hauing publickly pleaded, and others in wordes, and in print had auouched, that they were not Bishopes, to cure so desperate disease, with a violent medicine, at last the Parliament, in the eight yeare of Q. Elisabeth, enacted, that al such as had the Quenes Letters Patentees to be Bishopes, & were by her admitted into possession, should be so taken, helde, and esteemed, notwithstanding anie omission, defect, impediment, of due consecration, or of what other thing soeuer

See D. Kel-
lisons Examen
Religionis re-
formatæ. part.
1 cap. 2. and
D. Champe-
nes Treatise of
the Vocation
of the Clergie
ch. 14.

A new deuised
forme signify-
ing no more
power in a
Bishope then
in an other
Preacher.

Anno Eli-
saberhe
Octauo.

to the contrarie. This in dede is in record amongst the Actes of Parliament. But the pretended Register, imagined to be so long concealed, & now auouched, hath no probabilitie at al to be true. But if anie wil nedes thinke (which in dede is false, if a matter of feaned fact can be shewed to be false) that the first Bishopes, nominated by Quene Elisabeth, were canonically consecrated, and others folowing them, & so their Protestants whole Clergie, by the power and auctoritie, deriued from the Bishope of Rome, let them also (for vtter reproch of their present pretended clergie) change their opinion, concerning the same Bishope, and Seate of Rome, and confesse that Bishope, and Seate of Rome to be right Christian Catholique, and Apostolical, and Supreme visible head of the militant Church in earth.

Saing they say
their ordina-
tion is deriued
from the B. of
Rome, they
must acknow-
lege that Seate
to be Christian
and Aposto-
lical.

Priestes in the
Law of nature
had special
Vocation.

In the written
Law, their
vocation was
more exact.

And is most
perfect in the
Law of Christ.

4. In the meane time in further confirmation, that Clergimen must necessarily, besides Baptisme, and designation of the Layprince, or people, also haue spiritual mission, & ordination by the Apostles Successors: it is very certaine, and English Protestants wil not denie, that as the Priesthod of the Leuitical, and Aaronical Order, was instituted with manie special Rules, and holie Rites, and therin differed from the former Priethod of the first borne, in the Law of nature: so Priethod of the new Testament, which is intituted by Christ, by participation of his owne Priethod, according to the Order of Melchisedech, doth farre excel al other Priesthod, either of the Law of nature, or of the written Law of Moses. And yet in the former Law of nature, it was not sufficient to be the first borne, but his fathers ordination was also required by his blessing, or other declaration, & younger brothers also became Priestes, and sometimes preferred before the elder, and al, when they married & had issue, were the Priestes of their owne families, but alwayes by order, some Rule

Gen. 25.
v. 5. Ch.
27. v 4.
33. 36.

Rule was obserued. More exactly when this order was changed, Priesthod was not only restrayned, to the familie of Aaron, and the other Ministerie in the Tabernacle, and Temple, to the Tribe of Levi, but also a prescript forme of consecrating those, that were without other impediments, was set downe in the Law: as is noted before. And namely that Priestes must be consecrated by the High Priest, and also the Levites: & doe al their functions in subordination to the Priestes. For Moyles being extraordinarie High Priest, consecrated Aaron, and his foure sonnes. And so Aaron was the ordinarie High Priest, to whom succeeded his sonne Eleazar: & so the rest. And al that wanted this ordination, and succession were vnlawful vsurpers: as after that Manasses, the High Priest fel into apostasie, who built the schismatical temple in Garizim, he & his folowers, were al schismatical vsurpers. So was in like maner Iason, making an other schisme in Ægypt, where some Iewes remained after the Captiuitie. And also Menelaus, Lisimachus, and Alcimus, were vnjust vsurpers, for lacke of succession, & ordination. And the others were the true High Priestes, which rightly succeeded. To witte, Onias the second; Simon the second, Onias the third, Matthathias, Iudas Machabeus, Ionathas, Simon, Ioannes Hyrcanus, and so to Caiphas. Who, though he vvas vvicked, yet vvas the right High priest of that order.

5. There is an other Mission extraordinarie, without succession, but that necessarily requireth extraordinarie confirmation, by Miracles. So Moyles vvith his mission, receiued pouer to vvorke miracles, els the Israelites vvould not haue beleued him, neither had they bene bond to beleue him. God also sent Samuel, extraordinarily (vvho vvas borne rather by miracle then by common course of nature, of his mother long barren) of the Tribe of Ephraim.

He was

Mission without succession necessarily requireth to be proved by miracles.

He was miraculously endued with gifts. He prophesied being a childe, and was ordained of God, to admonish Heli, the High Priest of his fault, in not correcting his sonnes. He also offered Sacrifice by special warrant from God, yet was no Priest, of Aarons order. Of whom the Royal Prophete saith [Moyfes, and Aaron in the Priestes of our Lord, and Samuel among them, that inuocate his name.] King Saul presuming to offer Sacrifice, as he thought in case of necessitie, greatly offended God. So al the true Prophetes proued their mission from God, by miracles, & false prophets hauing no mission, could neuer worke anie miracle: but when they were vrged so to iustifie their falsely pretended mission, failed therin, and were confounded. So that al the power of Priestes, & whole Clergie dependeth vpon lawful diuine mission, and ordination, either ordinarie by succession, and ordination of thoe, whom God instituted, and declared by miracles to be of his owne sending, and ordinance: or els, by new miracles. By neither of both which proofes, can Protestants shew themselues to be anie Clergie men at al except such as being ordained, and consecrated in the Catholique Apostolique Church, & are Apostates, from their Order: and so can not lawfully execute anie Ecclesiastical function, but sacrilegiously in heresie, or at least in schisme, and mortal sinne, to their owne, and their complices greater damnation. Of al such intruders and vsurpers, our Lord, by his Prophete Ieremie saith: [The Prophetes prophesie falsely in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision and deceitful diuination, guilfulnes, & the seduction of their owne hart, they prophesie vnto you] Where he also denounceth utter ruine, both to false Prophetes, or preachers, which come without seding, & to the people which heare them.

Protestants can neither proue their pretended mission by right ordination, as ordination: nor by miracle, as extraordinary.

* Michas thought himself wel sped, with an Apostate Leuite, in place of a Priest. Iudic. 17. v. 13.

Ruine threatened to al false preachers, and to al that heare them.

6. Much

6. Much more the same necessitie of mission, and ordination is proved in the new Testament. S. Iohn Baptist gaue this for a general rule, to his owne disciples, that [A man can not receiue anie thing vnles it be geuen him from heauen] speaking of Christ himselfe, that he had his mission, & spiritual power from heauen. Our Lord also confirmeth the same, saying [He that entreth not by the doore into the folde of the sheepe, but climeth vp an other way, he is a theefe, and a robber. But he that entreth by the doore, is the Pastor of the sheepe] Cōformably hereunto, when Christ our Lord would ordaine true Pastors. [He called his disciples, & he chose twelue of them: whom also he named Apostles.] That is in English, Men sent, Messengers or Legates. [Afterward he designed also other Seuentie two, and he sent them, two and two before his face, into euerie citie and place, whither himself would come.] Further shewing the necessitie of mission deriued from God, he willed al to pray God to send spirittual Pastors, saying: [The haruest truly is much, but the workemen few: Desire therefore the Lord of the haruest, that he send workemen into his haruest] Againe after his Resurrection, sending his Apostles into al the world, he declared first his owne power, by meanes of heauenlic mission: & in vigour therof, sent them saying [As my Father hath sent me, I also doe send you.] At an other time, a litle before his Ascension, he said [Al power is geuen to me in heauen, and in earth: going therefore, teach ye al nations.] S. Paul speaking of the same necessitie of mission, as of a doctrine wel known to al Christians, saith confidently to the Romanes [How shal they preach, vnles they be sent?] And declaring Christs Priesthod, saith that he (as Man) was also called therto of God, [Neither doth anie man (saith he to the Hebrewes) take the honour to himself,

Necessitie of
due ordina-
tion is fur-
ther confir-
med by the
new Testa-
ment.

So S. Iohn
Baptist taught.

So Christ sent
his Apostles.

And the other
seuentie two
Disciples.

S. Paul incul-
catheth the
same necessitie
of mission.

but he that is called of God: as Aaron. So Christ
 also did not glorifie himself, that he might be made
 a Highpriest: but God that spake to him: My Sonne
 art thou, I this day haue begotten thee: Thou art a
 Priest for euer, according to the order of Melchise-
 dech] The very same Christ being according to his
 Deitie, the onlie Sonne of God, yet according to his
 humanitie, was called of God, in maner as Aaron
 was, and was made a Priest, according to the order
 of Melchisedech. Thus by ordinarie calling, ordina-
 tion, and mission, the Apostles were sent by Christ.
 S. Matthias was afterward ordayned by the other
 Apostles. Likewise S. Paul, and S. Barnabas were
 ordayned by others. Epaphraditus was made a par-
 ticular Apostle of the Philippians: and Epaphras of
 the Colossians, not by themselues, but by the other
 Apostles, S. Timothee, and S. Titus were ordayned
 by S. Paul. And they ordayned others, in cities and
 prouinces, as appeareth by S. Pauls Epistles, written
 to them afterwards. Such Preachers, and particular
 Apostles were S. Fugatius, and S. Damianus sent by
 S. Eleutherius Bishop and Pope of Rome, into our
 Iland of great Britanie: King Lucius requesting the
 same of the Pope. Such an Apostle was S. Augustin,
 sent into the same Iland to our English, and Saxon
 nation, by S. Gregorie the Great, also Bishop and
 Pope of Rome. From whence al our true English
 Pastors, and Clergie had their calling, ordination, &
 mission. And from the same Apostolique Seate must
 stil haue it. Els it is cleare that they can not possibly
 be of the true Clergie.

7. And therfore Protestants, Puritanes, & al others,
 that can not proue themselues to be so ordained, and
 sent, want the very essence, and substance of Cler-
 gimen. But if they wil pretend extraordinarie or-
 dination, and mission from God, then must they
 proue it, and make it manifest by miracles. Yet let
 them

Particular
 Apostles, of
 special na-
 tions.

As of Britanes
 and English.

Such as haue
 attempted to
 proue their

v. 5.

v. 6.

Mat. 28.

v. 19.

Act. 1. v.

26. Ch. 13.

v. 2. 3.

Phil. 2.

v. 25.

Colos. 1.

v. 7.

1. Tim. 5.

v. 22.

Tit. 1. v. 5.

19. them beware withal, if they shal attempt to make this prooffe, lest it fal to them, as it did to [certaine
 13. Iudaical Exorcistes, who (after the promulgation, & receiuing of Christs Gospel, and new Law) assayed
 14. to inuocate the name of our Lord Iesus, vpon them that had euil spirites, saying [I adiure thee by Iesus,
 15. whom Paul preacheth. And there were certaine sonnes of Sceua a Iew, cheefe Priest, seuen, that
 16. did this. But the wicked spirite answering said to them: Iesus I know, & Paul I know; but you, what
 Reg. 18. are you? And the man in whom the wicked spi-
 26. &c. rite was, leaping vpon them, and mastring, both (the Iudaical Exorcistes, and the Highpriestes son-
 nes) preuailed against them: so that they fled, out of that house, naked, and wounded] The like successe
 is authentically recorded, to haue fallen vpon Mar-
 Anno Do. tin Luther, the Apostate frere: who was in deede a
 545. Priest, but by apostasie being degenerate, had lost al his power, and iurisdiction ouer diuels, and so be-
 ee Sta- came the diuels slaue. This by the way. And now
 bilus. & we procede to declare, that besides vocation, ordi-
 Coeleus: nation, and mission (which are so essential, that
 in Actis without them, none can be of the Clergie) there be
 Lutheri. also other thinges required, as accidental qualities,
 that they may be good, and fitte Clergimen, in the
 Church of Christ.

*Competent qualities; especially of age, maners,
 and lerning, are conueniently required
 in Clergimen.*

ARTICLE. 43.

Qualities are of such importance, that wheras al
 thinges are good by their creation, and proper
 nature, if also their qualities be good, they do adorne
 the same thinges, and make them better; but if the
 By good or
 bad qualities
 the thinges,

which by na-
ture are good,
doe become
better, or
worse.

qualities be evil, they depraue the thinges; and the better a thing is by nature, so much the better, or worse it is made, by accessse of good, or bad qualities. As we see in the blessed Angels, and wicked diuels: in holie men, and impious: and in al states of men, as euerie one is qualified, so are they good or bad. And therfore in designing of men to be made Clerkes (which ought by word and example, to teach and direct the Laitie, in the way of God, and good life) manie thinges are required, which may al be reduced to three special heades. That they haue competent age; knowen good maners, and vertues: and iufficient knowlege and lerning, in the Law of God, for that state, wher to euerie one is called.

The Leuites
in the old
Law, were
participant of
priuileges,
from their
infancie: but
consecrated
to their seve-
ral offices, at
the age of
twentie five
yeares.

2. Concerning age, there is no expresse Rule in the new Testament. But in the Law of Moyse, which was a figure, the Leuites were at first numbred, euerie male from one moneth and vpward: and then designed for the seruice of the Sanctuarie, and made participant of the benefites & priuileges, perteyning to that Tribe: but were not consecrated to their seueral functions, vntil the age of twentie five yeares. And thence forth did execute al the offices, belonging to their seueral orders, vntil they were fiftie yeares of age: from which time they were deliuered, from al burdenous seruice, and were only [to kepe the thinges, that were commended to them, but not to doe the very workes] The children also of Aarons familie, were made participant of benefites, and priuileges, with their fathers, from their birth: and were consecrated Prieltes, at competent age, when they were able to kil the victimnes, dresse, and sacrifice them; whether before or after twentie five yeares, is not expressed in the written Law. But the Iewes had an ancient Decree, that none should read certaine hard partes of holie Scriptures, vntil they came to thirtie yeares of age. Wherof I here
make

The Iewes
were forbid
to read cer-
taine partes

Num. 3.
v. 15. 46

Ch. 8. v.
7. 24.

25.
26.

3. make mention, because Christ our Saviour, began of holie Scrip-
 23. first to preach publicly about that age: only once ture, before
 Ch. 2. v. before, at the age of twelue yeares, making manifest the age of
 42. 47. shew of his Diuine wisdom. Now by ordinance of thirtie yeares.
 the Catholique Church, children hauing no other
 impediment, and hauing lerned to read Latine dis-
 tinctly (or in Grecian countries, to read Greke)
 may be admitted, by first Ecclesiastical Tonsure, Children may
 into the state of the Clergie, from the age of seuen be made cler-
 yeares complete, so that they be first confirmed; and kes at seuen
 doe incline in wil, rather to procede in that state, yeares of age,
 then to depart from it: yet without obligation, to more conue-
 the one or the other. But more ordinarily they are niently at 12.
 differred, til they come to twelue yeares. The foure Cleriques may
 lesse Orders may be receiued at the age of eightene receiue the
 yeares. Subdeaconshipe, at ful one and twentie. foure lesse
 Deaconshipe at twentie three complete. And Priest- Orders at 18.
 hod at completetwentie foure. And thirtie yeares of May be made
 age are required, before anie be consecrated Bishop Subdeacons
 Eccli. 32. Because maturitie of iudgement, Vertues, and at 21.
 v. 1. &c. lerning, fitte for so high power, and dignitie, can Deacons at
 not ordinarily, be wel supposed in younger age. 23 Priestes
 Yet may the Church dispense, in the want of age, at 24. Bisho-
 with anie, in whom sufficiencie is otherwise found, pes at 30.
 other iust cause therewith concurring, complete,

3. In the next requisite condition, of competent
 perfection in maners, there can be no lawful dispen- Good maners
 sation: but due examination is to be made, and good are necessarily
 testimonie to be geuen, by such as know their appro- required.
 ued vertues: not only by Clergimen, but in some
 case also by secular persons. According as S. Paul
 willed S. Timothee, in that time, when Christians
 liued, and conuersed in temporal causes, amongst
 1. Tim. 3. Infidels, not to geue holie Orders, to [a Neophite
 v. 6 (one lately conuerted to Christianitie) lest puffed
 v. 7. into pride, he fall into iudgement of the diuel. And,
 he (that was in those dayes to receiue holie Orders)
 li 3 must

Diuers Irregularities hinder the lawfull taking of holie Orders.

must haue also good testimonie, of them that were without: that he fall not into reproch, and the snare of the diuel.] Because the diuel intrappeth manie soules, by the scandalouse life, or doctrine, of bad Clergimen. It is therefore prouidently foresene by the Church, & exact Rules are set downe, that none be admitted, contrarie to the same rules, but are refused, as irregular, or not sufficiently approued. And this Irregularitie is contracted, not only by certaine enormous crimes, but also by natural defectes, and by some iust, and lawfull actions. As by vvilful murder, manslaughter, obstinate heresie, and apostasie: those that are illegitimate by birth: or haue notorious deformitie in bodie: those that haue married twise, or haue married widowes: those that haue cooperated to the death, or maiming of anie person, although lawfully, & which is no sinne: yet is a defect of such lenitie, as is required in Clergimen. These and some other faultes, and defectes, doe hinder from being made of the Clergie, without special dispensation, vpon iust cause. As is largely declared in particular Bookes, written for this purpose, to which we remitte them, vvhom it concerneth. The groundes of these Ecclesiastical Lawes, appeare to be iust convenient, & most agreeable to holie Scriptures: partly by example of the old Law; more especially by some particular aduertisements, and by general auctoritie, geuen to the Church in the new Law of Christ.

The conuenience of these Ecclesiastical Lawes is shewed by holie Scriptures.

4. In the Law of Moyse, which was but a shadow of Christian perfection, diuers were excluded, euen of Aarons familie, from offering Sacrifice [Speake *Leu. 21. 17.* to Aaron (said our Lord to Moyse) The man of thy *16. 17. 18.* seede, through out their families, that hath a blemish, shal not offer breades to his God, neither shal he approach to his ministerie. If he be blinde, if lame, if he haue a litle, or a great, or a crooked nose: if his
foote

foote be broken, if his hand, if he be crooke backed
 or bleareyed, or haue a pearle in his eye; or a con-
 tinual scabbe, or drie scurfe, in his bodie, or be burnt.
 Euerie one that hath a blemish, of the seede of Aaron
 the Priest, shal not approch to offer the hostes to the
 Lord, nor offer the breades to his God. He shal eate
 notwithstanding of the breades, that are offered in
 the Sanctuarie. Yet so that he enter not within the
 veile, nor approch to the Altar, because he hath a
 blemish, & he must not contaminate my Sanctuarie.
 I the Lord that sanctifie them.] Some thinges did
 also debarre Priestes from participation of thinges
 sanctified [Say to them, & to their posteritie: Euerie
 man of your stocke, that approcheth to those thin-
 ges, that are consecrated, and which the children of
 Israel haue offered to the Lord, in whom there is vn-
 cleannes, shal perish before the Lord. I am the Lord.
 The man of the seede of Aaron, that is a leper, or hath
 a fluxe of seede, shal not eate of those thinges, that
 are sanctified to me, vntil he be healed &c.] These
 impediments, as they were ordinances of the old
 Law, doe not binde Christians: but such are now
 Irregularities, as the Church of Christ, directed by
 his Spirite, declareth to be such, as I touched euen
 now. Al kinde of mortal sinne remayning in the
 soule doth much more hinder, from lawfull recei-
 uing anie holie Order, or anie other Sacrament (ex-
 cept Baptisme, and Penance) and from ministering
 anie Sacrament, vntil such sinners be cleansed from
 their sinne. To such greuous sinners [God hath said
 (by his Prophete Dauid) Why dost thou declare my
 iustices, and takeit my testaments by thy mouth?] And
 because the Sacrifice, and Sacraments of the
 Law of grace, are most pure in themselues, Christ
 requireth much puritie in his Ministers [For he is
 (saith the holie Prophete Malachias) as it were pur-
 ging fire, and as the herbe of fullers: and he shal sitte
 purging,

Diuers cor-
 poral blemi-
 shes made
 Priestes irre-
 gular in the
 old Law.

The Law of
 Moyse doth
 not binde
 Christians,
 but by exam-
 ple of it the
 Church of
 Christ ordain-
 eth Lawes
 conuenient
 for this time.

purging, and cleansing the siluer, and he shal purge the sonnes of Leui, and wil streyne them as gold, & as siluer, and they shal be offering Sacrifices to our Lord in iustice.

Vertues required in Clergimen are signified by the paraments of the Clergie.

5. Further also the vertues required in clergimen (especially of the new Law) were signified in the holie vestments of Aaron, and the other Priestes, & are represented by the consecrated paraments of the Christian Clergie, and holie Altars. As being made by Gods appointment [of gold, and hyacinth, and purple, and scarlette twise dyed, and silke; adorned also with manie, & excellent precious stones] which in general signified, puritie of life, discretion in iudgement, sincere intention, contemplation of God, supportation of the peoples infirmities, sollicitude of their spiritual good, exemplar life, sound doctrine, and band of vnion. *Exo. 28. v. 5. 9. 17. 18. 19. See before Arr. 2. Page. 22.*

S Paul specifieth certaine qualities requisite in the Clergie.

6. S. Paul expresth also some special conditions in particular requisite, in the Christian Clergie: comprising Priestes, vnder the name of Bishopes (for in the primitiue Church most part of Priestes were also Bishopes) and vnder the name of Deacons, and other inferior Orders, he writeth thus to S. Timothy [If anie man desire a Bishopes office (or consequently a Priestis office) he desireth a good worke. It behoueth therefore a Bishope (& likewise a Priest) to be irreprehensible, the husband of one wife (for a man that hath bene once married, might receiue holie Orders, but not if he haue married twise) sober, wise, comelie, chaste: a man of hospitalitie, a teacher, not geuen to wine, no fighter, but modest, no quarrelor, not couetous, wel ruling his owne house, hauing his children subiect withal chastitie.] Deacons in like maner (and so Subdeacons, Acolytes, and the rest) chaste, not duple tongued, not geuen to much wine, not folowers of filthie lucre: hauing the Myserie of faith, in a pure conscience. And let these also

Exo. 28. v. 5. 9. 17. 18. 19. See before Arr. 2. Page. 22. Act. 20. 17. 28. Tit. 1. v. 5. 7. 1. Tim. 3. v. 1. v. 2. 3. 4. v. 8. 9. 10.

- also be proued first, and so let them minister, hauing
 no crime.] Againe he saith in the same Epistle [Im-
 pose handes on no man lightly, neither doe thou
 communicate with other mens sinnes.] The very
 same in substance, he writte to S. Titus, an other
 Bishope, saying [For this cause I left thee in Crete,
 that thou shouldest reforme the thinges that are
 wanting: and shouldest ordaine Priestes by cities, as
 I also appointed thee; If anie be without crime; the
 husband of one wife (not *bigamus*) hauing faithful
 children, not in the accusation of riote, or not obe-
 dient. For a Bishope (so he calleth the same persons,
 Bishops, whom in the sentence before he called
 Priestes) must be without crime, as the stuard of
 God, not proud, not angrie, not geuen to wine, no
 striker, not couetous of filthie lucre; but geuen to
 hospitalitie, gentle, sober, iust, holie, continent:
 embracing, that faithful word, which is according
 to doctrine, that he may be able to exhort, in sound
 doctrine, and to reprove them, that gayne say it.]
 Most agreably S. Peter exhorteth al Bishops, and
 Priestes (vnder the name of Seniors, as common to
 both) saying [Feede the flocke of God, which is
 among you: prouiding not by constreint, but wil-
 lingly according to God: neither for filthie lucre
 sake, but voluntarily: neither as ouerruling the Cler-
 gie, but made examples, of the flocke from the hart.]
 Finally Christ himself by his Angel, commendeth
 such Prelates, as are formerly described by his Apo-
 stles, for their wel doing, and by threates recalleth
 others to penance, saying to the Bishope of Ephesus:
 [I know thy workes, and labour, and thy patience;
 and that thou canst not beare euil men, & hast tried
 them, which say themselues to be Apostles, and are
 not, and hast found them liars. And thou hast pa-
 tience, and hast borne for my name, and hast not
 fainted. But I haue against thee a few thinges: be-
 cause

S Peter re-
 quireth the
 same good
 qualitie in
 Clergimen.

Christ our
 Lord requi-
 reth the same.

because thou hast left thy first charitie. Be mindful
therefore from whence thou art fallen, & do penāce,
and doe the first workes. But if not, I come to thee,
and wil moue thy candlesticke out of his place,
vnles thou doe penance. But this thou hast, because
thou hatest the factes of the Nicolaites, which I also
hate.] To the Bishoppe of Smyrna he saith [I know
thy tribulation, and thy pouertie, but thou art rich,
and thou art blasphemed of them, that say them-
selues to be Iewes; & are not, but are the synagogue
of Satan. Feare none of these things, which thou
shalt suffer. Behold the diuel wil send some of you
into prison, that you may be tried, and you shal haue
tribulation ten dayes. Be thou faithful vntil death:
and I wil geue thee the crowne of life.] In like
maner to the other fīue particular Bishoppes of Perga-
mus, Thyatiria, Sardis, Philadelphia, and Laodicia:
praising their vertues, and admonishing them to
amend their faultes.

Perpetual cha-
stie is requi-
red in those
that take the
greater holie
Orders.

It was prefi-
gured in the
old Law.

7. For better attayning, and conseruing necessarie
vertues, in Clergimen, especially of the greater Or-
ders, Subdeacons, and so vpward. The holie Church
hath decreed, that before Clerkes be admitted, to the
same greater Orders, they doe voluntarily promise,
to kepe perpetual chastitie, embracing herein the
Euangelical counsel [Making themselues Eunuches
for the Kingdom of Heauen (our Sauour saying to
his disciples) He that can take, let him take] this
state vpon him. Which holie Institution was pre-
figured, and in part obserued, by the Priestes of the
old Law: in that they being married, liued separatly
from their wiues, al the space of times, whiles they
executed their Priestlie functions, in the order of
their courses before God, to offer incense entring
into the Temple of our Lord. As appeareth by Za-
charias the Priest. Who doing this Priestlie func-
tion in his proper course, remayned in the Temple,
vntil

v. 5.

v. 6.

v. 9.

10.

v. 12. 18.

Ch. 3. v.

1. 7. 14.

Mat. 19.

v. 12.

1. Par. 24.

v. 8. 19.

Luc. 1. v.

8. 9.

23. vntil [the dayes of his office were expired] then, &
 not sooner [He departed into his house] How much
 more conuenient is it, that Priestes of the new Te-
 stament, doe liue in perpetual chastitie, without
 cumber of wife, and children; seing their function
 is not by course only of interrupted times, but con-
 tinually, euerie day to serue at the Altar, of a farre
 more excellent Sacrifice? This state of life was also
 56. prophesied by Isaias, saying [Let not the Eunuch say
 Behold I am a drie tree. Because thus saith our Lord
 to the Eunuches: They that shal kepe my Sabbathes,
 and shal choose the thinges that I would, and shal
 hold my couenant: I wil geue vnto them, in my
 3. house, and within my walles, a place, and a name,
 better then sonnes, and daughters; an euerlasting
 name wil I geue them, which shal not perish.]

It was also
 foreshewed
 by Isaias the
 Prophete.

8. Al the Apostles according to this prophesie, &
 to our Sauours counsel, though it was no precept,
 such as were vnmarried so remained, & such of them
 as were married, parted with their wiues: as appea-
 reth by Christs answer to S. Peter, demanding what
 reward he and his felowes should haue, which had
 left al, and folowed him: our Lord [said to them:

The Apostles
 and primitiue
 Priestes of
 Christ obser-
 ued perpetual
 chastitie.

Amen I say to you; that you which haue folowed
 me, in the regeneration, when the Sonne of man
 shal sitte in the seate of his maiestie, you also shal sitte
 vpon twelue seates, iudging the twelue tribes of
 29. Israel. And euerie one that hath left house, or bre-
 thren, or sisters, or father, or mother, or wife, or
 children, or landes for my names sake, shal receiue
 an hundred fold, and shal possesse life euerlasting]
 where you see, that amongst other thinges, they had
 left their wiues, to folow Christ, and that the same
 is both lawful, and meritorious of reward [an hun-
 dred fold, in this time (saith S. Marke, to witte abun-
 dant of grace) and in the world to come life euer-
 lasting.] S. Paul likewise gaue the same counsel,

S. Paul by
word and ex-
ample taught
the same.

The Church
compelleth
none to pro-
mise, but only
admitteth
such as wil
promise.

By the like
voluntarie
promise they
are also bond
to the Cano-
nical houres

Competent
lerning in
euerie Order
is also requi-
red.

declaring withal, that it is no precept (before it be *1. Cor.*
promised) and both proposed his owne example, *v. 25.*
and his reason, why it is better to liue single, saying
[I would haue you to be without carefulnes. He *v. 8.*
that is without a wife, is careful for the thinges, *33.*
that pertyne to our Lord; how he may please God.
But he that is with a wife, is careful for the thinges,
that pertyne to the world; how he may please his
wife; and he is diuided.] Seing therefore, so manie
of their free wil, through Gods grace are disposed to
make this promise of perpetual chastitie, it is most
conuenient, only to admitte such to the greater
holie Orders, they being both sufficient in num-
ber, that there is no want: and more apt for sacred
functions.

9. These adde also of their owne accord, without
compulsion, an other holie promise, eiter to sing
dayly in the Quire with others, or in supplie therof,
to read euerie day, the Diuine office of the seuen Ca-
nonical houres, which is composed of the Holie
Psalmes, and other holie Scriptures, with sacred *Psal. 118.*
Histories, Sermons, and Homilies, of the ancient, *v. 62 164*
Fathers, and Doctours of Gods Church But of these
and other Euangelical Counsels, which are not pre-
cepts, til they be promised by free, and voluntarie *Part. 3.*
vow, more is to be said after the explication of the *Art. 48.*
ten commandments. •

10. Competent lerning, is the third necessarie, and
special qualitie, required in the seueral orders of the
Clergie. For the first entrance to be made Clerkes *§. 2.*
it sufficeth by the ordinance of the Church, that they
can read Latine, or in the Grecian contries, Greke,
as is noted before. Before they be promoted to the
foure lesse Orders, it behoueth that they vnderstand
Latine, or Greke. It is moreouer requisite, that
Subdeacons be able to catechize, and instruct the *Luc. 10.*
people in the principal pointes of Catholique Faith *v. 1. 9.*
and

and Religion. Deacons ought to be able to preach, or at least priuately to teach, and exhort, both in matter of faith, and good life: in those especial vertues which pertain, to euerie estate of Christians, & so to assiste Priestes also in that office. In Priestes is required sufficient knowlege to discern, and iudge al ordinarie cases, touching sinnes, and matters of conscience: to resolue the people in such spiritual doubts; especially such Priestes, as haue the pastoral charge of soules. Bishopes ought to be indued with ample, and exact knowlege, in al the sacred Scriptures of the old, and new Testament. [For the lip-pes of the Priest (saith Malachias) shal kepe know-lege, and the Law they shal require of his mouth: because he is the Angel of the Lord of hostes] which is specially meant of the cheefe Priestes, that is, of Bishopes in the Church of Christ. For to them it properly pertaineth, to define in holie Councils, & Consistories, al pointes of faith, and general causes of spiritual controuersies amongst Christians, together with the Supreme Bishope, in greatest difficulties. And it behoueth al Bishopes to be able, to teach, and decide, such doubtles as commonly occurre [ac-cording to sound doctrine, and to reprove them, that gaynsay it.]

In Pastors, & especially in Bishopes more exact knowlege in al Christian doctrine is required.

The principal power of Holie Orders, is to con-secrate, and offer Christs bodie and bloud, in the Holie Sacrifice.

ARTICLE. 44.

TO what both general, and especial purpose, some men are taken from their former state of the Laitie, and made of the Clergie, S. Paul teacheth saying [Euerie Highpriest taken from among men, is appointed for men, in those thinges, that pertain to God:]

A breefe ex-
plication of
S. Pauls sen-
tence. Heb. 5.
v. 1.

Al the infe-
rior Orders
are subordi-
nate to Priest-
hod.

to God: that he may offer giftes, and Sacrifices for sinnes.] In this sentence are breefly cōteyned diuers particular pointes. For vnder the name of High-priest, the Apostle declareth in general the function of al Priestes, and of Leuites also, in the old Law, and of al Clergimen in the new Testament. For they are al ordained Ministers in those thinges, that peculiarly pertain to God, and Diuine Seruice. In that he saith: they are taken from men, it is euident that Ecclesiastical Ministers, are of Mankinde, not of Angelical spirites; secondly that they are separated in state from other men: from the state wherein they were borne, and made of an other state, wherof they were not before. In saying; they are appointed for men, he plainly sheweth that the Clergie is instituted for the benefite of al mankinde, themselues and others. Saying: in those thinges that pertain to God: he declareth, that their office is to haue the charge of diuine thinges, to deale as mediators between God, and his people. Lastly saying [that he may offer giftes, and Sacrifices for sinnes] he telleth the principal function of the whole Clergie, to be the oblation of Sacrifice. For albeit onlie Priestes, can offer Sacrifice, yet al other inferior Orders are subordinate to Priesthod, and are especially to assist for the performing of Sacrifice, as the Leuites were subordinate to the Priestes of Aarons Order. For so God commanded Moyse, saying [Thou shalt geue the Leuites, for a gift to Aaron and to his sonnes, to whom they are deliuered of the children of Israel. But Aaron, & his sonnes, thou shalt appoint ouer the seruice of Priesthod [to burne incense, vpon the Altar] and to offer al other Sacrifices [The stranger that approacheth to minister shal dye] Wherfore, as in the Law of Moyse: so in the Law of Christ, onlie Priestes can offer Sacrifice: & al other Clergimen are specially deputed to assist them, in the most sacred Action

Action, of consecrating Christs bodie and bloud, & offering the same in Sacrifice.

2. Being therfore abundantly proued already, that Priestes haue powre to consecrate the true and real bodie and bloud of our Lord Iesus Christ, in the formes of bread and wine: and to offer the same in Sacrifice, it necessarily foloweth, that this is the most excellent of al whatsoeuer offices, and sacred functions, which are in the whole militant Church of God: in so much that if our Aduersaries would beleue it, as it is declared by the plaine wordes of Christ himself, written in his new Testament, they would easily also grant, and confesse, that the same is of al others, the most sufferegne powre, which God hath geue to mortal men. For the greatnes therof (which they falsely cal an impossibilitie) is the cheefe, and maine difficultie, which moueth them so peremptorily to denie, that there is, or can be such powre in anie man, yea in Christ himself, so to change, and transubstanciate bread, & wine, into his owne substantial bodie, and bloud. For if they wil once acknowledge this powre to be in Christ, & to be communicated by him to his Priestes, they wil then most easily graunt, that it is absolutely the greatest, & most excellent powre of al powers in this world.

3. Which is further declared, by these two manifest Theological demonstrations. First, seing al spiritual functions (which farre excel al temporal, and ciuil powre) doe either apperteyne immediatly to our dutie towards God Omnipotent, the most B. Trinitie: or to our dutie towards Christ, as Man: or towards the Church his mystical bodie; it is cleare that the consecration of his bodie, and bloud, in the formes of bread and wine, perteyneth directly to his owne real bodie and bloud, which consist in his Diuine Person: and therfore this sacred function so farre excelleth al functions perteyning to his mystical bodie.

Whosoever beleueth the Catholique doctrine that Priestes can consecrate & offer the B. Sacrifice of the Altar, wil easily confesse that it is the most excellent function in the Church of God.

Which is further proued, because it concerneth Christ himself in his owne bodie and bloud.

And because
Sacrifice is
the most ex-
cellent exter-
nal Act of Re-
ligion.

bodie, the Church, as himself the Head excelleth *Ephes. 5.*
the same Church, his mystical bodie. Secondly seing *v. 23.*
Sacrifice is the most principal, and most excellent
external Act of Religion (due to God onlie) and the
cheefe external dutie, which man oweth, or can ex- *Exod. 22.*
hibite to God. And seing that Priestes are constituted *v. 20.*
the onlie Ministers of Christ, to consecrate, & offer
this onlie proper Sacrifice of the new Testament, *Art. 23.*
which infinitely excelleth al Sacrifices of the old
Law, being the very same, with that vpon the crosse,
not differing in the host, which is offered, but only
in maner of oblation (to witte, there bloudily, here
vnbloudily) it is euident, that the most principal
function, of al holie Orders, consisteth in consecra-
ting, and offering the same most blessed Sacrament,
and Sacrifice of Christs bodie & bloud, in the visible
formes of bread, & wine. So let vs procede to speake
of an other Priestlie, and Ecclesiastical function.

*An other power of holie Orders is Iurisdiction:
to feede and gouerne the Church.*

ARTICLE 45.

Al spiritual
powre is ge-
uen for two
endes.

For the serui-
ce of God,

And health of
soules,

Spiritual power perteyneth, & is directed to these
two general purposes: to the better performing
of mens seruice towards God: and for better obtey-
ning the health of soules, which two endes are al-
wayes so conioyned, that when the one is rightly
done, the other also is implied. For whatloeu-
er seruice pleaseth God, the same is profitable to the
soule, because [God is a remunerator, or rewarder, *Heb. 11.*
to them that seeke him] by duly seruing him. And *v. 6.*
the health of soules is of al thinges most grateful to
God. [For this is the wil of God (saith S. Paul) your
sanctificatiō.] To this duple purpose, Christ our Lord *1. Thes. 4.*
hath ordayned Priestes, & other Clergimen, for the
better performing of al Gods due Seruice, wherby
soules

soules may also receiue his grace; and for the sanctifying of soules, wherby God may be more glorified, whiles his spiritual Ministers, as officers betwixt him and men, doe those especial thinges, for themselves and others, which others can not performe. As to offer the dread Sacrifice, which is the cheefest function (as is now declared) and next therto, is the power to absolue from sinnes, by the Sacrament of Penance: a power only geuen to Priestes: as also to be the ordinarie Ministers of al the other Sacraments, yea and the onlie Ministers of the most part, of them. Likewise spiritually to feede, and gouerne the militant Church generally: as S. Paul speaketh in the place before recited [to doe those thinges for men, that pertain to God] to witte, mens spiritual affayres, which Laimen can not doe, but Clergimen onlie, being taken for this purpose, from the Laitie. For so it is euident by the Apostles doctrine, that as temporal affayres are managed by temporal Princes, Magistrates, and other secular persons: so spiritual causes, whatsoever pertaining to the principal Seruice of God, and spiritual health of soules, belong to spiritual Prelates, Priestes, and other Clergimen. Which is further declared by other like testimonies, of the old and new Testament, as the one is a figure, or exemplar shadow of the other.

2. God hearing the crie of his people, sore afflicted in Ægypt, and intending to deliuer them, could haue done it, by manie other meanes, yet would releue them, by the ministerie of Moyse. Whom therefore he called from the keeping of sheepe, made him an extraordinarie Priest, for this extraordinarie purpose, not only by him to deliuer the whole people from their seruitude in Ægypt, but also by him, to lead them in the deserte, and there by him, to geue them a written Law. And withal to make Aaron and his sonnes, and successiuelly their sonnes, the

Other offices, of the Clergie are to teach Christian doctrine, to minister al Sacraments, and to gouerne the Church spiritually.

God who can doe al thinges without secundarie causes, yet vseth the ministerie of his creatures.

He sent Moyse extraordinarily. Aaron

with other
Priestres and
Leuites, or-
dinarily.

ordinarie Priestres: and the rest of the Tribe of Leui, to assist the Priestres, in the seruice of the Sanctuarie, so long as the same Law should continew. [Come (said our Lord to Moyse) and I wil send thee to Pharaao, that thou maist bring forth my people, the children of Israel out of Ægypt.] And although Moyse should be cheefe in this worke: yet should he not be alone, but haue assistame, which he also desired: and therupon, our Lord said further [Aaron thy brother the Leuite, I Know that he is eloquent, behold he cometh forth to meete thee, and seing thee shal be glad at the hart. Speake to him, and put my wordes in this mouth: and I wil be in thy mouth, and in his mouth, and wil shew you what ye must doe.] After that by Gods mightie hand, and ministerie of Moyse, and Aaron, the people were deliuered, and had also receiued the tenne moral precepts, the principal part of the Law, our Lord then further commanded Moyse, to consecrate Aaron the ordinarie Highpriest, and al his sonnes Priestres. Likewise to ordaine Leuites, of the rest of Leuiues Tribe, to assist the Priestres.

Leprosie pre-
figured here-
sie, and other
errors in faith:
wherof Prie-
stes were
made the
Iudges.

3. Which being done, and the principal Priestlie function of offering Sacrifice, being first prescribed, another office was declared, concerning the iudgement of Leprosie, our Lord speaking ioyntly to Moyse and Aaron, saying [The man, in whose skinn, & flesh, shal rise a diuers colour, or a blister, or anie thing as it were shining, that is to say, the plague of leprosie, shal be brought to Aaron the Priest, or anie one of his sonnes, who seing the leprosie in his skine, at his arbitrement, he shal be separated] from ordinarie conuersation with other people [Al the time that he is a leper, and vncleane, he shal dwel alone without the campe.] His restauration, when the leprosie should cease, was also by the Priestres iudgement. [The Priest shal view him, & shal iudge him

him to be cleane.] Which Law our Sauiour obser-
 uing (in testimonie that it was of God, and signified
 Priestlie power, in the old Law, of separating and
 restoring lepers) sent such as he cleansed from le-
 prosie, to the Priestes. That they might iudge by their
 auctoritie, according to the Law. Which is therby
 plainly proued to be a figure, of Priestlie power in
 Christs Priestes, to binde, or loose sinners, according
 to Christs Law, geuen to them in earth, that the same
 is in like maner bond, or loosed in heauen.

4. An other office of Aaronical Priestes, was by
 sound of trumpette, to cal assemblies, and by diuers
 maner of sounding, as occasions diuerly required,
 to admonish and direct the people. [The sonnes of
 Aaron the Priestes (said our Lord to Moyse) shal
 sound with the trumpets: and this shal be an ordi-
 nance for euer in your generation.] Which Rite of
 sounding appropriated to the Priestes: was as wel
 to warne the people of their dangers, to prouide &
 look to themselues, calling to God for his helpe, &
 so it was vsed in case of warres: as also to sturre vp
 their deuotions to the seruice of God, and so it was
 vsed in their feastes and solemnities, especially in the
 Iubilee yeare, for which there were special trum-
 pettes. Moreouer that this sounding with trumpets
 signified preaching & spiritual admonition, is cleare
 by Ezechiel the Prophete, vsing the same Allegoric
 in these wordes [If the watchman see the sword
 coming vpon the land, and sound with trumpette,
 and tel the people; and he that heareth the sound of
 the trumpet, whosocuer he be, and doth not looke
 to himself, and the sword come, and take him, his
 bloud shal be vpon his head, &c. but if he shal looke
 to himself, he shal saue his life. And if the watch-
 man see the sword come, and sound not with the
 trumpet; and the people loke not to themselues, and
 the sword come, & take a soule from among them,

An other
 Priestlie of-
 fice was to
 warne, and
 direct the
 people,

Sounding
 with trum-
 petts prefigu-
 red reaching.

The Pastors
 fault condem-
 neth himself,
 but excuseth
 not the peo-
 ple.

he certes is caught in his iniquitie, but his bloud I wil require at the hand of the watchman] The same Ezechiel, a good watchman, both a Priest, and Prophete, seing and foreseeing, the great harme, of bad Pastors, and great necessitie of good Pastors, crieth thus to the bad ones [Thus saith our Lord God: woe *Ch. 34* to the pastors of Israel, which fede themselves: are *2. 3. 4. 6.* not the flockes fed of the Pastors? You did eate the milke, and were couered with the wool, and that which was fatte ye killed: but my flocke you fed not. That which was weake, you strengthened not: & that which was sicke, you healed not: that which was broken, you bond not vp: & that which was cast away, you brought not againe; and that which was lost, you sought not: but with ansteritie, you did rule ouer them, and with might.] A most plaine testimonie that the function of Priestes, of greater, and lesse Iurisdiction, is to feede, & spiritually to gouerne their feuerall flockes. Bishopes must strengthen the weake, with the Sacrament of Confirmation: other Pastors must also heale the sicke sinners, with the *Mat. 5.* Sacrament of Penance. They must reconcile men *v. 25.* at variance by making peace, that they may fruitfully receiue the B. Sacrament of Vnion. Those that seme wholly lost, good Pastors must seeke, by godlie preaching, with mildnes beseeching, & gently inuiting them to returne to God. Obstinate contemners they must correct and punish, with the rodde of discipline. Which iudicial power our Lord also foreshowed should be in the Church of Christ, saying to her, by his Prophete Isaias [Euerie vessel, that is *Isa. 54.* made against thee, shal not prosper: & thou in iudge- *v. 17.* ment, shalt iudge euerie tongue resisting thee] euidently auouching, that the Church is not, as her rebellious aduersaries would make her, a partie against them, and so to be iudged, as wel as they, but is their Iudge, & must iudge them: as this sacred text doth necessarily

Particular
duries of Pa-
stors.

The Church
is Iudge of al
her rebellious
children.

necessarily conuince. Breefly in two wordes, our Lord againe sheweth, that the function of Priestes is to feede, & correct, saying by his Prophete Micheas to Christ, & in him to euerie Christian Pastor [Feede thy people, with thy rod] with Sacraments, and punishments, with doctrine, and discipline. The singular good fruite of feeding is thus described by Ma-

To feede with the rodde, is to teach, and where nede is to punish.

Mal 2. v. lachias [ô Ye Priestes, you shal knowe (saith our Lord) that I sent you this commandment, that my couenant might be with Leui, saith the Lord of Hostes. My couenant was with him, of life & peace: and I gaue him feare, and he feared me; and at the face of my name he was afrayde. The Law of truth was in his mouth, and iniquitie was not found in his lippes, in peace, and in equitie he walked with me: and turned away manie from iniquitie. For the lippes of the Priest shal kepe knowlege; and the Law they shal require of his mouth: because he is the Angel of the Lord of Hosts.] So God alwayes conserued some good Pastors, for his couenant sake, made to Abraham, Isaac, and Israel. Such were Phinees, and manie both Priestes, and Prophetes. Namely this Prophete Malachias, otherwise (as some suppose) called Esdras: who both exhorted, and corrected the Princes, Priestes, and people, which had offended, by marying strange wemen, of infidel nations. And such were after him Onias, Matthathias, Iudas Machabeus, Ionathas, Simon, and others.

God stil provided Pastors both to teach, and to punish.

5. In the new Testament, Christ himself testifieth, what Priestes are by their function, and ought to be in their liues, and laboures, saying to his Apostles: [You are the salt of the earth. But if the salt leese his vertue, wherwith shal it be salted? It is good for nothing, anie more, but to be cast forth, and to be troden of men. It is profitable neither for the ground nor for the dunghil: but it shal be cast forth. You are the light of the world. A citie cā not be hid, situated

The Clergie is the salt of the earth, the light of the world, and a citie vpon a mountaine.

Euil Pastors
kil their peo-
ple, either
with poyson,
or by famine.

vpon a mountaine. Neither doe men light a candle, *v. 16.*
and put it vnder a bushel, but vpon a candlesticke,
that it may shine to al, that are in the house. So let *v. 17.*
your light shine before men, that they may see your
good workes, and glorifie your Father which is in
heauen.] The first point therfore of Pastoral charge
is to teach by good example. The next to preach the
word of God: then to minister Sacraments, & other
thinges needful to al sortes: spiritual foode, medi-
cine, discipline, correction. For as by the il life of
hyrelinges, & by false doctrine of false pretending
pastores, sheepe receiue pestilent poyson: so without
pasture, they sterue by famine. Christ the true good
Pastor [seing the multitudes pitied them, because *Mat. 9. 1.*
they were vexed with infirmities: & lay like shepe, *35. 36.*
that haue not a shepeheard: and said to his disciples: *37. 38.*
The haruest surely is great, but the workmen are
few. Pray therfore the Lord of the haruest, that he
send forth workemē into his haruest.] Accordingly
our Lord and Sauour sent his Apostles: and after *Mat. 10.*
them other Disciples, to preach: first to the Iewes. *v. 5. 6.*
to doe penance, because the Kingdom of heauen is *Luc. 10.*
at hand. After that he sent to al the Gentiles: [Al *v. 1.*
power is geuen me, going therfore teach ye al nati- *Mat. 28.*
ons: preach the Gospel to euerie creature: teaching *v. 19 20.*
them to obserue al thinges, what soeuer I haue com- *Mar. 16.*
manded you. And lest they should doubt of successe, *v. 15.*
he addeth, promising perpetual assistance of his Spi-
rite [Behold I am with you al dayes: euen to the
consummation of the world.] At an other time *Luc. 10.*
confirming their commission he said [He that hea- *v. 16.*
reth you heareth me. He that receiueth you, recei- *10. 13.*
ueth me. He that receiueth anie that I send, recei- *v. 20. Ch.*
ueth me. You shal geue testimonie of me in Ierusa- *15. v. 27.*
lem, and in al Iewrie, and in Samaria, and euen to *Act. 1. v. 8.*
the vtmost of the earth.

6. Vpon al which S. Paul saith to the Corinthians.

[We

- Cor. 3. [We are Gods coadiutors, you are Gods husbandrie: Pastors are
 9. 10. you are Gods building. According to the grace that Gods coad-
 is geuen me, as a wise workmaister, haue I laide the iutors.
 foundation, and an other buildeth thereupon.] The
 Cor 4. same office of preaching he often auoucheth, to be-
 1. long to none els, but to those only, that are designed
 phes. 3. thereto. [The Mysterie of Christ (saith he) which
 5. was not known in other generations, to the sonnes
 of men, is now reuealed to his holie Apostles, and
 7. Prophetes in the Spirite: wherof I am made a mini-
 ster, according to the gift of the grace of God, which
 is geuen me, according to the operatiō of his power.
 8. To me the least of al the sainctes is geuen this grace,
 among the Gentiles, to euangelize the vnsearchable
 riches of Christ.] In like sorte the administration of They are the
 al Sacraments, so perteyneth to the Clergie, that ordinarie ad-
 fise of the seuen are no Sacraments at al, except they ministrators
 be ministered by Priestes. Baptisme in necessitie may of al the Sa-
 craments.
 be ministered by anie man or woman. And in that
 case also, it ought rather to be ministered by a Cler-
 giman, or childe, that hath onlie first Tonsure, then
 by anie laiman. And if Mariage be contracted with-
 out the presene of a Catholique Priest, it is in some
 places no true Mariage. And whensoever it is so
 contracted, though it be valide, yet is it a greuous
 sinne so to contract. Especially when it is done in
 2. Cor. 6. heresie, or schisme. [For there is no participation
 7. 14. 15. between Christ and Belial: betwen the faithful and
 the infidel.]
 7. Againe that al spiritual charge, & gouernment It perteyneth
 of the Church, apperteyneth only to the Clergie, is to the Clergie
 a most cleare thing, both by the doctrine, & practise to resolu. and
 of the Apostles. When a doubt arose about Circun- decide doub-
 cision, and other Rites of the old Law [The Apostles res in Reli-
 and Ancients assembled to consider of his word] or gion.
 thing. And resolving the question, decreed in these
 termes [It hath semed good to the Holie Ghost, and
 to vs.]

And by compulcrite power to correct offenders.

The people must obey their Pastors in al spiritual causes.

to vs.] S. Paul in an other assemblie of Bishopes, and other Priestes, exhorting them to see to their charge, said [Take heede to your selues, and to the whole, *Act. 20.* flocke, wherein the Holie Ghost hath placed you *v. 28.* Bishopes, to rule the Church of God.] He also signified his owen coercife power, to command, and by punishment to compel: Writing thus to the Corinthians [What wil you? In rod that I come to you, *1. Cor. 1.* or in charitie, and the spirite of mildnes?] Plainly *v. 21.* intimating that if mildnes would not serue, he must vse the rod. In his other Epistle to the same people he saith [Therfore haue I written vnto you, that I *2. Cor. 1.* may know the experiment of you, whether in al *v. 9.* thinges you be obedient.] He admonisheth the Thessalonians to obey their Pastors, not only as those that feede them spiritually, but also as their Gouverners, saying [we besech you brethren, that you wil *1. Thes. 5.* know them, that labour among you (by preaching *v. 12. 13.* and ministring Sacraments, and other Rites) & that gouerne you in our Lord] Writing to S. Timothee he saith [The Priestes that rule wel, let them be *1. Tim. 3.* esteemed, worthie of duble honour] wheras Priestes *v. 17.* may, & doe sometime offend, they are to be corrected yet with respect of their vocation [Against a Priest *v. 19.* (saith he) receiue not accusation, but vnder two or three witnesses.] To S. Titus likewise he writeth thus [These thinges speake, and exhort, and rebuke *Tit. 2.* with al auctoritie. Let noe man contemne thee] In *v. 15.* Gods caule, Bishopes must vse their auctoritie, and suffer no resistance, because contempt of them, is the contempt of God [He that despiseth you despi- *Lnc. 10.* seth me] said Christ to his Disciples. As S. Paul ad- *v. 16.* monished Bishopes to feede, rule, and punish, where it is needful: so he also admonished the people to obey spiritual Superiors [Obey your Prelates (saith *Heb. 13.* he to the Hebrewes) and be subiect to them. For *v. 17.* they watch, as being to render account for your soules]

soules.] Consider wel this reason; why al must be
 subiect, and obedient to their Prelates, because the
 Prelates must render account, for the soules of their
 flocke. For it were against iustice, & against reason,
 that anie should be bond to render an account, for
 those, ouer whom they haue not power, not only
 to admonish, but also to correct. If therfore the Pre-
 lates be not obeyed, the account wil not be expedi-
 ent, for the subiects: as the Apostle here concludeth.
 [If they doe it with mourning (saith he) this is not
 expedient for you]

Otherwise
 Pastors were
 not bond to
 render ac-
 count.

*There are diuers degrees of spiritual Pastors:
 subordinate to one cheefe visible Head.*

ARTICLE. 46.

Order is required in al thinges: and in nothing
 is more necessarie, then in Holie Orders them-
 selues, the Ecclesiastical state. Which consisteth in
 a Sacred Subordination of Superiour Prelates, and
 other inferiour Clergimen, called the Ecclesiastical
 hierarchie: hauing one Supreme visible Head, which
 was S. Peter in his time, & after him his Successors,
 as is shewed in the first Part. Vnder which one head
 are constituted certaine Patriarches, in distinct partes
 of the Christian world: next to them are Primates,
 or Archbishops, in their seuerall Prouinces; then
 Bishops, in their proper Dioceses: and vnder them
 other Pastores, in particular Parishes. With other
 Clergimen assisting: as Chancelers, Deanes, Arch-
 deacons: and other Priestes, Deacons, Subdeacons,
 and the rest. Some designed onlie to the administra-
 tion of holie Sacraments, and other Rites; or to assist
 the proper Ministers therof: others haue also Iuris-
 diction, belonging to the Regiment of the Church.
 Touching the power of holie Orders, as they may

The Ecclesia-
 stical hierarchie
 consisteth of
 manie Super-
 iors & sub-
 iectes: al sub-
 ordinate to
 one Supreme
 Head.

Ecclesiastical
 auctoritie
 consisteth in
 the power of
 holie Order,
 and of Iuris-
 diction.

Power of Order, is equal in al that haue the same Order.

Jurisdiction is greater in some, & lesse in others.

There was diuersitie of Jurisdiction in the Law of nature.

be executed without Iurisdiction, euerie Clergiman can as fully performe the function of his owne Order, or Orders, as he that hath greater Orders. So euerie Priest can as really consecrate, and offer the holie Sacrifice, as a Bishope, or Chiefe Bishope. Likewise in Actes of Iurisdiction, the inferiour Pastor, as perfectly performeth that which is within his power, as the superior can doe it. So a Pastor of a Parish as absolutly absolueh his penitent subiect, from his sinnes, as if the Bishope, or Pope should doe it. But al haue not Iurisdiction extended a like, in respect of places, persons, & causes. Onlie the Supreme Head Pastor, hath vniuersal Iurisdiction in the whole Christian world, in al persons, and causes, being Christs vicar General in earth. Other Pastors haue more, or lesse Iurisdiction, according to their limited circuites of places, or persons, or causes. And thus spiritual Iudges are assigned in Ierarchical Order, and sacred Subordination by diuine ordinance. As appeareth by the holie Scriptures, and authentical practise of Gods Church, both in the old Testament, and in the Church of Christ.

2. So we see in the ancient Church of the Law of nature, long before Moyse, there was subordination of superior, and inferiour Priestes, and Pastors, in spiritual causes. Melchisedech as superior Priest, blessed Abraham (who was also a Priest) & receiued Tithes of him. By which two special actes, amongst other excellences in Melchisedech, S. Paul sheweth, that he was the superior Priest, and of greater power, & that Abraham was subiect to him. [Behold (saith S. Paul) how great this man (Melchisedech) is, to whom also Abraham the Patriarch, gaue tithes of the principal things: and who blessed him, that had the promises. But without al contradiction, that which is lesse, is blessed of the better.] Moyse also was constituted by God, in superior auctoritie, both spiritual

Gen 14

v. 19. 20

Heb. 7.

v. 1. 2.

v. 4.

v. 6.

v. 7.

Spiritual & temporal: and so Aaron was subordinate to Moyſes: that he ſhould be mediator, between him and the people, and between him and King Pharao. [He ſhal ſpeake in thy ſteed, to the people (ſaid our Lord to Moyſes) and ſhal be thy mouth; but thou ſhalt be to him, in thoſe things that pertaine to God.] Againe [Our Lord ſaid to Moyſes: Behold I haue appointed thee the God of Pharao: and Aaron thy brother, ſhal be thy Prophete. Thou ſhalt ſpeake to him al thinges, that I command thee; and he ſhal ſpeake to Pharao.] Morcouer Moyſes alſo

More expreſſly
in the written
Law.

Pharao. [He ſhal ſpeake in thy ſteed, to the people (ſaid our Lord to Moyſes) and ſhal be thy mouth; but thou ſhalt be to him, in thoſe things that pertaine to God.] Againe [Our Lord ſaid to Moyſes: Behold I haue appointed thee the God of Pharao: and Aaron thy brother, ſhal be thy Prophete. Thou ſhalt ſpeake to him al thinges, that I command thee; and he ſhal ſpeake to Pharao.] Morcouer Moyſes alſo

constituted inferior Iudges [to heare, and determine leſſe matters only, and eaſyer caſes: reſeruing the greater to himſelf.] And this he did vpon the prudent ſuggeſtion, of Iethro his father inlaw, the Prieſt of Madian, without expreſſe warrant from God.

Which by this example we ſee, is ſuppoſed in ſo cleare, and needful caſes. After this, Moyſes alſo commended ſpecial caſes to be decided by Aaron, &

Hur [If anie queſtion ſhal riſe (to witte of more difficultie) you ſhal referre it, to them] appointing Aaron of the tribe of Leui, Hur of the tribe of Iuda, as it were the one a ſpiritual Iudge, the other a temporal, his owne deputies, who was ſupreme in al cauſes. But more particularly, for the ſeruice of the Tabernacle, al the Leuites being to miniſter vnder the Prieſtes, had their particular Superiors in euerie

Superiors may
ſubſtitute co-
adiutors to
themſelues,
without par-
ticular com-
miſſion from
their owne
Superior, in
ſome caſes.

Order; of Caathites, Gersonites, and Merarites. And the ſame were ſubiect to one Principal of the ſame Order; and al the three princes were ſubiect to one of the Prieſtes, called the Prince of the Princes of the Leuites. And the ſame Prieſt, and al other Prieſtes, and Leuites, and the whole people were ſubiect in ſpiritual cauſes to the Highpriest, who was alſo called the Grand Biſhops, that is to ſay: The Prieſt that is greateſt among his brethren. And he was commanded by the Law, to mainteine his high ſtate,

Al according
to the Law.

Power of the
inferior was
deriued from
the superior.

and dignitie in al respects, as singularly priuiledged, v. 11. 12.
and eminent aboue al. By whom also it pleased God 13. &c.
to impart his diuers graces, as deriued from him, to
others. Witnes the Royal Prophete [As oyntment Psal. 133.
(saith he) on the head, ranne downe vpon the beard, v. 2.
the beard of Aaron: which ranne downe vnto the
hemme of his garment] From the hieghest to the
next subordinate, by him to others, so to the meanest,
euen to the hemme of Aarons garment. For this
diuine ordinance being set in the house of God, the
same Royal Psalmist, inuitheth al men, especially the
Clergie, that by their spiritual functions serue the
Church, to praise God day and night [Loe now Psal. 134.
(saith he) blesse our Lord, al ye the seruants of our v. 1. 2.
Lord, which stand in the house of our Lord: in the
courtes of the house of our God. In the nightes lift
vp your handes vnto the holie places, and blesse ye
our Lord] To the whole Church he saith [Ye house Psal. 135.
of Israel blesse our Lord] To the Priestles, [Ye house v. 19.
of Aaron blesse our Lord.] To al others, of the Cler-
gie [Ye house of Leui blesse our Lord.] Againe to al v. 20.
the faithful in general: [You that feare our Lord,
blesse ye our Lord]

Much more
the Church
of Christ, is
both fortified
and adorned,
by Ierarchical
gouernment,
of one visible
Head, with
manie subor-
dinate Supe-
riors, & sub-
iectes,

3. Seing then, as wel in the Law of nature, as in
the written Law, there were degrees of spiritual
gouerners, to the great strengthening, and also orna-
ment of Gods Church: and that temporal kingdo-
mes are especially established, by the meanes of Ma-
gistrates, gouerning the whole ciuil bodie: much Cant. 6.
more hath Christ our Lord, set his Church in strong, v. 3. 9.
and comelie order, disposed in aray of Ecclesiastical
Pastors, & people: with plenitude of spiritual power Mat. 16.
in one cheefe for vnitie sake: with great power also v. 18.
in other principal Pastors: and with competent, and Ch. 18.
conuenient power, in al that haue charge of soules, v. 18.
to direct & gouerne their flockes. For so our sauour, Ch. 25.
deliuered his talentes to some more, to some lesse. v. 15.

Amongst

Mat. 3. v. Amongst manie Disciples he made but twelue Apo-
 4 Luc. stles: and among them made one the Head, to hold
 v. 13. al in vnion. At first he limyted their commission,
 Mat 10. sending them to preach the Gospel, to the Iewes
 5. only [Into the way of the Gentiles (said he to his
 Luc. 10. Apostles) goe ye not, and into the cities of the Sama-
 1. ritanes enter ye not.] In like maner [The Seuentie
 4 5. two disciples were sent into euerie citie, and place,
 5. 6. whither himself would come] with direction to
 10. 11. goe two and two together; what they should say
 Mat. 28. coming to euerie house, how also to behaue them
 19 10. selues, where to take their temporal necessarie re-
 10. v. 21. leefe; to take nothing of such, as would not heare
 Mat. 1. v. their doctrine: but [to shake also the dust from their
 5. Ch. 6. feete, in testimonie against them.] By which exam- The eleuen
 6. ples, and the like: and by the general commission Apostles or-
 1. Cor. 12. geuent to S. Peter, and the other Apostles, they ordai- dained S. Mar-
 4 5 6. ned S. Matthias an Apostle. And shortly after, seuen thias the
 Deacons. Likewise other Bishopes, Priestes, Deacons, twelst Apo-
 and Clergimen for diuers functions. [For there are stle.
 (saith S. Paul) diuisions of graces, diuisions of mi- The same A-
 nistrations, diuisions of operations, but one Spirite, postles: and
 one Lord, one God, which worketh al in al.] For also S. Paul,
 though we haue not al the holie Orders of the Cler- ordained
 gie, expressed in the holie Scriptures, yet vnder the other Cler-
 titles of Bishopes, Priestes, and Deacons, the rest are gimen.
 comprised: as we see that sometimes, Priestes are
 conteyned vnder the name of Bishopes. So S. Paul
 writing to the Philippians saluteth al the faithful
 [with the Bishopes, and Deacons] and sometimes As Priestes
 Bishopes vnder the name of Priestes: for writing to are sometimes
 S. Titus, a Bishope of Crete, he saith, that he left him contained vnder
 in the prouince of Crete, that [He might ordaine the name
 Priestes by cities] that is, both Bishopes and Priestes, of Bishopes:
 yea also Deacons, and inferior Clergie, for al Eccle- so other infe-
 siastical offices to supplie, saith he [Whatsoever was rior Orders
 wanting.] The reason of comprehending Bishopes, are contey-
 ned vnder
 the name of
 and

Deacones
which signi-
fieth Mini-
sters.

and Priestes vnder one name was, because for most part, al Priestes were then Bishopes, the necessitie so requiring: and because the same qualities, & vertues were required in both. Neuertheles their power, & auctoritie was differēt, as appeareth in that none but Bishopes could make Bishopes, or anie other Clergimen. And Bishopes were alwayes of greater dignitie. As Likewise, the Apostles did excel other Bishopes, both in power, and dignitie. S. Paul called Timothee, and Titus his sonnes, being Bishopes, and directed them in the Churches affaires, as their Superior. In like maner, speaking of Epaphroditus, who was also a Bishope, and the particular Apostle of the Philippians, sheweth his ovne auctoritie, & eminencie aboue him, saying [I haue thought it necessarye, to send to you Epephroditus my brother, and coadiutor, and felovv souldiar; but your Apostle, and minister of my necessitie] where he calleth him his brother, in that they vvere both Priestes, both Bishopes, both Apostles in a general sense: he calleth him his coadiutor, in that S. Paul vvas a more principal Apostle, the other his helper, and assistant: he calleth him his felovv souldiar, both serving one Master, Christ our Lord: he calleth him minister of his necessitie (vvhich importeth superior and inferior) but your Apostle (saith he) for as S. Paul vvas an Apostle in al the vworld, so Epaphroditus vvas an Apostle, of that particular citie, and countrie of Philippi. The like Apostle vvas Epaphras, of the Colossians. S. Gregorie the Great, and S. Augustine of vs Englishmen. But the twelue Apostles, S. Paul and S. Barnabas, vvere vniuersal Apostles of the vvhole earth, in al nations vvhersoeuer they came. But S. Peter being the ordinarie Supreme Head of al, and the other Apostles extraordinarie founders of Churches: their Successors vvere limited, to their circuits. And now (some sower, some later) are

Al the Apostles were founders of the Christian Church: but S. Peter was the ordinarie, the other Apostles were

Tim. 1.

v. 1. Tit.

1. v. 1.

Philip. 1.

v. 2.

Colos. 1.

v. 7.

are al fayled. Only S. Peters Successors do continue, extraordinary without interruption. And so his Seate, is the onlie rie. See the Apostolical Seate, and the Bishope therof the Apostolical Bishope. Others also are truly and properly first part Art. 35. 36. ly Bishopes, Archbishops, and Patriarches. Who with al other subordinate Pastors, vnder the one Supreme visible Pastor, and Head, make a perfect and formal Ecclesiastical Ierarchie in earth, resembling the Celestial Ierarchie of heauen. Christ our Lord the Supreme Head of both: al making one complete vniuersal Church, in heauen and in earth.

Mariage rightly contracted between a Christian man, and a Christian woman, is a true Sacrament.

ARTICLE 47.

TWo of the seuen holie Sacraments, doe pertaine to the whole communitie of Christians, as we noted before: which are Holie Order, wherof sufficiet for our purpose is said in the precedent Articles: and Matrimonic, which is now to be in like maner explicated. First shewing that it is a true Sacrament: then what persons may contract: lastly that the contract is indissoluble, during life of both parties. Concerning the first point, it is very strange, that Protestants wil denie Mariage to be a Sacrament, seing they preferre it before vowed chastitie, accounting it the more holie state of life; seing they also confesse it to be consecrated by God, to such an excellent mysterie, that it signifieth, and representeth the spiritual Mariage, & vnitie betwixt Christ and his Church; and seing it is expresly called a Sacrament, in the holie Scripture; which title is not there geuen to anie of the other Sacraments. Against their

What is here to be declared touching Matrimonic.

It is strange that Protestants denie Matrimonic to be a Sacrament.

their

their denial therefore, we shal clearly proue, that it is not only in name, but also truly & properly an holie Sacrament, of the Christian Church, instituted by Christ, reducing it to the first perfection; & annexing therunto Sacramental grace.

Mariage was first instituted in paradise: where there was no neede of anie Sacrament.

In the old Testament it was a figure of Christian Mariage.

By lawful Mariage, Gods people prospered; by fornication manie degenerated; and fell into grosse finnes.

2. Wherefore it is specially to be obserued; that Mariage was instituted by God in paradise, in the state of Innocencie. For when God had first created one man [he tooke a ribbe from his side, and built the same into a woman.] Then he blessed them, & said *Gen. 2. 1. 21. 22.* [Increase and multiplie, and replenish the earth] *Ch. 1. 1.* but it was not then a Sacrament. Because in that state of innocencie, by the vertue of Original Iustice, the soule had perfect dominion ouer the bodie, and the superior power of the soule, ouer the inferior. And therefore whiles they had not committed anie sinne, there was no neede of anie Sacrament. Neither was it conuenient, that man should then be perfected in his soule, by the vse of sensible creatures. To which by his fal he became to be subiect. Neither was it made a Sacrament in the old Testament, but only a figure of Christian Matrimonie, and an holie state, for the due propagation of mankind. And so of godlie Mariage came the progenie of the holie Patriarches, and other faithful people, which were called the Sonnes of God. And of lasciuious fornication and adultrie. rose vp the wicked generations, of Cains race: called the children of men. For some of the better societie degenerating from their godlie parents, and declining to vice, matched themselves with the wicked [The sonnes of God (saith Moy- *Gen. 6. 1.* ses) seing the daughters of men, that they were faire, 2. 3. 4. took to themselves wiues out of al, which they had chosen, and they brought forth children, giants the mightie of the old world, famous men.] For which *v. 5.* and other enormous finnes, God sent the vniuersal *Ch. 7. 1.* diluge [The inundation of waters, which preuailed *17. 18. 19.* out of

b. 7. v.
p. 20.
b. 26.
5.
ap. 4.
1.
Mat. 19.
p. 4. 5. 6.
1. 10. 5.
1. 3.
Cor. 10.
p. 13.
Eph. 5.
v. 22.
23.
24.
v. 25.

out of measure, vpon the earth: and al the high
mountaines vnder the heauens, were couered fiftene
cubites, higher was the water, aboue the moun-
taines, which it couerd.] So that the huge mightie
[giants groning vnder the waters (saith Iob) were
drowned] and destroyed. Contrariwise [O how
beautiful is the chaste generation, for the memorie
therof is immortal.] As we see in Noe, Sem, Abra-
ham, Isaac, Iacob, Ioseph, and others, whose chaste
Mariages, adorned with manie vertues, were figu-
res of Christian Mariage. As farre therfore as the
thing prefigured excelleth the figure, so much Chri-
stian Matrimonie is more excellent, then Mariage
in the old Testament. And is reduced by Christ our
Sauiour, to the forme of that which was in paradise:
that one man shal haue but one wife, and not be
deuorced so long as both parties liue in this world:
and therfore is made a Sacrament of the new Law.
3. For it is an assured Rule, that whatsoeuer Christ
our Lord commandeth anie to doe, he geueth ther-
with sufficient grace to performe the same. In stead
therfore of [the old permission to dismisse their
wiues, geuing them a bil of diuorce (to auoide grea-
ter inconuenience) because of the hardnes of mens
hartes] now Christ by Sacramental grace, mollifieth
their hartes. Otherwise he would not haue made
the Law of Mariage straiter, then it was before, but
as this state is more perfect, so it is also a more easie
yoke, by the helpe of Sacramental grace. In regard
of which grace, S. Paul likewise prescribeth perfect
and strict precepts, both to husbandes, and wiues,
saying [Let wemen be subiect to their husbandes,
as to our Lord: because the man is the head of the
woman: as Christ is the head of the Church. As the
Church is subiect to Christ, so also the wemen to
their husbandes in al thinges.] On the other partie
he saith also [Husbandes loue your wiues, as Christ
also

Christian Ma-
trimonie ex-
celleth that of
the old Law,
and is like to
that which
was instituted
in paradise.

Christ redu-
cing the state
of Mariage to
a stricter rule.
then it was in
the old Testa-
ment, gaue
withal special
grace to ob-
serue his or-
dinance.

Also S. Pauls
strict precept
pre-supposeth
sacramental
grace in that
state.

S. Peter teacheth the
same touching
married persons.

also loved the Church, and deliuered himself for it. So also men ought to loue their wiues, as their owne bodies. He that loueth his wife, loueth himself. For no man euer hated his owne flesh, but he nourisheth & cherisheth it, as also Christ the Church. For this cause, shal man leaue his father and mother, and shal cleaue to his wife, and they shal be two in one flesh. This is a great Sacrament, but I speake in Christ, & in the Church.] Mariage is called a great Sacrament, because it signifieth Christs perpetual, & indissoluble coniunction, with his Church, his one onlie general spouse. For whose loue, he as it were left his Father, exinaniting himself by his Incarnatio, & left the Synagogue his mother, ioyning himself to his Church: which sprong out of his side sleeping on the Crosse: prefigured by Eue, who was built of the ribe, taken from Adams side, in his sleepe. For which great resemblance sake, amongst other reasons the Apostle exhorteth al married persons, to honour, cherish & loue each other: concluding thus [you also euerie one, each man loue his wife, as himself, and let the wife feare her husband] not with seruile, but reuerential feare. The very same teacheth S. Peter [Let the women (saith he) be subiect to their husbandes, that if anie beleue not the word, by the conuersation of the women, without the word, they may be wonne: considering your chaste conuersation, in feare: whose trimming let it not be outwardly in the plaiing of heare, or laying on gold round about, or of putting on vestures: but the man of the hart, that is hidden, in the incorruptibilitie of a quiet and modest spirite, which is rich in the sight of God. For so sometime the holie women, also that trusted in God, adorned themselues, subiect to their owne husbandes; As Sara obeyed Abraham, calling him Lord.] Thus doth he exhorte women, which haue husbandes. And in the next wordes admonisheth
married

v. 28.

v. 29.

v. 31.

(Gen. 2.)

v. 24.)

v. 32.

v. 33.

1. Pet. 3.

v. 1. 2.

3.

4.

5.

6.

Gen. 18.

v. 12.

7. 7.

married men, saying [Husbandes likewise, dwell with them (to witte with your wiues) according to knowlege: as vnto the weaker feminine vessel, imparting honour, as it were to the coheyres also of the grace of life; that your prayers be not hindered.] At which perfection of vertues being required of married perions, among the manifold burdens of that state of life, doth plainly shew, that special grace is necessarie for them: and consequently proueth that Christ our Sauour, together with the obligation, and indissoluble knotte of Mariage, geueth correspondent grace, to performe the duties, wherunto they are bond, and therefore the Apostles doe admonish them to cooperate with the same grace, which is alwayes requisite in euerie Sacrament.

Special grace being necessarie for the state of Mariage, Christ hath therefore made it a Sacrament.

4. 2. 7.
11.

4. Breefly therefore to conclude this point, seing our Sauour vouchsafed to honour Mariage, by his Personal presence, and by working there his first notorious miracle in Cana of Galilee, before it was a Sacrament, and afterwards declared the reformation of that, which was permitted by Moyse's Law, concerning diuorce, and pluralitie of wines: it is therby made sufficiently credible to the holie Church of Christ, and ought to suffice all Christians to beleue, that Matrimonie rightly contracted by Christians, is a true Sacrament. But is further confirmed against our Aduersaries so to be, not only because S. Paul so calleth it, which is a greater prooffe, then anie they haue to the contrarie; but also, because the same Apostle in an other place, testifieth most plainly, that it geueth sanctification, or sanctifying grace. For admonishing the Thessalonians to abstaine from fornication, he telleth them that Mariage (which amongst the Heathen is in passion, and lust of vncleannes) doth sanctifie Christians, rightly contracting and so maketh matrimonial state to be in sanctification. [You know (saith he) what precepts I haue

It is further inuincibly proued, because it geueth sanctifying grace: by the testimonie of S. Paul,

1. Thes. 4.
2.

Three especial benefites in Christian Mariage: to auoid fornication: the vertue of fidelitie: & Sacramental grace. If God send Issue, it is the fourth benefite, or blessing.

geuen to you, by our Lord Iesus. For this is the wil of God, your sanctification: that you absteyne from fornication: that euery one may know (by contracting lawful Mariage) to possesse his vessel, in sanctification, and honour: not in the passion of lust, as also the Gentiles, that know not God] so not only teaching, that Christian Mariage excelleth the marriage of Infidels, but also that it maketh the persons more holie, as the word Sanctification importeth, which the Apostle againe inculcath saying in the same place [God hath not called vs into vncleanness, but into sanctification.] So that of lawful Mariage lawfully contracted in the Catholique Church, resulteth this threefold benefite: the auoiding of fornication; the vertue of fidelitie between husband and wife; and sanctifying grace, which maketh it a Sacrament.

v. 3.

v. 4.

v. 5.

v. 7.

Diuers iust impediments doe debarre some persons from contracting Mariage.

ARTICLE 48.

Protestants also admitte more impediments hindering the contract of marriage, then are expressed in holie Scriptures.

Touching impediments of Mariage, only some more principal pointes are expressed in holie Scriptures; the rest depēd vpon Tradition, & Decrees of the Church, directed by the Holie Ghost: as not only Catholiques hold, but also Protestants must necessarily confesse. For albeit in the beginning of the world, brothers did marie their owne sisters, Adams children, because then there were no others: Yet afterwards, both in the Law of nature, and in the written Law of Moyse, as it was ordinarily vnlawful to marie either in the first degree, or in the first and second, of consanguinitie, or affinitie: so was it not only dispensed withal sometimes, but also was expressely ordayned by Law, & custome, that in some

Leuit. 18.

v. 6 &c.

Ch. 20. v.

14. &c.

case

case they should marie in the degrees otherwise prohibited. So Abraham by way of dispensation married Sara, as some thinke his owne sister, at least, (which is more probable) his brothers daughter. Jacob married two sisters, Lia, & Rachel, both liuing together, Amram (the father of Moyse & Aaron) married Iocabed his aunt, to witte his fathers sister, before the Law of Moyse. And after the same Law Othniel (the first of the Iudges which gouerned the people of God after Iosue) married Axa his brother Calebs daughter, no doubt lawfully, by dispensation. And it was expressely ordayned by the written Law, that in a special case the brother should marie the widow, of his brother deceased; in these wordes [when brethren shal dwel together, and one of them dye without children, the wife of the deceased shal not marie to anie other, but his brother shal take her, and raise vp the seede of his brother.] And if the brother, or nerest kinsman, refused such marriage, they were punished with special disgrace. By vigore of which Law [Booz married Ruth, the widow of Mahalon, the sonne of Elimelech, of Bethleem Iuda.] From whom descended King Dauid, & Christ our Lord. Which Law of marrying the brothers wife, is now abrogated, that it bindeth not Christians, as al confesse: and consequently al the other Lawes of Moyse, concerning Mariage, are likewise abrogated, and of no other force, nor obligation, then as they are reneved and established by the Law of Christ, and his Church. It resteth therefore to see, vwhat Christ, & his Apostles haue taught in this behalfe. And in the rest, vve must relie vpon that Church, vvhich by the infallible assistance of the Holie Ghost, teacheth al necessarie truth, and nothing but truth.

Examples of holie men testifie, that they married, in some cases such as the Law, and custome of those times did not ordinarily permitte.

Moyse Lawes are abrogated, and binde not Christians, but Christian Lawes bind them.

2. Amongst other Rules belonging to Matrimonie, it is cleare by Christs doctrine, that pluralitie of

By the Law of Christ, who- soeuer is married can not marie an other til the former be dead.

Pluralitie of wiues was permitted in the old Testament, but neuer pluralitie of husbandes.

An other impediment is, if one partie be not baptized.

It was prefigured by the fact of Abraham & Isaac.

vvives is taken away. Which vvvas lawfull in the old Testament. Abraham had two vvives, Sara and Agar. Gen. 16. v. 3. Ch. 29. v. 13. Iacob had foure, Lia, Rachel, Bala, & Zelpha. v. 3. Ch. 29. v. 13. Daurid had also diuers, and that lawfully: though Salomon sinned in exceding multitude, for he had a thousand vvives, and concubines, contrarie to the Law, prescribing that [The King shal not haue manie vvives: that may allure his minde.] As for pluralitie of husbandes to one vvife, it vvvas neither lawfull, nor tolerated at anie time. And nature, and reason abhorre it, because it vvould rather hinder propagation then further it [They shal betvvvo (said God in the beginning) in one flesh] not three, nor more, but tvvo. To vvwhich state our Lord restoring Mariage, repeted the same first institution, and established it, in his Church of the new Testament, Whosoever therefore, man or vvoman is already married, can by no meanes, marie anie other, during the natural life of the former: vvwhich if anie doe attempt, the same is no Mariage, but adultrie. And this is the first impediment: commonly called *ligamen*.

3. An other impediment is called *Disparitas cultus*, Disparitie of diuine vvorshipe, and Religion. As if one be a baptized Christian, the other a levv, Turke, or Pagane, they can not contract Mariage. And if anie Christian should attempt it, he committeth high sacrilege, neither is it a Sacrament, in that case, because one partie vvanteth Baptisme, vvwhich is the gate, or entrance of al Christian Sacraments. And as Mariage can not be betvvven more then tvvo persons, one man, and one vvoman: so neither can the Sacrament consist in lesse then tvvo. For they must be tvvo in one flesh. This impediment vvvas prefigured by the fact of Abraham, prouiding that his sonne Isaac should not marie a Chananite, but sent his seruant vnto the house of Nachor, to take a vvife of his ovvne kinred, that is of his ovvne faith and religion.

religion: and so Isaac married Rebecca the daughter of Bathuel, the sonne of Nachor, Abrahams brother Isaac commanded his sonne Iacob [not to take a wife of the stocke of Chanaan: but goe (said he) and make a iourney into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence, of the daughters of Laban thyne vncle.] Esau offended his parents by marrying the daughters of Infidels.

4. After this, in the written Law it is expressly said

[Enter not trafficke with the Amorrhaites, Chana-
neites (and other Infidels) lest when they haue for-
nicated with their goddes, and haue adored their
idols, some man cal thee to eate of the thinges im-
molated. Neither shalt thou take a wife for thy son-
nes of their daughters: lest after themselves haue for-
nicated, they make thy sonnes also to fornicate with
their goddes] Which precept is repeted amongst
the principal commandments of God, in the repe-
tition of the Law [Thou shalt not geue thy daughter
to his sonne, nor take his daughter for thy sonne: for
he wil seduce thy sonne, that he folow not me, and
that he rather serue strange goddes.] And although
God dispensed with some in this positue Law, in
whom there was no danger to be peruerred, as with
Samson marrying Dalila a Philistian: with Dauid
marrying Maacha daughter of the king of Gessur:
with Either marrying king Assuerus, & with others:
yet the general Law stood firme. In so much that
when the Israelites in their captiuitie of Babylon had
taken strange women for wiues, they vvere com-
pelled to dismitte them, being first brought to due
repentance for that sinne, by Gods grace, & godlie
endeuour of Esdras. Who vnderstanding by rela-
tion of the princes, of the people, that very manie
had herein transgressed Gods commandment, be-
gane first of al himself to lament, and doe penance

The Law ex-
pressly forbade
to marie with
Infidels.

Gods people
were compel-
led to dismitte
the Infidels,
whom they
had presumed
to marie,
for

The penitents
put away those
whom they
had unlaw-
fully married.

for other mens sinnes [When I had heard this word
(saith he) I rent my cloke, and my coate, and pluc-
ked of the heares of my head, and beard, and sate
mourning. And there assembled to me al that fea-
red the God of Israel, for the transgression of them,
that were come from the captiuitie, & I sate sorow-
ful, vntil the euening Sacrifice. And at the euening
Sacrifice I rose out of my affliction, and my cloke, &
coate being rent, I fel vpon my knees, & spred forth
my handes to our Lord my God.] And in most hum-
ble maner acknowleging this special sinne of the
people [in ioyning matrimonies with the infidel
peoples, cried for grace, & remission, that the whole
people should not fal into vtter destruction, but some
remnant be left, and saued.] Esdras therfore thus
praying, and beseeching, and weeping, and lying
before the Temple of God, there was gathered to
him of Israel an exceeding great companie of men,
and wemen, and children, & the people wept with
much lamentation. And Sechenias (an appointed
prolocutor for al) said to Esdras: We haue transgres-
sed against our God, & haue taken to wiues strange
wemen, of the peopls of the land, and now if there
be penance in Israel vpon this, let vs make a coue-
nant with the Lord our God, to put away al the
wiues, and them that are borne of them, accord-
ing to the wil of our Lord, and of them that feare the
precept of the Lord our God: be it done according
to the Law. Arise, it is thy part to discern, and we
wil be with thee, take corege, and doe it. Esdras
therfore rose vp, & adiured the princes of the Prie-
stes, and of the Leuites, and al Israel, that they should
doe according to this word: and they sware. Then
Esdras said: You haue transgressed, and taken strange
wemen to wife, to adde vpon the sinne of Israel.
And now geue confession to our Lord, the God of
your fathers, and doe his pleasure: and be separated
from

from the peoples of the land: and from your wiues. the strangers And al the multitude answered, and said with a loude voice: Aceording to thy word vnto vs, so be it done.] And so it was performed, by the diligence of designed officers for this purpose, with consent of al the people. As Nehemias testifieth, saying [The children of Israel came together in fasting and sackcloth, and earth vpon them. And the seede of the children of Israel, was separated from euerie strange childe, and they stood and confessed their sinnes, & the iniquities of their fathers.] Then renewing their promise, and oath: that they would walke in the Law of God, which he gaue in the hand of Moyfes, that they would doe, and kepe al the commandments, iudgements, & ceremonies, made special mention of this particular sinne, in which they had lately and greuouly offended, saying: [They would not geue their daughters to the people of the land, and their daughters, they would not take to their sonnes. And it came to passe, when they had heard the Law (that Ammonites, Moabites, and other Infidels, should not enter into the Church of God) they separated euerie stranger from Israel.]

They did also other penance for this transgression.

5. A third impediment, or prohibition of Mariage among the Iewes, by an other positive diuine ordinance, was that none should marie without their owne tribe. [Lest the possession of the children of Israel be mingled, from tribe into tribe (saith the Law) al men shal marie wiues of their owne tribe, and kinred: and al vvemen shal take husbandes of the same tribe: that the inheritance may remayne in the families: and that the tribes be not mingled among themselves, but remaine so, as they were separated by our Lord.] So that al vvere limited neither to marie vvith ouer nere kinred, nor vvith further of, then their ovvne tribe. Neuertheles the

An other prohibition was made, for a temporal respect.

A special privilege that the Tribe of Leui might marie with the Tribe of Iuda,

tribe of Leui vvas exempted, from this particular Lavv: as appeareth by the factes of holie persons, though not otherwise expressed in the holie Scripture. For Ioida the Zelous, and godlie Highpriest 2. *Par.* married Iosabeth, the daughter of king Ioram, the v. 11. sister of Ochozias, and aunt of Ioas, of the tribe of Iuda. And Elisabeth of the daughters of Aaron, and *Luc. 1.* tribe of Leui (S Iohn Baptists mother) vvas cosine v. 5. to our B. Ladie, of the tribe of Iuda, and familie of David.

6. These vvere the especial Lavves of the old Testament, touching impediments of Mariages, vvhether in vve may obserue these particular pointes for our present purpose. First that by the strict Lavv of nature, Mariage can neuer be contracted in the right line of consanguinitie, ascending and descending, nature it self abhorring it, and light of reason so directing euerie mans vnderstanding, & so there vvas no nede to expresse the same in the vwritten Lavv, but in affinitie only. By this rule Adam could not *Leuit. 18.* marie anie other vvoman then Eue, nor she anie v. 8. other man but Adam: because al others descended 1. *Cor. 9.* directly from them. Secondly, by the secondarie v. 1. Lavv of nature, it vvas not lavvful to marie in the first degree of collateral lines, that is, betvvven bro- *Leu. 18.* ther & sister, by both parents, nor by one. In this v. 9. degree God dispensed vvith Adams children, for that there vvere no others, to propagate mankind. Thirdly there being no other degree of kinred, forbid by the Lavv of nature, God by positie Lavv forbade also to make mariage in the first and second degree, as wel in consanguinitie, as affinitie, but so, that he sometimes dispensed therin, and in one special case of rayfing seede, to the dead without issue, ordayned that the brother, or next in kinred, of the deceased, should marie the widow. Fourthly pluralitie of wiues was lawfull in the old Testamen, and diuorce

1.
By the first Law of nature none can marie in the right line of ascending & descending.

2.
By the secondarie Law of nature brother & sister can not marie.

3.
By the positive Law delivered by Moses, mariage was forbid in the first and second degree but in a special case it was ordayned that they should marie in the first degree of affinitie,

diuorce permitted, for the hardnes of some mens hartes, but both are now taken away: & for a better remedie, Sacramental grace is geuen to mollifie Christian hartes. But pluralitie of husbands, nor multiplication of manie wiues, was neuer lawful, nor permitted by the Law of God. Fiftly mariages between the faithful, and heathnish infidels was forbidde generally: yet dispensed withal, where no danger appeared of spiritual peruerſion to the faithful. Sixtly the degrees prohibited by the written Law, as pertheyning only to the Iewes, as figures of the new Law of Chriſt, doe not otherwiſe binde Chriſtians, but as they are either forbid by the Law of nature, or renewed, and eſtabliſhed by Chriſt, and his Church. Which Church hath power by Chriſts commiſſion, to make conuenient Lawes, and conſequently to diſpenſe in the ſame, as iuſt cauſe may require: to decree what degrees, and other impediments, ſhal make Mariage inualide, and vnlawful; our Lord ſaying to his Apoſtles, and in them to their Succeſſors. [He that heareth you, heareth me: whatſoeuer you ſhal binde vpon earth, ſhal be alſo bond in heauen, & whatſoeuer you ſhal looſe vpon earth, ſhal alſo be looſed in heauen.]

4.
Pluralitie of
wiues, & alſo
diuorce are
taken away
by Chriſt.

5.
Mariage with
Infidels was
forbide,

6.
Moyſes Law
bindeth not
Chriſtians.

7. An other impediment, proper to the new Teſtament, is the ſolemne vow of perpetual chaſtitie, either voluntarily made, by ſuch as enter into anie approued Religious Order: or doe voluntarily accept, the Churches propoſed condition, to al thoſe that taking the three greater Holie Orders, promiſe to kepe perpetual chaſtitie. To neither of vvhich vowes, none are forced, but hauing once by ſolemne promiſe to God, and his Church, ſo bond themſelues, they can not afterwards contract Mariage: and if they doe pretend to marie, it is voide, & inualide. As is cleare by S. Pauls doctrine, concerning vowed virgines, & widowes. For the ſame rule pertheyneth

A ſpecial Ec-
cleſiaſtical
impediment
is the ſolemne
vow of Reli-
gion, which
bindeth be-
fore God.

Proued by
S. Pauls
doctrine.

to al that make the like vowes. Concerning virgines, he saith, that there is no precept, that they shal kepe virginite, yet he so counselleth, for the better serving of God: & addeth, that [not hauing necessitie but hauing power of his owne wil (signifying that by vowe, the wil hath bond it selfe) he doth wel that kepeth his virgine, yea better then to geue her in Mariage] And of widowes vvhich hauing promised chastitie, and afterwards haue a wil to marie, he saith most plainly, that [They haue damnation (are in damnable state) because they haue made voide their first faith.] that is, haue broken their fidelitie, and promise geuen to God [And are turned backe after Satan.] Those therefore that after such vowes of perpetual chastitie returning backe, presume to match themselves in wedlocke, are stil bond by a former, and greater promise to God, then is anie promise made to mortal person, and so the later promise is vtterly voide, and such pretended Mariage, is merely nought els but sacrilegious adulterie. But of the lawfulness, & obligation of this and other vowes, we shal say more after the explication of the tenne commandments. And of other impediments you may see the Doctors, which write particularly therof.

S. Paul calleth the breach of vow, a returning to Satan.

The bond of Christian Mariage can not be dissolved, so long as both parties line in this world.

ARTICLE. 49.

Divorce was permitted by the Law of

WHeras in the old Testament, Mariage wanting sacramental grace, to mollifie the hardness of mens hartes, they were permitted by the Law of Moyse, to dismiſſe their wiues, & to marie others, by these wordes of the Law [If a man take a wife, and

Dent. 24.

and

and haue her, and she finde not grace before his eyes, for some lothsomnes, he shal write a bil of diuorce, and shal geue it in her hand, and dissmisse her out of his house] By the Law of Christ this tolleratio is reformed, & a farre better remedie brought in place therof, sanctifying grace is geuen, wherby the married parties are enabled, not only to beare with Christian patience, the ordinarie difficulties of their estate, but also with mutual loue to affect each other, performing their solemne promise, & perfect bond of cohabitation, as husband and wife, so long as they shal both of them liue in this world, according to the conceiued wordes expresly vitered, as the accustomed maner is: Vntil death shal them depart. Which indissoluble knotte of Christian Matrimonie, is manifestly proued, and confirmed by the holie Scriptures of the new Testament. And first by Christs owne doctrine.

Moyse, with licence to take an other, but is not lawful by the Law of Christ.

2. For our Sauour Christ, teaching that we must kepe the commandments, more exacty then the Scribes and Pharisees did, sheweth that their iustice, was vnsufficient in manie precepts. Amongst others in the matter of diuorce, declaring that it is neither lawful for anie man to dissmisse his wife, excepting the cause of fornication; nor to marrie an other [It was said (saith Christ) whosoever shal dissmisse his wife, let him geue her a bil of diuorcement. But I say to you; whosoever shal dissmisse his wife, excepting the cause of fornication, maketh her to committe aduoutrie. And he that shal marie her that is dissmised, committeth aduoutrie.] Which same doctrine our Lord repeted, in his answer to the Pharisees, demanding: Why Moyse did command to geue a bil of diuorce, and to dissmisse the married v wife, telling them [that Moyse did this, for the hardnes of their hart: but from the beginning it vvas not so] adding also as before [that vwhoever shal dissmisse his

As in manie other pointes so in the matter of diuorce the Scribes & Pharisees Iustice was not sufficient.

There is onlie one cause of diuorce, none at all, to take an other, the former liuing.

In regard of which difficultie his Disciples iudged it expedient not to marie, which Christ did commend, but not command.

vwife, but for fornication, and shal marie an other, doth committe aduoutrie, & he that shal marie her, that is dimissed, committeth aduoutrie.] wherupon, his Disciples considering the case to be so strict, betwene the husband and vwife, presently [said vnto him: If the case of a man vvith his vwife be so, it is not expedient to marie] vvwhich their iudgement our Sauour approued, for the more perfect state, vvwhich yet none are bond to folovv, except they vvil, for better gaining the kingdom of heauen. But Protestants supposing this Apostolical remedie of single life, to be ouer hard, and vvith most men impossible, vvould make the state of Mariage more easie, by applying the excepted case of fornication, not only to the Pharisees question, vvwhether [it vvwere lawvful for a man to dismisshis vwife for euerie cause? but also to the last part of our Sauours answer, concerning mariage of an other: vvwhich they account lawvful, not only for the innocent partie, but also for the guiltie: most absurdly making that lawvful by the meanes of adultrie, vvwhich can not be done for anie honest cause: as necessarie long absence, imprisonment, captiuitie, leprosie, infectious sicknes, barrennes, or the like more iust causes, of marrying an other, then for adultrie.

Whether the ease of fornication pertaineth to both partes of Christs answer, or to the former part only: is decided by the text.

3. For explication therfore of this holie text of the Gospel, vvwhether the excepted case of fornication, pertaineth to both the partes of our Sauours answer, as Caluin, and his felovves vvould haue it, or only to the former part, touching diuorcement, and not to the vvordes folovving, touching their mariage vvith others; as al Catholiques vnderstand it: the circumstances of the vvhole passage are to be vveyed; as the occasion of our Lords doctrine at this time, the persons to vvhom he answered, the concordance also of this Euangelist, vvith S. Marke, and S. Luke; vvho vvrite the same discourse: likevvise

S. Pauls

v. 10.

v. 12.

v. 3.

Lib. 3. ch. 19. Infirm.

S. Pauls doctrine, touching the bond of Mariage, wil geue vs some light, for better vnderstanding the true sense of Christs wordes. For al are assuredly

true, and none of their wordes, contrarie to others. The occasion of this doctrine, was to shew the insufficiencie of Pharisaical iustice.

The occasion why Christ declared, that perfect obseruation of Gods commandments is necessarily required, was the superficial insufficient iustice of the Scribes and Pharisees, as is manifest by his general wordes, vttered as a preface, to diuers instru-

ctions, when he said [Vales your Iustice abound more, then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauen] & then in particular he taught, that Pharisaical iustice, (which seemed the best amongst the Iewes) was insufficient, in the precepts concerning murder, aduoutrie, diuorce, swearing, reuenge, vsurie, and enimies, requiring more perfection in them al, then the Pharisees obserued. The occasion of speaking againe concerning diuorce, permitted by Moyse Law, was the Pharisees temting him, and alleaging

the Law against his doctrine, wherupon he auouched, that albeit Moyse did permitte diuorce, for anie great dislike, or lothsomenes, for the hardnes of their hart, lest a greater euil (as the murder of the wife) should happen: yet there is in deede, but one onlie iust and Lawful cause, to separate man and wife, by perpetual diuorce, which is fornication: and as for marying an other, the first liuing, he said: that [he which marieth an other, doth committe aduoutrie, & he that shal marie her, that is dismissed, committeth admoutrie] which cleare wordes can not admitte former fornication, for an excuse of marying an other: because so to imagine, that after adultrie, it were lawful, to marie an other, yea for the guiltie partie dismissed, to marie an other, is to make filthie sinne, an excuse, & defence for fleshlie libertines, to sinne of purpose, that they may haue their

The occasion of repeting the same was the Pharisees obiection of Moyse Law against Christs doctrine.

The absurditie of Protestants exposition, sheweth it to be false,

and not agree-
able to Christs
meaning.

Their expo-
sition is also
contrarie to
the wordes
of S. Marke,
and S. Luke.

their pleasure, and that with pretence of lawfull
marriage, only made lawfull by committing adulterie.
Then the which what can be more absurde, yea
more vnpossible? Whereas therefore our Aduersaries
contend, that the accepted case of fornication, per-
teyneth also to the wordes folowing, for marying
an other, it is both an extorte & absurde extention,
most hardly applyed to S. Marke, and S. Luke, who
without anie word, or signe of exception, relate our
Saviours wordes, concerning Mariage after such di-
uorce, absolutely saying [whosoever dimisseth his *Mar. 10.*
wife (saith S. marke) and marieth an other com- *v. 11.*
mitteth aduoutrie vpon her. And if the wife dimisse *v. 12.*
her husband, and marie an other, she committeth
aduoutrie.] Which doth clearly agree with S. Mat-
thew, according to al Catholiques vnderstanding,
but were cleane repugnant by the Protestants glosse.
S. Luke also relateth the same without anie excep-
tion, as S. Marke doth, and doubtles they both agree
in sense with S. Matthew. [Euerie one (saith S. *Luc. 16.*
Luke) that dimisseth his wife, & marieth an other, *v. 18.*
committeth aduoutrie, & he that marieth her that is
dimissed from her husband, committeth aduoutrie.]
Thus the three Euangelistes testifie Christs doctrine,
touching this cause without al iarre or cōtradiction.
4. And the same is further explicated by S. Paul,
writing thus [The woman that is vnder a husband, *Rom. 7.*
her husband liuing is bond to the Law, but if her *v. 2. 3.*
husband be dead, she is loosed from the Law of her
husband. Therefore her husband liuing, she shal be
called an aduoutresse, if she be with an other man :
but if her husband be dead, she is deliuered from the
Law of her husband : so that she is not an aduou-
tresse, if she be with an other man] What can be spo-
ken more clearly, to shew that neither adulterie, nor
anie other thing, but onlie death dissolueth Mariage?
The onlie euasion against this Apostolical doctrine,
is to

S. Paul also
should con-
tradi& S. Mat-
thew, if Pro-
testants glosse
were true.

is to say: The Apostle affirmeth not, that a woman once married, & living with another man, her former husband yet being alive, is an aduoutresse, but shal be called an aduoutresse: as if S. Paul made a difference in being so, and being called so, which in dede is not to expound, but to delude holie Scripture. Whereas the Apostle saith plainly both here, & in an other Epistle, that [a woman is bond to the Law (of her husband) so long time, as her husband liueth: but if her husband sleepe, she is at libertie] where also a wrangler may caule, & say: The Apostle speaketh not of death, but of sleepe, & so a wife is at libertie from the Law of Mariage, when her husband hath once slept, after their mariage. Let goetherfore these mockries: and see yet one place more, of the same holie Apostle saying a litle before [To them that be ioyned in matrimonie, not I, geue commandment, but our Lord, that the wife depart not from her husband: and if she depart, to remaine vnmarried, or to be reconciled to her husband. And let not the husband put away his wife.] Obserue wel, and conferre this with our Saviours doctrine, which he here vrgeth, as greater then his owne. For first he saith it is not his owne only iudgement, but our Lords commandment, that the wife depart not from her husband: nor the husband dismisse his wife from him, as was permitted by Moyse Law. Secondly that if anie depart, or be dismissed (which may be only for adultrie) then to remaine without marryinge an other, or to be reconciled to her husband. Thirdly it is euident, that if there could be a new mariage made during the life of the parties once married, the Apostle would haue made mention therof, by adding one clause more, seing he professed here to deliuer our Lords commandment, touching this point. And so this may suffice our purpose, concerning the indissoluble bond of Christian

Their euasion
is as wicked
as friuolous.

S. Paul tea-
cheth the
same doctrine
in an other
Epistle.

He also pro-
fesseth to
teach Christs
doctrine tou-
ching this
point,

Cor. 7
39.

de.
18.

Cor. 7.
10. 11.

(Mat. 5.
19. vt
supra.)

In case of solemne religious vow, God solueth the bond of Mariage not consummate.

Mariage before Baptisme may either be continued or dissolued.

Mariage, by anie humane power, but by death only. 5. Neuerthelesse God himselfe, by his diuine power, looseth the bond of Mariage contracted, but not consummate: when one partie, after the contract, 1. Cor. v. 38. chooseth the better state of life, to kepe perpetual chastitie, in some approued Religious Order. After whose solemne profession, the other partie may marie. And in this case not man, but God doth separate them, by this spiritual calling of one to renounce this world: which is a holie kinde of spiritual death. 1. The. v. 19.

6. But Mariage made before Baptisme, not being a Sacrament, hath not so strict bond. Touching which the Apostle in the same place, geueth his aduise by way of counsel, without precept, saying [To the rest I say, not our Lord: If anie brother haue a wife an infidel, & she consent to dwel with him, let him not put her away. And if anie woman haue a husband, an infidel, and he consent to dwel with her, let her not put away her husband.] In case therfore that two Infidels being married, the one become a Christian, the same partie may if he wil, depart from the other, yet the Apostle counseleth such to remaine in that mariage, so that the infidel partie wil dwel peaceably: that is, without contumelie of God, and reproch of Religion. His reason is, for that by peaceable, and godlie conuersation of the faithful partie, the infidel may be gained, to become also faithful, and so be made a Christian. [For (saith he) the man an infidel is sanctified by the faithful woman (by occasion & meanes of her good example, is perswaded & gained to Christ, & by Baptisme is sanctified) and the woman an infidel is sanctified (brought to sanctitie) by the faithful husband. Otherwise your children should be vncleane, but now they are holie] that is to say, are become Christians, by meanes of their parents cohabitation: which is like vould not so sowne

5. so sowne haue happened, if rheir parents had bene separated, [But if the infidel depart (saith the Apostle to the faithful) let him depart: for the brother, or sister (the Christian) is not subiect to seruitude in such: but in peace hath God called vs] shewing that the ciuile contract before Baptisme, may be either kept or broken: as the parties can agree, or doe disagree. Yet againe, the Apostle exhorteth the Christian partie, so much as lieth in their power, rather to remaine in their mariage, then to depart, for the hope of spiritual good to the infidel partie, saying: 16. [For how knowest thou woman, if thou shalt saue thy husband? or how knowest thou man, if thou shalt saue the woman?] Thus the great Apostle aduiseeth, and counseleth, not abriging the libertie of Christians, but only exhorting for the more glorie of God, edification of the faithful, and benefite of others, which may be wonne to Christ.

7. What the Church ordaineth in this, or anie other Sacrament. is by commission from Christ, limited within her bondes, not extended to alter the essential partes, neither to ordaine, nor take away the proper matter, or forme of anie Sacrament. And therefore wheras it is ordayned that al Christians must obserue the ordinances of God, and the Holie Church: It is alwayes to be vnderstood, that God principally maketh the Law, and that the Church doth expresse and declare Gods wil, & that which the Church so declareth, doth loose and bind, according as the same Church declareth: and by power geuen to her by God decreeth, and so accordingly God ratifieth the same in heauen, as the Church determineth in earth: which Protestants, especially the English, ought not to calumniate. Who most absurdly, in place of holie Church, intrude temporal power, of Prince and Parliament: as appeareth in their Communion Booke: where among other Rites,

The Church hath commission from Christ, to ordaine Lawes touching al circumstances, but not to alter the substantial partes of anie Sacrament.

Also to dispose of the ciuile contract, determining what persons can or can not make it.

English Protestantes re-
mitte al cases
of Mariages
(yea and al
other spiri-
tual causes)
to temporal
Iudges.

in the publique solemnization of Mariage, they appoint their Minister, to denounce al those Mariages, and only those to be lawfull, which are so approued (say they) by the Law of God, and of this Realme. Wel knowing, and thereby confessing, that Gods Law, concerning Mariages, doth neede and require to be declared by the vocal sentence of visible Iudges. But they erre grossly by intruding temporal Iudges, and Lawes of the Realme, or temporal kingdom, in place of the Church, & Ecclesiastical power. For albeit they haue certaine pretended spiritual courtes, in euerie Dyocese: yet al these haue relation, & in some cases by way of appealing, al controuersies must finally be decided, by the pretended Supremacie of the Laiprince: which no other Sectaries doe admitte. And so in al other Sacraments, & al matters of faith & Religion, that is only holden by them for truth, and that for errour, and heresie, which is, or shal be so declared by their Parliament, their highest Tribunal.

Grace is in-
creased by
right vse of
Sacramentals.

8. And thus much may suffice our present purpose, concerning al the seuen holie Sacraments, and B. Sacrifice of Christ. Wherunto for complement of this Second part, we shal here adde one Article more, concerning some special Rituals, holie Blessings, and sacred Ceremonies: which are no Sacraments, but for the external similitude, are commonly called Sacramentalia. Which doe not geue first sanctifying grace, with remission of mortal sinnes, as Sacraments doe: but yet by right vse whereof *Apo. 1.* grace is increased, and [the iust is made more iust, *v. 11.* and the holie more holie.]

Christ

*Christ gaue his Church power to institute sacred
Rites, and Ceremonies: which are called
Sacramentals.*

ARTICLE 30.

After declaration of the seuen holie Sacraments,
it resteth to shew, that as Christ himselfe vsed
diuers ceremonial Rites, which he made not Sacra- Christ vsed
some other
sacred cere-
monies besi-
des the Sa-
craments.
ments: so he also gaue power to his Church, to or-
daine external Ceremonies, as wel in the admini-
stration of the diuine Sacraments, as by adding other
sacred Rites, to the more honour of God, & spiritual
good of Christians. Especially by blessing and con-
secrating creatures, to holie vses, to the comforth of
the faithful, and for repressing the malice of wicked
spirites. But omitting other Rites, partly proued al-
ready, against the contemners therof: partly con-
fessed, and in some sorte practised by English Prote- English Pro-
testants doe
allowe of
some few.
stants, as the vse of their Publique prayers, in sette
forme for sundrie purposes; their wearing of Sur-
plices, Rochettes, Copes, and other Ecclesiastical
paraments; the signe of the holie Crosse in Baptisme;
their kneeling, when they make their general ac-
knowlegement of sinnes; and when they receiue
their Communion; and the like: it may here suffice
to proue certaine principal, and most vsual Sacra-
mentals, for example sake: because from the same
groundes of holie Scriptures, al the rest are likewise
deduced.

2. To beginne therefore with Holie water, which
was instituted in the first age after Christs Ascension Holie water
was instituted
about fourscor
yeares after
Christs Ascen-
sion.
by S. Alexander Pope and Martyr. Whose fact in in-
stituting it, and the whole Churches general practise
in vsing it, are abundantly warrented by like exam-
ples both in the old & new testament. For so it hath

It is warren-
ted by like
examples, ap-
proued in ho-
lie Scriptures.

Bitter waters
made swete.

Vnprofitable
waters made
good.

The case of
ielosie tried
by a kinde of
holie water.

pleased God at al times, by the ministeric of his ser-
uants, and vse of external elements, to worke super-
natural effectes. So vvere bitter waters made swete,
by casting into them a peece of wood. As vve reade
in Exodus, vwhen the people of Israel vvere nevvly
parted from Ægypt, and found no other but bitter
vvater in the desert, therupon murmuring against
Moyse [He cried to our Lord, who did shevv him a *Exod. 17. 25.*
peece of vvood: vvwhich vvhen he had cast into the
vvaters, they vvere turned into svvetenesse.] Like-
vvise Eliseus the Prophete amended vnprofitable
vvaters, by his prayer, and casting salt into them.
For vvhen the people of a certaine citie, lamenting
said [The vvaters of this citie are very il, and the *4. Reg. 19. 17.*
ground barren.] The same Prophete said: [Fetch
me a nevv vessel, and put salt into it, vvwhich vvhen
they had brought, he going out to the fountaine of
the vvaters, cast salt into it, and sayde: Thus sayth
our Lord: I haue amended these vvaters, and death
shal no more be in them, nor barrennesse.] Also by
vvater sanctified vvith special Rites, God ordayned
an extraordinarie meanes of trial, in the case of ielo-
sie, saying: [If the spirite of ielosie stir vp the husbād *Nam. 5. 14.*
against his vvife, vvwhich either is polluted, or char-
ged vvith false suspition, he shal bring her to the
Priest, and shal offer an oblation for her. And the *v. 17.*
Priest shal take holie vvater in an earthen vessel, and
he shal cast a litle grauel of the pauement, of the ta-
bernacle into it. And he shal adiure her, and shal say: *v. 19.*
If an other man haue not slept vvith thee, & if thou
be not polluted, by forsaking thy husbands bedde,
the most bitter waters shal not hurt thee, vvherupon
I haue heaped curses. But if thou hast declined from *v. 20.*
thy husbād, & art polluted, & hast lien with an other
man, thou shalt be subiect to these maledictions. Our
Lord geue thee for a malediction, and an example of
al among his people, make he thy thigh to rotte, and
thy

thy bellie swelling burst asunder: the cursed water enter into thy bellie, & thy wombe being swollen, let thy thigh rotte. And the woman shal answer: Amen, amen. And when she hath drunke this water [if she be polluted, and by contempt of her husband, guiltie of adultrie, the waters of malediction shal goe through her, & her bellie being puffed vp, her thigh shal rotte withal: and the woman shal be for a malediction, and an example to al the people. But if she be not polluted, she shal be blamelesse, & shal beare children.] This was the Law of ielousie, for trial of the truth, by a special kinde of holie water, ordained for this purpose. By water also of lustration (which was mixed with ashes of a redde cow, sacrificed with special Rites) the Leuites were consecrated, together with other Ceremonies. And the same water [was reserued, for water of asperision] that is, was reserued to be sprinkled, for diuers purposes, then in religious vse: as holie water is now in al the Catholique Church. S. Iohn Baptist also by special instinct of the Holie Ghost, did baptize in water, which was no Sacrament, but a figure of Christian Baptisme. Our Sauours washing of his Apostles feete: his imposition of handes vpon children, and imbracing them. The Apostles ordinarie ceremonies, prayers, benedictions of creatures, exorcismes, & al religious actions, besides Sacraments, were sacramentals, instituted by Christ: or his Apostles, by power receiued of him, not only for themselves, but also for their Successors. And so by this power and auctoritie S. Alexander instituted Holie Water, to be continually in the Church, for the spiritual benefite of al faithful Christians, against the diuels diuers, & manifold molestations: that whereas he endeouoreth by the meanes of creatures, to deceiue, allure, and hurt Gods seruants, by other creatures, faithful deuout Christians may resist, & repel

Water of lustration vsed in consecrating of the Leuites.

S. Iohn baptized penitents in water.

Our Sauour washed his Apostles feete.

Imposed his handes vpon children: and the like.

It is a most
wicked thing
to intreate
the diuel.

It is alwayes
necessarie to
resist him.

Consecration
of Churches
and Altares
instituted by
S. Siluester,
is agreable to
holie Scrip-
tures.

his tentations, and wicked attempts. Not by anie
maner of yelding to him, or by anie pact made with
him: as Nigromancers, Sorcerers, Witches, & other
execrable miscreantes vse: but by diuine power, by
the vertue of God, working by holie creatures,
which are blessed by Gods Church, faithful Chri-
stians may ouercome the diuels, expel them from
their persons, and places, auoide their malice, and
procede in vertues, by vse of such sanctified crea-
tures, Gods grace so strengthening his childrē, which
cooperate with the same grace, not trusting to their
owne strength, nor presuming of their own me-
rites, but only in God, from whom as the eternal
immense fountaine, al riuers of grace doe flow, and
procede. Amongst which external meanes of spi-
ritual helpes, next after holie Sacraments, as none
is more frequent, so scarce anie other, is more potent,
then Holie water. 1. Tim. v. 4.

3. An other principal Ritual Ceremonie, is the
Consecration of Churches, & Altars. Which is also
very ancient, and hath bene continually in the Ca-
tholique Church, euer since S. Siluesters time. Who
first instituted the solemne maner of erecting Chri-
stian Altars, annointed with sacred Oyle & Chrisme, Anno 306.
in publique Churches, representing Christ our Lord
the Annointed of God: who is our Altar, Sacrifice,
and Priest. For albeit euen from the Apostles time,
special places were dedicated to God, and Diuine
Seruice: of which some were called Oratories,
others Churches, where Christian people mette to-
gether to pray, to heare Gods word preached, and
to receiue the B. Sacrament of the Eucharist, which Act. 16.
S. Luke calleth [breaking of bread] & where [col
lections were made, the first day of the Sabbath] v. 7. 1. Cor.
which is our Lords day: yet vntil Constantine the
Great was conuerted to Christ (who first both by
example, and publique decree inuited al Christians
to build

to build Churches) the Apostles, & their Successors, with other Priests and Christian people, resorted together secretly in private houses, and criptes, to auoide persecution, very often changing places. But when this holie Emperour was once conuerted to Christianitie, Churches, and Altares were erected, and solemnly consecrated, as now we see: and our Aduersaries denie not, though they seeke manie euasions to disallow the sacred dedication of Churches: and especially they contemne, and destroy consecrated Altars. And therfore seeing the fact is cleare, it resteth only to proue that the same is agreeable to Gods word, and true religion, and in now ise, as they wil nedes contend, infected with anie superstition. Which is manifestly shewed, by practise in the selected people of God, as wel in the Law of

8. nature, as in the written Law of Moyse. For Noe
 10. immediatly after the flood erected an Altar to God,
 and vpon the same offered holocaustes to our Lord.

Approued by
 the example
 of Patriar-
 ches.

Abraham not only built manie Altars, but also bought
 23. a peculiar place for burial: where (it is probable)
 3. he erected some house: and doubtles dedicated the
 same, to that and other Religious vses. Iacob also in
 28. his prayer, when he had seene Angels descending
 6. and ascending by a ladder, which reached from the
 earth to heauen, vowed to build, & dedicate a house
 to God in the same place, & afterwards performing
 19. Ch. his holie vow, called the place Bethel, that is, The
 20. house of God: which before was called Luzã.

4. In the written Law nothing was more exactly
 commanded, amongst the ceremonial precepts, then
 25. the building of the Tabernacle, with the thinges
 10. 17. pertyning therto. As the Arke of testimonie; the
 23. Propiciatorie; and Cherubimes; the Table for the
 30. v. louaes of proposition; the Candlesticke for seuen
 19. lampes, Snuffers of pure gold: a Lauer of brasse (for
 the greatnes) called a Sea; which stood vpon the

The making
 and erecting
 of the Taber-
 nacle, was an
 especial figure
 of Temples, in
 the Church
 of Christ.

pictures of twelue oxen, as vpo twelue feete. Diuers
 other vessels, and instruments, some of gold, some
 of siluer, others of brasse, iron, marble, wood of
 diuers sortes: and special Priestlie attyre, adorned
 with precious stones. Al to sette forth the worthie
 estimation of true Religion. For accomplishing
 wherof, the deuoute people contributed so abundantly,
 that their voluntarie oblations did not only suffice,
 but being ouer much, publique proclamation was made,
 that they should offer no more. [The gold that was
 spent in the worke of the Sanctuarie, which vvas offered
 in donaries, vvas nine and twentie talents, and seuen
 hundred thirtie sicles, according to the measure of the
 Sanctuarie. There vvere moreouer an hundred talents of
 siluer, vvhich made the hundred feete of the pillers
 (that bore vp the Tabernacle.) And a thousand seuen
 hundred, seuentie five talents made the heades of the
 pillers. A sicle of siluer being in value, about fifetene
 pence sterling, and so sixtene sicles making a pound,
 & an hundred sicles making a talent, the vvhole summe
 of siluer bestowed only in making the feete, and the
 heades of the pillers, amounted aboue eleuen thousand
 seuen hundred pounds sterling. The gold was much more
 in value. The whole charges therefore in gold, siluer,
 brasse, and other thinges in making the Tabernacle,
 vvere exceding great. Al being finished, & the Tabernacle
 erected [God replenished it with maiestie] This excellent
 Tabernacle vvas continually removed vwith the vvhole
 campe, as God directed by a cloude in the day, and by
 a pillar of fire in the night, so long as the Israelites
 vvere in the desert. After vvhich peregrination, it vvas
 placed sometime in Silo, then in Masphath, and other
 places, and finally in Ierusalem.

A sicle being
 fifetene pence,
 so a talent
 6. pondes
 five shillings,
 the whole summe
 was very
 great.

5. Yet vwould King Dauid, of his zelous deuotion
 haue built a more excellent Temple [vvhich God
 vwould

2.8. would not haue him, but his sonne Salomon (for
 mysterie sake) to performe] Which Temple [God
 also replenished with glorie, and sanctitie, aboue al
 places in the earth.] The same being destroyed by
 1.3. the Babylonians, God so permitting, for the peoples
 Ch. sinnes, it was [reedified after the captiuitie by Zoro-
 1. babel, Esdras, and others.] Againe being prophaned
 and in part destroyed by Antiochus, [It was purged,
 & repared by Iudas Machabeus, with new Altars]
 1.4. and other apurtenances, and [a yearlie feast institu-
 1.43. ted of the new dedication therof.] It was also enlar-
 ged, and much adorned by Herod Ascolonita, to
 gratifie the Iewes. There were also manie Syna-
 1.4. gogues, or litle temples in cities, and townes, built
 1.3. and dedicatcd to God, for his seruice: the one prin-
 cipal Temple in Ierusalem, being a liuelie figure of
 the head mother Church, and the Synagogues figu-
 res of other Churches, Temples, and Chapels.

6. More particularly concerning Altars, which
 Protestants denie, as they doe al proper Sacrifice, &
 Priesthod, in the Church of Christ: not only the
 8. necessarie vse, but also the consecration therof, is
 12. proued, by the figures in the old Testament. To
 which the Protestants Communion tables are no-
 28. thing answerable. For in the Law of nature [Noe,
 1.7. Abraham, and other Patriarches, built Altars for
 Sacrifice. Iacob erected a stone for a title, powring
 oyle vpon it,] which afterwards he perfected by
 1.4. Gods special commandment [annointing it with
 7.1. oyle.] Likewise in the written Law, Aaron and his
 1.8. 7. sonnes offered Sacrifices, vpon consecrated Altars,
 King Salomon at the dedication of the Temple made
 an Altar of gold, tenne candlestickes for lampes, &
 snuffers, al of pure gold. Yet was the Altar more
 excellent for the sanctification, then for the mettall,
 wherof it was made. For as our Sauour reacheth
 2.23. [not the giftes vpon the Altar, but the Altar doth

Salomons
 Temple, and
 diuers Sina-
 gogues, were
 more exam-
 plar figures
 of Christian
 Churches.

Consecration
 of Altars
 more particu-
 larly proued
 by the holie
 Scriptures.

Erection and
 consecration
 of Altars
 was expressly
 commanded
 in the Law
 of Moyfes.

God feuerely
punisheth
sacrilegious
robrie.

Inunction of
kinges though
not prescribed
by the Law,
yet religiously
instituted, and
observed in
the old Testa-
ment.

Protestants
defend exter-
nal Ceremo-
nies against
Puritanes, by
Christs gene-
ral commissi-
on.

sanctifie the giftes, and al thinges that pertain vnto v. 18.
it] and that by vertue of the Sacrifice offered thereon. 20.
The example of King Baltasars destruction, may Dan. 5.
teach al prophane contemners of holie thinges, 2. 3. 4.
what horrible punishment hangeth ouer them, for v. 30.
the abuse of Altars, and other thinges dedicated to
God, and his Diuine Seruice.

7. Inunction of Kinges is an other holie Rite, bor-
rowed from the old Testament, not instituted by the
Law, deliuered to Moyse: but brought in after-
wards. The Prophete Samuel, by Gods special or- 1. Reg.
dinance annointed Saul, King of Israel. And after v. 1. C.
him Dauid. Likewise [Sadoch the Priest, and Na- 16. v. 1.
than the Prophete, annointed Salomon king] to suc- 3. Reg.
cede his father. And when the kingdom was diui- v. 34.
ded into two kingdomes, not only the successors of
Dauid, and of Salomon, in the kingdom of Iuda, but 3. Reg.
also the other Kinges of Israel were annointed, as v. 15.
appeareth [in Iehu] yea some other kinges also, as 4. Reg.
[Hazeel king of Syria.] Of these therefore it semeth, v. 3.
that some Christian kingdomes, namely England,
& France, borrow the sacred Ceremonie of annoin-
ting their Kinges, with Holie oyle, at their Corona-
tion. And English Protestants kepe euen to this day,
the external resemblance therof. As they doe of
diuers other Sacramentals: for which there is no
expresse special warrant, in the new Testament.
But only general power geuen to the Church; and
particular Customes, and Tradition.

8. To which maner of defense, they are forced to
repaire, when Puritanes impugne their Iniunctions
of Ecclesiastical Rites, and practise. And Puritanes
also in their formes of Baptisme, Communion, Ma-
riages, Preachings, Publique exercises, and other
actions in their conuenticles: and al Sectaries plead
general auctoritie geuen by Christ, to institute diuers
particular formes, which are not expressed in the
holie

holie Scriptures: presuming, and euerie sorte suppo-
sing that themselves are the true Church. So that al
conclude and agree in this: that the true Church
hath the true faith, and Religion, the true vse of Sa-
craments, and Sacramentals. But which is the true
Church? remaineth stil amongst them, an endles
circular question. Which to Catholiques is clearly
knowne by the Markes therof, declared by expresse
holie Scriptures.

Puritanes also
& al Sectaries
plead general
auctoritie ge-
uen by Christ
to his Church,
for diuers rites
not expresse
in holie Scrip-
ture.

.9 Of other Sacramentals therfore, we shal not
nede to speake in particular. As the Benediction of
Agnus Dei, Holie bread, Beades, Crosses, Medals,
Candles, Ashes, Palmes, First frutes, Belles, New
houses, New shippes, and the like. Al which crea-
tures being good, as S. Paul teacheth, & no creature
is to be reiected, but to be vsed with thankes geuing:
are made more profitable by benedictions, & [san-
ctified by the word of God, and prayer] For so the
Church bleisseth al such thinges, by expresse inuo-
cation of God, alwayes vsing this Preface: *Ad iute-
rium nostrum in nomine Domini.* Our helpe is in the
name of our Lord.] And so besecheth God to blesse,
consecrate, and sanctifie his creatures, by the vertue
of his Passion & Death, suffered on the Holie Crosse:
that the same may be free from the power of the
enemie, beneficial to men, and (which is the cheefe
end, wherunto al actions ought to be directed) to the
more glorie of God: and to edification. As S. Paul
instrueth. Euer concluding *Per Christum Dominum
Nostrum*, By Christ our Lord. Amen, Adding also, as
we adde here, and so end this second part: *Benedi-
camus Domino. Deo gratias.*

By which
confessed ge-
neral aucto-
ritie al Sacra-
mentals are
clearly iustie-
fied in the
Catholique
Church.

Al being done
in the name, &
through the
merites of
our Lord Ie-
sus Christ.

The end of the Second Part.

*You may please, courteous Reader, to correct the
faultes, with your penne, by making it thus.*

Page 10. line 1. and 2. b requireth

Page 31. line 11. bought

line 16. monument

Page 32. line 31. publiquely

Page 38. line 12. was sanctified

Page 48. line 29. al worshipec

Page 83. line 1. exceedingly

Page 86. line 3. which I wil not

Page 101. line 35. part

Page 106. line 4. but wanteth

Page 109. betwixt the 23. & 24. line:

was a figure of Christs death. In that it was eaten, it

Page 112. Marg. line 31. Sap. 16. v. 20. 21.

Page 119. line 7. natural reason

Page 127. line 35. crament (which &c.)

Page 142. line 21. 6.

Page 161. line 1. whose finnes

Page 184. line 11. persons

Page 215. Marg. remitted &c. Al which

Page 256. line 1. miraculously

Page 268. line 17. either

Other lesse faultes are easily amended.

F I N I S

THE THIRD PART
OF
A N A N K E R
CHRISTIAN DOCTRINE
CONCERNING THE

TENNE COMMANDMENTS.

THE FIRST ARTICLE.

*Gods commandments are possible: and necessarie
to be kept.*



SO much as al which beare the
name of Christians, doe confesse,
that only true Religion is the meanes
(through the merites of CHRIST our
Saviour) to attaine eternal life; and

for so much as some wil admitte no
other trial of true Religion; but the only written
word of God; we haue for their sakes, and for the
more manifestation of the truth proued, and declar-
ed by this special way, which they require, the prin-
cipal points of the Christian Faith: and in like maner
the seven holy Sacraments; in the two former Partes
of this worke. Now it foloweth in this third Part to
explicate in like sorte the Tenne Commandments of
God.

The connectio
of this third
Part with the
rest.

2 *Part. 3.* AN ANKER OF
 God. And so in the fourth Part to declare the necessity,
 and efficacy of Prayer: according to the Methode
 proposed in the Preface. To proceede therefore in this
 present subject, as in the matters of Faith, and of the
 holy Sacraments; so likewise concerning the Com-
 mandments, our Aduersaries haue in these latter dayes
 raysed diuers Controuersies; though not so many in
 number, as in the former Partes: yet some of especial
 importance: which we shal discusse, as they occurre.
 And first touching at the Commandments in general,
 Protestants hold that it is vnpossible for any mortal
 person, by any meanes to kepe them, or any of them.
 And that it is not necessarie, that they should be ob-
 serued. But that only Faith doth iustifie. Neither doe
 they meane the whole Faith, of al Christian Articles,
 but an especial assured perswasion of euery one, that
 whosoeuer beleeueth, that himself is reputed iust by
CHRIST, and that he shal be saued, his soule shal vn-
 doubtedly be in heauen, so sowne as it shal be parted
 from the body. None of which their Assertions can
 either be found, in expresse holy Scripture, nor be de-
 duced from thence: nor otherwise proued by any
 good ground, of sacred text or reason. But the direct
 contrarie Propositions are clearly proued, and abun-
 dantly confirmed by many sacred textes, both of the
 old and new Testament. Vpon al which we ioyning
 issue of trial doe thus proceede.

Protestants
 haue no good
 prooffe, that
 the commad-
 ments are im-
 possible: or
 not necessarie,
 nor for only
 faith; nor for
 their special
 faith &c.

Gods com-
 mandments,
 presuppose
 possibilitie to
 kepe them,
 both in the
 state of inno-
 cencie, and af-
 ter the fall of
 man.

2. God, who is alwaies the same, and whose iustice *Gen. 1.*
 is immutable, not only commanded Adam the first *ca. 3. v.*
 man, in the state of Innocencie, to abstaine from ea- *18. 19.*
 ting of a certaine fruite, and punished him for trans- *7. 8. 10.*
 gressing the same commandment: but also after the
 losse of original iustice, particularly punished Cain,
 for murdering his brother Abel. Which punishments
 had not bene iust, if either Adam in Paradise, could
 not haue obserued Gods precept; or Cain in the state
 of sinne, could not haue abstained from killing Abel.
 Because

Because by the rule of reason, none can be bound to a thing vnpossible. And where is no obligation, there is no transgression; and where no transgression, there can not be iust punishment. But Adam knowing by Gods commandment, that he was bound to keepe it: And Cain also knowing by the light of nature, that he ought to haue refrained from manslaughter: and consequently both Adam, and Cain knowing that their obligations were possible: were therefore iustly punished; and so neither Adam, nor Cain, replied to the contrarie, by pleading impossibilitie. For Adam in humble repentance, accepted the inioyned punishments: and Cain despairing of mercy, acknowledged his iust desert, saying to our Lord [Myne iniquitie is greater, then that I may deserue pardon.] Further this possibilitie of obseruing Gods commandments, is confirmed by examples of Adam in the rest of his life. For [he was finally saued] and of Enoch who [walked with God, & was sene no more, because God tooke him. For before his translation he had testimonie, that he had pleased God] of Noe, who [was a iust and perfect man, in his generation, he did al thinges which God commanded him] concerning the making of an Arke, and preaching iustice by his life, and doctrine. [For I haue sene thee iust in my sight] said our Lord vnto him. And St. Peter calleth him [the Preacher of iustice] Likewise by the example of Abraham who [went forth of his countrie as our Lord had commanded him.] He walked before God and became so perfect, that vpon Gods commandment he was ready, without reply, [to kil, and offer his beloued sonne Isaac in Sacrifice.] For which prompt obedience our Lord by his holie Angel gaue him testimonie, of iustice, and promise of reward; saying [Now haue I knowne that thou fearest God: and hast not spared thyne only begotten sonne for my sake. By my owne selfe haue I sworne, saith the Lord, be-

Examples of
fulfilling Gods
command-
ments.

CHRISTIAN DOCTRINE.

mandments, and my Law: I whereby it is manifest that some observing this commandment, it was not vnpossible: and some transgressing it, were bond to haue observed it; els they had not bene iustly blamed. And the same is the nature, and condition of euery commandment of God, that al are bond, and al can, if they wil, through Gods grace, kepe it.

4. Againe this doctrine as wel of possibilitie, as of Gods threatnes necessitie to kepe Gods commandments, is proued and promises shew it to be by the threatnes, and promises. As where our Lord both possible and necessarie to kepe his immediatly after the first of the tenne commandments, sayth [I am the Lord thy God, mightie, ielous, visiting the iniquitie of the fathers, vpon the children, vpon the third, and fourth generation of them, that hate me: and doing mercy vpon thousands, to them, that loue me, and kepe my precepts.] To strike also more reuerence, and feare of God in this people; they heard [the voices, and saw the flames, and the sound of the trumpet, and the mount smoking; and being frightened, and strooken with feare they stood a farre off: saying to Moyses: Speake thou to vs, and we wil heare: let not our Lord speake to vs, lest perhaps we dye. And Moyses said to the people: Feare not: for God came to proue you, and that his terrour might be in you, and you should not sinne.] Here Moyses saith plainly, that God sent this terrour, to make them asfear'd to sinne. Which necessarily proueth, that if they would, they could obserue the thinges commanded: and that al this was done, to incline their willes to good, and to terrifie them from euil: leauing it in their power and wil, to doe the one, or the other. And therefore albeit manie did presently after these admonitions, tal most wickedly, making, and adoring golden calves, yet they did it voluntarily, not necessarily. As also manie other holie Scriptures doe abundantly declare.

5. For that none should pretend ignorance, or obligation,

God againe by commanding to write the same things often: & often to read them, sheweth that they must be kept.

union, God commanded his Couenant to be written. Yea some things often repered, and also be often read. As when Moyses ascended the second time into the mount, and had received diuers precepts, Moral, Ceremonial, and Iudicial [Our Lord said to him: Write thee these wordes in which I haue made a Couenant, both with thee, and with Israel] Vpon an other occasion our Lord said againe [You shal doe my Iudgements, and shal obserue my Precepts: and shal walke in them. I the Lord your God. Kepe my Lawes, and Iudgements: which a man doing shal liue in them. I the Lord.] Againe he saith [Doe my precepts, and kepe my iudgements, and fulfil them, that you may dwel in the land, without any feare.] In the repetition of the Law, Moyses againe and againe admonisheth, & vrgeth the people to kepe the commandments. Which were al in vaine, if it were vnpossible. And if onlie Faith would suffice, he would haue vrged that cheefly, or only. But he stil crieth: [Now Israel heare the Precepts, and Iudgements, which I teach thee (and neuer sayth: that thou maist only know them, or only beleue them. No not in al the Law, neither in al the holie Bible: but he addeth [that doing them, thou maist liue. And entring in maist possesse the land, which the Lord the God of your fathers wil gene you.] Thus was a terrestrial reward promised to that people, in figure of heauenlie reward to Gods spiritual children. But the one, and the other, to those that kepe his precepts. After recital of special benefites, Moyses putteth them in minde in what maner the commandments were geuen, saying [You came to the foote of the mount, which burned euen vnto heauen: and there was in it darknes, and a cloud, and mist. And our Lord spake to you from the middes of the fire. The voice of his wordes you heard, and forme you saw not at al. And he shewed you his couenant, which he commanded you to doe.] And

The same againe is confirmed by the maner of deliuering the Law.

And the tenne wordes that he wrote in two tables of stone. And he commanded me at that time, that I should teach you the Ceremonies, and Iudgements, which you should doe, in the land that you shal possesse. Kepe therefore yourselves carefully. You saw not any similitude, in the day that our Lord spake to you in Horeb from the middes of the fire: lest perhaps deceiued, you might make you a grauen similitude, or image of male or female: the similitude of al cattel that are vpon the earth; or of birdes, that flie vnder heauen, and of creeping beastes, that moue on the earth, or of fishes, or of the Sunne, Moone, Starres, &c. and deceiued by error you adore, and serue them.] These were the false imagined goddes, which some Iewes sometimes, and the heathen Paganes generally adored for goddes. But now in place of Idolatrie, the Iewes hold their obstinate malice against Christ. The Turkes esteeme their Mahomete for a singular diuine Prophete, and many grosse absurdities for sound Religion. Al Heretikes esteeme and adore their owne deuised new doctrines, as their proper Idoles. Amongst the rest Protestants hold Gods commandments to be vnpossible, and not necessarie to be kept. Wherof there is no similitude at al in the holy Scriptures, but the quite contrarie doctrine. Therefore deare freindes, haue patience to search the Scriptures. [Heare Israel (saith Moyse againe) and obserue that thou doe the thinges, which our Lord hath commanded thee, and it may be wel with thee. Now Israel, what doth our Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes? and loue him, and serue the Lord thy God, with thy whole hart, and with thy whole soule, and with thy whole strength. And kepe the commandments of our Lord, and his ceremonies which I command thee this day, that it may be wel with thee. Circumcise therefore the prepuce of your hart: and your

necke

Jewish, Turkish, and Heretical errors in Religion, are as detestable as Pagans false goddes.

Besides faith, God especially requireth that his seruants doe fulfil his commandments. Mās cooperation to circumcise his owne hart is required.

3 Part 1. AN ANKER OF
 necke indurate no more.] The faithful people did not
 reply to Moyses his admonitions, as holding it vn-
 possible, or vnnecessarie to kepe Gods command-
 ments: but freely accepted the couonant, as Moyses
 further testifieth saying to the same people [Thou hast
 chosen our Lord this day to be thy God; and to walke
 in his wayes: and to kepe his Ceremonies, and Pre-
 cepts, and Iudgements, and to obey his command-
 ment. And our Lord hath chosen thee this day, that
 thou shouldest be his peculiar people: as he hath
 spoken to thee, that thou shouldest kepe al his com-
 mandments: and make thee higher then al nations:
 which he created to his praise, and name, and glory:
 that thou maist be a holie people, of our Lord thy
 God, as he hath spoken.] In regard also that man can
 not (of himself, as of himself) performe this coue-
 nant, God promisseth euer to assist with his grace, ena-
 bling his faithful seruants by mollifying, and incli-
 ning their hartes to obey: as Moyses testifieth saying
 [Our Lord thy God wil circumsise thy hart, and the
 hart of thy feede, that thou maist loue our Lord thy
 God, in al thy hart, & in al thy soule, that thou maist
 liue. And al these curses he wil turne vpon thine eni-
 mies, and them that hate, and persecute thee. But thou
 shalt returne, and heare the voice of our Lord thy
 God: and shalt doe al the commandments, which I
 command thee this day] Wherupon he inferreth euen
 the same which Catholiques beleue, and teach [This
 commandment which I command thee this day, is
 not about thee (how then dare any man say, it is vn-
 possible?) nor farre of, nor situated in heauen, that
 thou maist say: Which of vs is able to ascend vnto
 heauen, to bring it to vs, that we may heare, and fulfil
 it in worke? nor placed beyond the sea, that thou
 maist pretend (excuse) and say: Which of vs can passe
 ouer the sea, and bring it euen vnto vs, that we may
 heare, and doe that which is commanded? But the
 word

God promi-
 seth sufficient
 grace to mol-
 lifie the
 hardnes of
 mans hart.

word (the thing commanded) is very nere thee, in thy mouth, and in thy hart to doe it. Consider that I haue sette before thee, this day life and good : and contrariwise death and euil: that thou maist loue our Lord, thy God, and walke in his wayes, and kepe his commandments, and ceremonies, and iudgements, and thou maist liue: and he multiplie thee, and blesse thee in the land which thou shalt enter to possesse.] By al which it is most cleare that through Gods grace, the faithful can if they wil, kepe al, & euerie one of Gods cōmandments. Neuertheles they can also if they wil, transgresse and breake them, according to the next wordes [But if thy hart (saith Moyſes) be auerted and thou wilt not heare; and being deceiued with errour, thou adore strange goddes, and serue them (or choose and folow false opinions in Religion) I fortel thee this day, that thou shalt perish, and abide litle time in the land, which passing ouer Iordan, thou shalt enter to possesse,] Likewise passing by Baptisme into the Christian Church, and falling into heresie, thou shalt perish; no wāt nor defect on Gods part, getting alwayes sufficient grace, according to Moyſes conclusion, saying [I cal for witnesses this day, heauen and earth, that I haue proposed to you, life and death, blessing and cursing. Choose therefore life, that both thou maist liue, and thy seede; & maist loue our Lord thy God, and obey his voice, and cleaue to him: for he is thy life, and the length of thy dayes.]

God geuing power to kepe the commandments, leaueth it in mens power to breake them if they wil.

6. As Moyſes in his time; so al good Gouvernors, Priestes and Prophetes admonished the people, of the necessitie (and consequently they presupposed it possible) to kepe Gods commandments. Iosue conserued the people, for most part, in the seruice of God. And at his death exhorted them to the same, saying [Feare you our Lord, and serue him with a perfect, and very true hart: and take away the goddes, which your fathers serued in Mesopotamia, and in Egypt; & serue

The covenant between God and his people was renewed by Iosue, and is stil to be kept.

our Lord. But if it like you not to serue our Lord, choise is geuen you (therfore it was in their power) choose this day, that which pleaserth you whom you ought especially to serue whether the goddes, which your fathers serued in Mesopotamia, or the goddes of the Amorrhaites, in whose land you dwel: but I and my house wil serue our Lord. And the people answered and said: God forbid we should leaue our Lord, and serue strange goddes. We wil serue our Lord because he is our God. And Iosue said to the people: you are witnesses, that yourselues haue chosen to you our Lord, for to serue him. And they answered: witnesses. Now therfore, quoth he, take away strange goddes out of the middes of you; and incline your harts to our Lord, the God of Israel. And al the people said to Iosue: We wil serue our Lord God: and wil be obedient to his precepts. Iosue therfore in that day made a couenant, and proposed to the people precepts and Iudgements] This renouatio of the couenant betwen God, and his people, as it was morally in confirmation of the peoples actual dutie, and purpose stil to serue God, by keping his comandments: so mystically it prefigured the like couenant to be made with Christians [To obserue al thinges, whatsoever Christ comandeth by himself, and his Pastors.]

God circum-
ciseth and in-
clineth mans
hart: and man
must also cir-
cumcise and
incline his
owne hart.

7. Obserue now, ye that read these wordes of Iosue, & the like of other Prophetes. How conformable the Catholique doctrine is to the expresse sacred text [God circūciseth the hart of man] by his special grace [Man circūciseth his owne hart] by cooperating with Gods grace. We pray with Salomon, and with al the faithful, that [God wil incline our hartes to him, that we may walke in his wayes, & kepe his comandments] Iosue exhorted the people [to incline their hartes to our Lord the God of Israel] the Royal Prophet prayed [Lord incline my hart into thy testimonies.] And in the same Psalme confidently professeth of himself [I haue inclined my hart to doe thy iustifica-
tions]

tions for euer.] In like maner, our Lord inuited al to
incline their hartes, and diligent ly to kepe, his com-
mandments. And expostulateth with those that doe
not [Incline your eare (saith he by his Prophete Isaias)
and come to me: heare, and your soule shal liue, and
I wil make an euerlasting couenant with you] By Ie-
remie he saith [I commanded them, saying: Heare ye
my voice, and I wil be your God, and you shal be my
people: and walke ye in al the way, that I haue com-
manded you, that it may be wel with you. And they
heard not nor inclined their eare: but haue gone in
their pleasures, and in the peruersitie of their wicked
hart: & haue bene made backward, & not foreward.]
So that by Gods grace first stirring vp the hart, and
stil assisting, and by mans cooperation with the same
grace, Gods commandments both can, and must be
obserued: els man hath not spiritual life, nor can pos-
sibly attaine eternal life. Further that (by these
meanes) the commādmēts are possible is testified by
the same Prophetes [Al his commandments are faith-
ful (saith the Psalmist) confirmed for euer and euer:
made in truth, & equitie] If they were vnpossible, how
could they be in truth, & equitie? Which can not be
imagined, in commanding thinges vnpossible. [But
thou o God (saith the same holie Psalmist) hast very
much commanded thy commandments to be kept]
And therefore they are both possible, and necessarie
to be kept. To the same purpose Salomon, and by
him the Eternal wisdom, crieth [Hold discipline,
leaue it not: kepe it, because the same is thy life] And
against our Solifidians, the same diuine Preacher
concluding his Booke, saith [Let vs al heare to-
gether the end of speaking: Feare God, and obserue
his commandments: for this is euerie man.] As if
you wil say: In fearing God, and in keping his com-
mandments, consisteth the means of mans felicitie;
& cōtrariwise in presuming of securitie, & breaking
the commandments consisteth the cause of mans
miseric.

miserie. [Kepe ye iudgement, and doe iustice] saith *Isa*
 our Lord againe by his Prophete Iſaias. And by Ie- *v. 1.*
 remie: [Make your wayes good, and your studies (de- *iere. 7.*
 fires, and affections) and I wil dwel with you in this *v. 3.*
 place. Trust not in wordes of lying, saying: The
 Temple of our Lord, the temple of our Lord, it is the
 temple of our Lord. For if you shal wel direct your
 wayes, and your studies, if you shal doe iudgement,
 betwen a man and his neighbour: to the stranger,
 and to the pupil, and to the widow shal doe no op-
 pression, nor shede innocent blood (doe good, and
 flee from euil) I wil dwel with you] Wildom (saith
 Baruch the Prophete) is the Booke of the command- *Bar. 4.*
 ments of God, and the Law that is for euer: al that *v. 1.*
 hold it shal come to life, but they that haue forsaken
 it, into death] Ezechiel threatnerh false Prophetes, *Ezech.*
 and the people that are deceiued by them. [for that *v. 10. 11.*
 they had deceiued the people, saying: Peace, & there
 is no peace: God builded the wal (saith the Prophete)
 and they daubed it with mortar without straw. Say
 to them that daub without tempering, that it shal
 fal: for there shal be a shower ouerflowing, and I
 wil geue very great stones, falling violently from
 aboue, and the wind of a storme dissipating: shal
 it not be said to you: Where is the daubing, that
 you daubed? Therefore thus saith our Lord God:
 I wil destroy the wal, that you haue daubed with-
 out tempering; and I wil make it euen with the
 ground; and the fundation therof shal be reuealed;
 and it shal fal, and shal be consumed in the middes
 therof: and you shal know that I am the Lord.] By
 which Metaphore of daubing, without tempering of
 straw with the mortar, the Prophete sheweth, how
 vaine the imagination of securitie is, to saluation,
 without due repentance, and other good workes: and
 how fouly the careles wil be deceiued, which pre-
 sume, that their sinnes stil remaining, are not imputed,
 as if

as if onlie faith, yea onlie perswasion of imputed iustice, would iustifie, and saue them. Which damnable imagination the same Prophete yet further confuterh by the example of Sodome and Gomorrie, which were destroyed in their pertinacie of sinnes, proceeding of proud presumption of securitie, and of idlenes from good workes, saying [Loe this was the iniquitie of Sodome thy sister: Pride, Fulnes of bread, and Abundance, and Idlenes of her, and of her daughters. And they raught not their hand to the needie, and the poore.] For omission therfore of good workes, and committing euil, no maruel that destruction came at last, sudainly and violently vpon them: liuing quite contrarie to the general Law of God, and nature, which prescribeth these two general precepts [To decline from euil, and to doe good] they contrariwise declining from good, and doing euil. And therefore the like, destruction (though perhaps not temporal, yet which is worse, eternal) must needs remaine to al such, as runne the same course, how much soeuer they presume of imagined securitie. Al becaue they wil not incline their harts and eares, to doe that, which on mans part is required, in the couenant betwen God and his people. For on Gods part (which must stil be remembred) there is neuer any defect: Whose grace is alwayes readie, if men wil accept it: Wherby euerie one may if he wil, kepe Gods commandments. As God yet further testifieth by the same Prophete, saying [I wil put my spirite in the middes of you, and I wil make (by my grace) that you (may if you wil) walke in my precepts, and kepe my iudgements, and doe them.] Daniel, and the other three renowned children and seruants of God, with excellent fortitude obserued Gods commandments, notwithstanding the terrour of the hote burning furnace, & of deuouring lions, which together with the

Presumption of securitie, & omission of good workes brought the Sodomites to most detestable sinnes and vtter destruction.

Other examples, and testimonies.

constancie of old Eleazarus, & the young seuen brethren Machabees, and others of diuers states and ages, may serue for examples vnto al Christians, in times of persecution, And in times of peace, godlie Zacharias, and his wife Elisabeth, with others doe testifie, that al the commandments of God are possible to be kept, Because they al were inuironed with flesh and bloud, with the world, and spiritual enimies, as we are; and the helping grace of God, throng Christs Passion, is now greater, then it was in the old Testament. Finally let one testimonie more of those times suffice for manie, The Prophete Micheas hath this cleare doctrine [I wil shew thee ô man (saith he) what is good, and what our Lord requireth of thee. Verily to doe iudgement; and to loue mercie; and to walke sollicitous with thy God] Which breefe lesson conteyneth three special pointes of good life [To doe iudgement] by confessing our owne sinnes, doing penante for them [for the iust is first accuser of himself] Secondly [to loue mercie] by doing good workes, with good wil and alacritie [for God loueth a chereful geuer.] Thirdly [to walke sollicitous with thy God.] by carefully considering euerie thought. Word, and deede; that it be agreeable, and not contrarie to Gods commandmets. As holie Iob saith of himself to God [I feared al my workes: knowing that thou didst not spare the offender.]

Obseruation
of the com-
mandments is
more exactly
required in
the Law of
Christ, then
the Iewes ob-
serued them.

8. Now that al these examples, precepts, and admonitions of the old Law, and Prophetes, concerning Gods commandments, pertheyne no lesse, but rather more to al Christians, then to the Iewes, our Sauour expressly teacheth, saying [Doe not thinke that I am come to breake the Law, or the Prophetes: I am not come to breake, but to fulfil. For assuredly I say to you, til heauen and earth passe, one iote, or one tittle shal not passe of the Law: til al be fulfilled. He therfore that shal breake one of these least commandments,

ments, shal be called the least in the kingdom of heauen (that is, shal not enter into the kingdom of heauen.) But he that shal doe, and teach (by word, or example) he shal be called great in the kingdom of heauen. For I tel you, that vntles your iustice abound more then that of the Scribes and Pharisees you shal not enter into the kingdom of heauen.] And after that our Lord and Sauour had explicated, by diuers examples, wherein the Scribes and Pharisees were defectiue in keping the commandments, exacting of his disciples to kepe them rightly, he saith to them [Be you perfect therfore: as also your heauenlie Father is perfect.] And so prosecuting his doctrine saith. [Not euerie one that saith to me: Lord, Lord, shal enter into the kingdom of heauen; but he that doth the wil of my Father, Which is in heauen, he shal enter into the kingdom of heauen. Manie shal say to me in that day: Lord, Lord, haue not we prophesied in thy name, and in thy name cast out diuels? and in thy name wrought manie miracles? And then I wil confesse vnto them (plainly tel them) that I neuer knew you; depart from me, you that worke iniquitie.] As therfore it is necessarie to beleue in Christ, so likewise to kepe the commandments. Not only to know them, but also to doe them, [Take vp my yoke vpon you (saith our Lord at another time) and learne of me: because I am meeke and humble of hart: and you shal finde rest to your soules. For my yoke is swete, and my burden ligh] If light, then not vnpossible. More and more doth our Sauour declare in his Gospel, that this yoke, and burden, of keping the commandments, is necessarie to saluation. Very directly and most expressly by occasion & a demand proposed vnto him [Behold (saith the Euangelist) one came to him, and said: Good Master, what good shal I doe, that I may haue life euerlasting? (as an other Euangelist relateth it) By doing what, shal I possesse euerlasting

Manie euident
textes of the
Gospel doe
shew that
onlie faith
doth not iusti-
fie.

lasting life. And IESVS said to him: If thou wilt enter into life, kepe the commandments. This doe, and thou shalt liue] What can be said more expressly? And because al the commandments are brefely reduced to two heades [To loue God aboue al other thinges; and to loue thy neighbour as thy self] yea al comprehended in loue, as the roote from which the brāches proceed: our Sauour saith in an other place [If you loue me, kepe my commandments. He that hath my commandments, and kepeth them, he it is that loueth me.] Againe saying [If you kepe my precepts, you shal abide in my loue] he sheweth that to loue him, and to kepe his commandments, is so one, and the same thing, that those which kepe not his cōmandments, doe not loue him, but by breaking any commandment, doe fal from louing him. Euerie one of these, and the like textes of the holie Gospel, doth evidently proue, that only Faith doth not iustifie without obseruation of al Gods commandments.

The same is
proued by the
doctrine of S.
Paul.

9. The same both possibilitie & necessitie, of keeping Gods commandments is further declared by the doctrine of Saint Paul. Who shewing at large, the weaknes of man, without Gods special grace: and that in the state of sinne, none could fulfil the Law, teacheth the possibilitie therof, by the merite, and grace of Christ, saying [That which was impossible to the Law (before Christ) in that it was weakened by the flesh. God sending his Sonne, in the similitude of the flesh of sinne, euen of sinne damned sinne, in the flesh (that now concupiscence in the regenerate hath not dominion) that the iustification of the Law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit] And so the Law can now, through Christs grace, be fulfilled, which could not be kept without his grace. For therefore the Law was geuen, that grace might be knownen to be necessarie, and so be desired;

fired; and grace is geuen that the Law may be fulfilled For [they that are in the flesh can not please God. But you (saith the Apostle to the regenerate) are not in the flesh, but in the spirite: yet if the Spirite of God dwel in you] If in dede you kepe the cōmandments, and part not from the loue of God, and so his Spirite remaine in you. And agreable to Christs former recited doctrine; the Apostle, in regard that the loue of our neighbour, presupposeth the loue of God aboue al; saith that [He which loueth his neighbour, hath fulfilled the Law] because the loue of our neighbour, presupposeth the loue of God; and these two are the summe of the whole Law. And so concludeth, saying [Loue therfore is the fulnes of the Law] In other places he writeth touching the necessarie obseruatiō of the commandments; that [not the hearers of the Law are iust with God; but the doers of the Law shal be iustified] Againe he saith: [Circumcision is nothing, and prepuce is nothing, but the obseruation of the commandments of God. For in Christ Iesus neither circumcision auaieth ought, nor prepuce, but saith that worketh by charitie; But a new creature] that is, iustification of the soule by grace, renewing and reuiuing the sinner to spiuall life [creating a cleaue hart (as the Psalmist prayed) and renewing a right spirite] This quickning, and liuing grace is it, which enableth man, and moueth the iust to obserue the commandments. Wherupon the same S. Paul, confidently writeth thus to S. Timothee [I command thee before God, who quickeneth al thinges, and before Christ Iesus, who gaue testimonie vnder Ponrius Pilate, a good confession, that thou kepe the commandment without spotte, blamelesse vnto the coming of our Lord Iesus Christ.]

10. Touching the same necessitie of obseruing the And of other
commandments, S. Iames in the very like wordes Apostles.
to S. Paules, admonisheth al Christians, saying [Be

doers of the word, and not hearers only: deceiuing
your selues, for he that only heareth the word, & doth
it not, is like to him that hauing sene his owne face in
a glasse, & by and by forgetteth what an one he was.
But he that hath looked in the Law of perfect libertie
and hath remained in it, not made a forgetful bearer,
but a doer of the worke; this mā shal be blessed in his
deede.] And touching the possibilitie, or rather the
facilitie of carying the swete yoke, and light burden
of Gods commandments, S. Iohn saith in plainest
termes [Gods commandments are not heauie] He also
agreable both to S. Paul, and to S. Iames, and to the
Catholique beleefe, teacheth that al are bond to kepe
the commādmēts, in that they are bond to beleue in
God, & to loue God, saying [He that saith he knoweth
God, & kepeth his word (his commandment) in him
in very deede the charitie (or loue) of God is perfited:
in this we know that we be in him. For (saith he in
the same Epistle) this is the charitie of God, that we
kepe his commandments: and his commandments
are not heauie] They are not heauie saith S. Iohn the
Apostle. Detest therfore the grosse, & blasphemous
paradox of Iohn Calvin, saying: They are not only
heauie, but also impossible to be kept. But the holie
Apostle declarerh also the reason, why they are not
heauie. [Because al that is borne of God, ouercometh
the world: and this is the victorie which ouercometh
the world, our faith] God geueth grace to beleue in
Christ by faith, the first vertue: to be borne in him, by
Baptisme; to loue him by charitie, to confide in him
by hope, and to ouercome the would, the flesh, and
the diuel, by faith, hope, charitie, christian fortitude,
& other vertues: al springing frō his grace. For which
grace also S. Iude the Apostle rendreth thanks, and
praise to God, in the behalf of al good christiāns, saying
[To him that is able to preserue you without sinne:
and to sette you immaculate before the sight of his
glorie:

glorie: be glorie, & magnificēce for euermore. Amen] By al which is sufficiently proued that the obseruation of Gods cōmandmēt is both possible & necessarie.

11. As for the newly imagined shorte way, by which some persons, properly called Libertines, wil assure themselues of eternal saluation, by their owne singular faith, or phansie; by euerie ones owne perswasion, that he, or she shal assuredly be saued, it is no faith at al; but a most vaine illusion. For if it were any point of true faith, then an Anabaptist so perswading himself, should infallibly be saued: then a Lutheran, and a Caluinist were bound to beleue that the same Anabaptist shal vndoubtly be saued. And so euerie one that holdeth such a perswasion, to be a point of faith, must beleue that euerie Sectarie holding this point, shal be assuredly saued, whatsoever he holdeth, or denieth in other points of Christiā faith: & howsoeuer they depart frō this life in state of other sinne. Which, besides the absurditie, & cōtradiction of diuers Sectaries, condēning each others, and only iustifying theselues, is euidently confuted by holie

The new imagined phansie, that al shal be saued which so perswade themselues, hath no fundatiō in holie Scripture. And is contrarie to expresse Scriptures.

21. Scriptures, which affirme that [many shal say to Christ in the day of iudgemēt, Lord, Lord haue not we prophecied in thy name, & in thy name cast out diuels; & in thy name wrought manie miracles? And then wil Christ our Lord say to the: I knew you not: depart frō me, you that worke iniquitie.] And to the foolish virgins which shal come late [saying: Lord Lord open the gate to vs: he wil say: I know you not] Al these haue both faith, & hope, & are in their owne conceipt perswaded, that they shal be saued: no lesse then Protestants suppose themselues are iust, & shal be saued by their onlie faith in Christ, and by their particular beleefe, that they are assured of their owne eternal saluation. Neither haue they any holie Scripture to confirme this their perswasio. The most probable they cā produce is the saying of S. Paul [The Spirite himself

An obiection.

Answer.

geueth testimonie to our spirit, that we are the sonnes of God. And if sonnes, heyres also: heyres truly of God, and coheyres of Christ] we answer. That this testimonie being only interual, can be no more assurance then a good and comfortable hope, of our iustification, and future saluation[yet if we suffer with him (saith the Apostle, in the next wordes) that we may be also glorified with him.] But this is not an assurance of faith. For it is manifest by other expresse holie Scriptures, that together with good hope, we must haue iust feare. [Blessed is the man (saith Salomon) that is alwayes fearful. There are iust men and wise, and their workes are in the hand of God: and yet man knoweth not, whether he be worthie of loue, or hated. I am not guiltie in conscience of any thing (saith S. Paul) but I am not iustified herein. He that iudgeth me is our Lord. With feare and trembling worke your saluation.] saith he to al Christians. Likewise saith S. Peter [Brethren labour the more that by good workes, you may make sure your vocation, and election. By workes (saith S. Iames) a man is iustified, and not by faith only.] No not by the true, and intire Christian faith alone, without good workes. Much lesse by heretical opinion, by particular beleefe, phantasie, or perswasion of euerie one for himself, that he shal vndoubtedly be saved.

The opinion, that the commandments are impossible is absurde, in common iudgement of moderate Protestants.

12. Seing then it is manifest, by their owne confession, that Protestants doe not fulfil the commandments of God: for they hold opinion; that none can possibly kepe them, or anie one of them, it falleth necessarily vpon them, that the iust Iudge must say to euerie one, that not only confesseth (as al penitents truly doe) that they haue sinned, but also that it is impossible to kepe anie commandment; to him the Iudge must needes say [By thyne owne mouth I iudge thee, (1. 10) naughty seruant; thou didst know, that I am an austere man, taking vp, that I sette not downe, & reaping, (1. 11) that

that which I sowed not : why didst thou not geue my money to the banke, that is; Why didst thou not cooperate with my grace? Why didst thou not endeavour to kepe my precepts, but holding them impossible, presumest, to be rewarded without working at al, by thy onlie faith, or perswasion of securitie? [thou knowest, that I haue very much commāded my commandments to be kept.] thou saist thou couldest not kepe anie, and thou hast kept none. Then if thy self saist truth: Thou art a miscreant Infidel; a perfidious Turke; an obstinate Iew; an abominable Idolater; an apostata Heretike; thou art a Sorcerer; a Nigromancer, a Witch, a Blasphemer, a periured person, a prophaner of holie feastes. Thou hast reproched thy parents. Thou art a traitor to thy prince, and countrie. Thou hast resisted spiritual, and temporal Superiors. Thou art a wilful murderer, and manslayer. Thou art a sacrilegious, and an incestious aduouterer, a robber, a theefe, a false witnes, a liar. Thou doest carnally desire al fleshlie, and beastlie pleasures in thy hart. Thou doest also vniustly couete thy neighbours house, landes, and al his goodes. There is no sinne, but thou doest committe it in thy peruerse wil, at least. Thy settled opinion so holderh, that thou fulfillest none of the commandments, but breakest them al: the imagined religion which thou holdest, so telleth thee. If Protestants opinion were true in this point, then were euerie one guiltie of al these, and of al other innumerable crimes, But when a moderate person rightly considering, that himself by Gods grace, is free from manie enormous sinnes: for example, from adoring Iuppiter, or the Sunne for a God: from hating God, and the like; he, therby seeth that the doctrine is false, which holderh that none can possibly kepe anie of the commandments. And if he can kepe one by Gods grace, by his grace also (which is potent to euerie good worke) he can kepe

Protestants, by their owne opiniō, should be guiltie of al sinnes.

Euerie one may see in his owne conscience, that he can obserue some of the commandments.

another, and so euerie one [we are not sufficient to
thinke anie good thing, of our selues, as of our selues,
but our sufficiencie is of God] And by this grace eue-
rie one can if he wil, and maist if he wil be saued, kepe
the commandments. Now by the like holie Scriptu-
res is consequently to be proued, that spiritual, and
eternal fruite, euerie one shal reape, that finally de-
parteth from this life, in due obseruation of Gods
commandments.

*By keeping Gods commandments the faith-
ful please God: and merite eternal
glorie.*

ARTICLE 2.

The general
covenāt betwē
God and men
is, that he wil
reward them,
if they wil
serue him.

Holie Scriptures doe as abundantly testifie, this
point of doctrine, as the former: or any other
Article of Christian Religion. Very often repeting the
covenant made betwē God and his faithful seruāts.
In which God on his part promiset̄h to gene them his
grace, protectiō, & final reward of eternal life, if they
on their part (cooperating with his grace) wil kepe his
cōmandments. Forewaring them also, that he wil vi-
site, & punish the iniquitie of al, not only in the first
offenders, but also in al that folow their euil steppes
[vpon the third & fourth generatiō, of them that hate
me (saith our Lord) & wil doe mercie vpon thousands,
to them that loue me, and kepe my precepts.] More
particularly this covenant is declared in these sacred
textes, which we shal here recite, both of the old and
new Testament.

Diuine iustice
rewardeth
good workes,
and punisheth
sinners.

2. God himself said to Cain [If thou doest wel, shalt
thou not receiue againe? but if thou doest il, shal not
thy sinne forthwith be present at the dore? Which
sheweth as wel that reward shal be receiued for wel
doing;

doing; as punishment shal be inflicted for sinne. Moyses writeth that [Because the midwives (of Egypt) feared God (preserving the Hebrewes children, whom the king commanded them to kil) God built them houses] by multiplying their issue: or otherwise blessing their families, at least temporally, which was a figure of eternal reward, for workes done in true faith, & state of sanctifying grace. More expressly the written Law promiseth reward, for the obseruation of Gods commandments [Write these wordes (said our Lord to Moyses) in which I haue made a couenant both with thee, and with Israel: Kepe my Lawes, and iudgements; which a man doing shal liue in them. I wil walke among you, and wil be your God, and you shal be my people. But if you wil not heare me: nor doe al my commandments, if you dispise my Lawes, and contemne my iudgements, that you doe not those thinges, which are appointed by me; and bring my couenant to nothing worth: I also wil doe these thinges to you: I shal quickly visite you with pouertie, & burning heate, which shal waiste your eyes, and consume your liues.] Spiritually signifying subtraction of grace, and leauing them to their hote passions of carnal, and worldlie pleasures [And I wil bring in vpon you, the sword, a reuenger of my couenant] Which temporal punishmēt is also inflicted, that [vexation may gene vnderstanding.] In al which God of his mere grace, & mercie, without any merite of men (which must stil be remēbred) electeth whom he wil, making them capable of his benefites. As Moyses expressly testifieth, saying to the people of Israel [The Lord thy God hath chosen thee, to be his peculiar people, of al peoples that are vpon the earth. Not because you passed al nations in number, is our Lord ioyned vnto you, and hath chosen you; wheras you are fewer, then al peoples: but because our Lord hath loued you, and hath kept the oath, which

Election is only of Gods mercy, cooperation is principally by Gods grace secondarily by free wil assisted with the same grace.

which he sware to your fathers, & hath brought you forth in a strong hand, and redeemed you from the house of seruitude, out of the hand of Pharao, the king of Ægypt. And thou shalt know, that the Lord thy God, he is a strong, and a faithful God, keeping his couenant, and mercie, to them that loue him, and to them that kepe his precepts: vnto a thousand generations.] Againe touching punishment of transgressors, he addeth [And rendring forthwith to them that hate him] immediatly rendring to them that they deserue. For immediatly greuous sinners lose Gods fauour, and sanctifying grace: though the eternal due punishment, is often differred, that they may if they wil repent. [Kepe therefore (saith Moyſes) the precepts, and iudgements, which I command thee this day, to doe them. If after thou hast heard these iudgements, thou kepe & doe them, the Lord also thy God wil kepe the couenant vnto thee, & the mercie which he sware to thy fathers.] So Moyſes assuring the people of the full performance of this couenant, on Gods part, which he declareth by reciting Gods benefites, and perpetual protection; and earnestly admonishing them that the defect is often on their part, by their often sinning, and so forsaking him: he denounceth plainly that God wil neither prosper them, without their owne cooperation, nor destroy them, if they wil kepe his commandments, or at least repent from the hart, when they happen to sinne, saying [Behold I sette forth in your sight this day, Benediction, and Malediction: Benediction if you obey the commandments of the Lord your God, which I command you this day. Malediction, if you obey not the commandments of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after strange goddes, which you know not] In the whole written Law nothing is more exactly, and largely expressed then blessings, and curses, reward, and punishment, for

Benediction & malediction are proposed to al men to choose which they wil, by doing good or euil.

Ch. 27

7. for keeping or breaking Gods precepts. More particularly in foure whole chapters of Deuteronomie. In
 2. the last of which is special promise to true penitents, that God wil receiue them againe into his fauour, & restore them to his blessings : yet o leauing it in their power to serue him if they wil, that they can resist his grace if they wil. And therfore the Prophete warneth
 7. al men, that the impenitent shal assuredly perish [because hauing life and death, blessing and cursing proposed] they choose the worse.

3. Manie cleare examples are recorded of diuers faithful seruants of God, which receiued special rewards for obseruing his commādmēts: and of others punished, for transgressing. Of both which we shal here recite some few [When Moyses had sent twelue men, of euerie Tribe one, to view the state and qualitie of the land of Chanaan, and to obserue, and reporte, whether the inhabitants, and cities, and townes therof, were strong, or weake, few in number, or manie.] With other instructions: at their returne after fourtie dayes, tenne of these discouersers falsely reporting [that they saw there men,
 1. as it were monsters, the sonnes of Enac, of the Giants kind, to whom being compared (said they) we semed, as it were locustes] and so making the people to murmur: Caleb one of the twelue, as also Iosue (formerly called Osee) an other of the same discouersers: appeasing the murmuring of the
 15. people, that rose against Moyses, said [Let vs goe vp, and possesse the land: because we may ob-
 11. taine it.] Whereupon our Lord punishing those detractors, and al that murmured vpon their false reporte, promised to reward Caleb, saying [My seruant Caleb, who being ful of an other spirite, hath folowed me, wil I bring into this
 18. land, which he hath circuited, and his seede shal possesse it.] And our Lord with al ordayned

Examples of
 vertues rewar-
 ded, and sinnes
 punished.

Iosue & Caleb
 rewarded for
 their truth and
 good zeale.

Tenne other
 discouersers, &
 the murmur-
 ing people
 punished for
 false repor-
 ting, and dis-
 sidence.

Ruth a gentile
rewarded for
her pietie.

Samuel a
childe rewar-
ded for manie
vertues. Heli
punished for
not correcting
his sonnes.

Iosue the Duke, and General Captaine, that should
conquire the same Land. And accordingly when the
Land was conquered [Iosue deliuered Hebron in
possession to Caleb, because he had folowed our
Lord, the God of Israel] And by free consent of al
the people [special possession was geuen to Iosue in
the middes of the children of Israel] This couenant
of rewarding good workes, was also performed to
Ruth a Gentile for her pietie: as Booz wel confide-
ring, and testifying her merite, cooperated to her re-
muneration, saying to her [Al thinges haue bene rold
me, which thou hast done to thy mother in law, after
the death of thy husband: and thou hast left thy pa-
rents, and the land, wherein thou wast borne, and
art come to a people, which before thou knewest
not. Our Lord render vnto thee for thy worke and
God grant thou mayst receiue a ful reward, of our
Lord the God of Israel, to whom thou art come, and
vnder whose winges thou art fled] which renowned
man Booz, the principal heyre of the tribe of Iuda,
married the same Ruth, which was an especial tem-
poral reward; cheefly for that of her descended
the royal race of Dauid, and al the kinges after
him of Iuda; and finally the king of kinges Christ
Iesus: but the ful reward, which Booz prayed
that she might also receiue, importeth increase
of spiritual grace in this life, and eternal glo-
rie in heauen. Samuel a childe, borne of godlie pa-
rents, more by miracle, then force of nature, his
mother hauing bene long barren, was brought vp in
the feare of God among the Priests, and seruing God
in puritie, was made the Admonitor to Heli the
High priest, and Gouvernour of the people, And in
shorte time ordained by God to succede Helie, in the
temporal gouernment. For Heli was punished, for
not correcting his sonnes faultes [But the child Sa-
muel prospered, & grew, and pleased both our Lord,
and men] Became a Prophete to the comfort, and
good

good of al Israel. And Heli at the age of ninetic eight
 yeares dying, Samuel gouerned the people. After king Saul was
 this, in the life time of the same Samuel, king Saul rewarded for
 being at first so innocēt, hūble and obedient to God, ^{vertues: and}
 that he was described [to be a childe of one yeare, ^{punished for}
 when he begare to reigne] and so continuing some ^{finnes.}
 while, prospered in gouerning the kingdom: And if
 he had perseuered in keeping Gods commandments,
 had bene confirmed in his kingdom, but for trans-
 gressing, was reiectēd of God: and an other of sincere
 hart was chosen for the place: which was King
 Dauid, of whom Samuel testifieth, that [our Lord
 had found a man according to his owne hart.] which
 Dauid was not only aduanced to the kingdom, and
 prospered against al his enimies, but also for his sake
 the kingdom of Iuda, was long conserued in his
 seede, and stil in eminent reputation, euen to Christ
 our Sauour, the sonne of Dauid, Againe amongst
 Dauids successors in the kingdom, those that were
 of more special vertue, and good zele (which were
 Iosaphat, and Ezechias, and Iosias) were especially
 rewarded. As at large is recorded in the sacred
 Historie, and we shal touch the same by and by. And
 contrariwise, Ieroboam (who by wicked schisme,
 and idolatrie, made Israel to sinne) and al his
 successors, were iustly punished, their whole fami-
 lies extirpated, and that kingdom of Israel, caried
 into captiuitie, nere two hundred yeares before the
 kingdom of Iuda was captiue vnder Babylon. In like
 maner particular persons, Tobias, Iudith, Mardo-
 cheus Esther, and others proceeding in vertue,
 increased in grace. And others liuing wickedly, fel
 into more and more sinnes, and into vtter ruine.

4. But most pregnant examples of al those kinges
 of the Iewes, are of Salomon, who for his sinnes lost
 from his successors the greater part of the whole
 kingdom and of Ieroboam, who; with his whole fa-
 milie, and diuers other like kinges, his successors,

An especial
example in
king Salomō.

with al their feneal families, were vtterly destroyed. First Salomon, both very vertuous, and exceedingly wise, acknowledged sincerely Gods iustice, as wel in his rewards, as in his punishments, saying in his prayer to our Lord [Thou o God shalt heare in heauen, and shalt doe and indge thy seruant, condemning the impious, rendring his way vpon his head: and iustifying the iust, rewarding him according to his iustice] In confirmation wherof our Lord himself said to the same king. Salomon [Thou also if thou wilt walke before me, as thy father walked, in simplicitie of hart, and in equitie, and wilt doe al thinges, which I haue commanded thee, and wilt kepe myne ordinances, and indgements: I wil set the throne of thy kingdom ouer Israel for euer: as I haue spoken to Dauid thy father, saying: There shal not be taken away a man of thy stocke, from the throne of Israel. But if by reuolting, you and your children shal turne away, not folowing me, nor keping my commandments and my ceremonies, which I haue proposed to you: but shal goe, and worships anie strange goddes, and adore them: I wil take away Israel from the face of the land, which I haue geuen them; and the Temple, which I haue sanctified to my name, I wil cast away from my sight, and Israel shal be for a prouerbe, and for a fable to al peoples. And this house shal be for an example. Euerie one that shal passe by it, shal wonder, and hisse, and say: Why hath the Lord done thus to this land, and to this house? And they shal answer: Because they haue forsaken the Lord their God: which brought their fathers out of the land of Ægypt, and haue folowed strange goddes, and adored them, and worshipped them: therefore hath the Lord brought vpon them al this euil.] According to this forewarning it happened, as wel to Salomon in particular, as to al the kingdom in general. For whiles Salomon rightly serued

serued God, he prospered exceedingly, in wisdom,

wealth, power, and singular renown in al the world.

But afterwards falling into sinne of the flesh he became sottish; and benignly deprived of Gods fauour, and in his

and former grace, he fel also into idolatrie, seruing Successors.

manie false goddes, to please his multitude of wiues,

and concubines. [And therefore our Lord was wrath

with Salomon: because his mind was turned away

from our Lord, the God of Israel; who had appeared

to him, the second time: and had commanded him

concerning this word, that he should not folow

strange goddes, and he kept not the thinges, which

our Lord commanded him. Our Lord therefore said

to Salomon: Because thou hast done this, and not

kept my couenant, and my precepts, which I haue

commanded thee, breaking I wil rent asunder thy

kingdom, and wil geue it to thy seruant. Neuertheles

in thy dayes I wil not doe it, because of Dauid thy

father. Out of the hand of thy sonne I wil rent it.

Neither wil I take away the whole kingdom, but

one tribe I wil geue to thy sonne, for Dauid my

seruant, and Ierusalem, which I haue chosen.

And this I wil doe to Salomon, said our Lord; because

he hath forsaken me, and hath adored false goddes]

which was the greafest crime, but not the onlie, for

he brake also some other comandments [Because he

hath not walked (said our Lord) to doe iustice

before me; and my precepts and iudgements, as Dauid

his father did.] And so it came to passe. For Ieroboam

possessed tenue tribles, there remaigning to Roboam,

Salomons sonne, only two tribes, Iuda and Benjamin,

wherin Ierusalem was situated. As for the tribe of

Leui, they had no distinct portion, but were dispersed

among al the twelue tribes. And in the whole time of

schisme, al the Priestes and Leuites, stil adioyned

themselues to the kingdom of Iuda, and to Ierusa-

lem: where the Temple was, and only lawful Sacri-

fice. [Our Lord also proposed (and conditionally promised) to the new king Ieroboam , protection and prosperitie, if he would kepe the cōmandments, saying to him [If therfore thou wilt heare al thinges, that I shal command thee , and wilt walke in my wayes, and doe that which is right before me, keping my commandments , and my precepts , as Dauid my seruant did , I wil be with thee , and wil build thee a faithful house, as I bnilt a house to Dauid , and I wil deliuer Israel to thee.]

King Ieroboams race was quite extirpated for their profane wickednes.

5. But this profame king Ieroboam , preferring his temporal kingdom before Religion , and falsely imagining that they could not stād together] finding out a deuise , made two golden calues , and setting them vp in two partes of his kingdom , said to his people ; Goe vp no more to Ierusalem : behold thy goddes, Israel, which brought thee out of the land of Ægypt.] And made like false imaginarie priests , to serue their false goddes. Which schisme, and idolatrie, God iustly punished , also in this world , besides eternal damnation, to al that consented , and dyed impenitent. For this kingdom standling about the space of two himdred and fiftie yeares , had in that time manie ciuil , and forraine warres , with miserable change of kinges, in al twentie : of nine different families, euerie one inuading an other. The first familie (which was cut of in Nadab, Ieroboams sonne) held the scepter and kingdom , but four and twentie yeares. The second familie held it twentie six yeares. The third but seuen dayes. The fourth, fourtie eight yeares. The first three, yeares of which time , two Anrikings reigned in ciuil warre: one chose by the armie, the other by the people. The fifth an hūdred and three yeares (in king Iehu, and his issue to the fourth generatiō: for his zeale against Achab and Iesabel. The sixth, but one moneth. The seuenth twelne yeares. The eight, twentie yeares. And the ninth, which was the

Also the other kinges of the tenue schismatical tribes with their families, extinguished for their like impietic.

the last, nine yeares. Then was this schismatical kingdome ouerthrowne by the Assirians, al the principal persons caried away captiues, and the rest also kept in bondage. Which afflictions fel vpon them [because they had sinned against our Lord their God: and walked according to the rite of the Gentiles; and did wicked thinges, prouoking our Lord. And our Lord testified by his Prophetes, saying: Returne from your most wicked wayes, and kepe my precepts, and ceremonies, according to al the law, who heard not, but hardned their neck, according to the neck of their fathers, who would not obey our Lord their God] After which ruine of the kingdom of Israel, the kingdom of Iuda yet stood, aboue an himdred and fourtie yeares more. But was at last also subdued by the Babylonians, for their transgressions of Gods commandments, and couenant. Neuertheles al those of each kingdom, which kept true Religion, and other commandments, pleased God therby, and were rewarded accordingly. Both the kingdomes fel into captiuitie for greuous sinnes.

6. Likewise after the captiuitie of the two tribes in Babylon (by which occasion manie also of the other tenne tribes, enioyed more freedome then before) according as euerie one obserued, or transgressed Gods commandment, doing good workes, or euil, they merited reward, or punishment. So holie Nehemias confidently prayed for reward of his good workes, saying [Remember me, my God for this thing, and wipe not out my mercies (my workes of mercie) which I haue done, in the house of my God, and in his ceremonies.] Namely for correcting the prophanation of the Sabbath [For this also (said he) remember me my God, and spare me (diminish the punishment due for my sinnes) according to the multitude of thy mercies.] Finally for al his good workes, done trough Gods grace, concludeith his Booke, praying thus [Remember me, my God, vnto good. Amen.] Tobias. Nehemias prayed for reward of his good workes.

Tobias
prayed, that
patient suffer-
ed might
procure Gods
clemencie.

Sara confided
in the inno-
cencie of her
life.

Merite of
good workes
is proued by
manie testi-
monies in the
Psalmes.

Tobias in his affliction of corporal blindnes (in the former captiuitie of Israel) wel considering that most commonly such afflictions are punishments for sinnes , belought God for mitigation therein, saying [Now Lord be mindful of me, and take not reuenge of my sinnes, neither remember the sinnes of me, nor of my parents . Because we haue not obeyed thy commandments; therefore we are deliuered into spoile, and captiuitie, and death: and into a fable, and into reproche to al nations, in which thou hast dispersed vs.] Also Sara the daughter of Raguel, being afflicted by vniust reproch , both confessed Gods iust punishment , for sinnes , and confidently auouched her owne sincere mind , free from carnal concupiscence, and therupon prayed to be deliuered from a false sclander, saying [Blessed is thy name ô God, of our fathers, who when thou hast bene angrie, wilt doe mercie, and in the time of tribulation forgeuest them their sinnes, that inuocate thee . To thee ô Lord I turne my face: to thee I direct myne eyes . I desire Lord, that thou loose me from the bond of this reproch, or els take me away from the earth . Thou knowest Lord, that I neuer coueted a husband , and haue kept my soule cleane from al concupiscence. Neuer haue I companied myself with sporters : neither haue I made myself partaker with them that walke in lightnesse. But a husband I consented to take, with thy feare, not with my lust] And both these godlie persons Tobias, and Sara, receiued reward for their merites . As also young Tobias, and others of their kinred, receiued comforth , by the ministerie of the holie Angel Raphael.

7. The Royal Psalmist abundeth in testifying, and praying Gods iust rewarding of vertues, & punishing of sinnes . And that the iust doe in deede merite increase of grace, and eternal glorie . Gods grace first preuenting, and alwayes assisting them. As on the other

other side the wicked deserue punishment, for their sinnes comitted through their owne naughtie willes.

1. [Blessed is the man (saith he) that hath not gone in the counsel of the impious: and hath not stood in the way of sinners: and hath not sitte in the chaire of pestilence. But whose wil is in the way of our Lord, & in his Law wil meditate day and night. And he shal be as a tree, that is planted nigh to the streames of waters: which shal geue his fruite, in his time] In this preface of the diuine Psalter, is first denounced the happie state of such iust persons, as neuer yelded to suggestion of any sinne [Which haue not gone into the counsel of the impious] Secōdly of such as shortly repēted after their fal [Which haue not stood in the way of sinners.] Thirdly of such as at last haue returned to God [Which haue not sitte in the chaire of pestilence.] Lastly of al that declining from euil, imploy themselues diligently in doing good workes [Whose willes are occupied, in the way, and Law of our
- 1.7. Lord, day and night.] The reason of which happines is, for that by wel vsing Gods grace, they procede in vertue [fructifying as the tree that is planted by the streames of waters, which shal geue fruite (of eternal glorie) in his time] In like maner in an other Psalmē, the same holie Prophete, and by him euerie iust soule, meditating vpon this most happie reward, and the meanes wherby to attaine vnto it, demandeth of
- 1.1. God, saying [Lord, who shal dwel in thy tabernacle, or who shal rest in thy holie hil?] And therto answereth, by warrant of Gods couenant, saying [He that walketh without spotte, and worketh iustice. He that speaketh truth in his hart: that hath not done guile in his tongue. Nor hath done euil to his neighbour. &c. He that doth (not euil, and doth good) shal not be moued for euer.] Shal receiue eternal, and im-
- 1.2. mortal glorie. Againe, and againe repeting the same in other wordes, he saith [Our Lord wil reward me
- E
- according

according to my iustice: and according to the puritie of my handes, he wil reward me. Because I haue kept the wayes of our Lord: neither haue I done impiouſly from my God. Because al his iudgements are in my sight: and his iustices I haue not repelled from me. The law of our Lord is immaculate: the iustices of our Lord be right; the precept of our Lord lightſome: the feare of our Lord is holie, the iudgements of our Lord be true, iustified in themſelues. To be deſired about gold, and much precious ſtone; & more ſwere about honie, and the honie combe. For thy ſeruant kepeth them. In keeping them is much reward. Come children (ſaith the ſame holie Pſalmiſt) heare me: I wil teach you the feare of our Lord. Who is the man that wil haue life: loueth to ſee good dayes? Stay thy tongue from euil, and thy lippes that they ſpeake not guile. Turne away from euil, and doe good: ſeke after peace, and purſue it. Decline from euil and doe good: and inhabite for euer and euer. The vniuſt ſhal be puniſhed: and the ſeede of the impiouſ ſhal periſh. But the iuſt ſhal inherite the land: and ſhal inhabite for euer and euer vpon it. I haue ſene the impiouſ highly exalted, and aduanced, as the cedars of Libanus. And I paſſed by, and behold he was not: and I ſought him, and his place was not found. Kepe innocencie, & ſee equitie; becauſe there are remaines (rewardes) for the peaceable man. Power is Gods, & mercie o Lord is to thee: becauſe thou wilt render to euerie one, according to his workes. Mercie & iudgement I wil ſing to thee o Lord. But the mercie of our Lord from euerlaſting, and vnto euerlaſting, vpon them that feare him. And his iuſtice is vpon the childrens children, to them that kepe his teſtament. And are mindful of his commandments to doe them. Bleſſed is the man that feareth our Lord: he ſhal haue great delight in his cōmandments. Bleſſed are the immaculate in the way: which walke in the Law of our Lord.

Lord. Blessed are they that search his testimonies; that seke after him with al their hart. For they that worke iniquitie; haue not walked in his wayes. Thou (o God) hast very much commanded thy cōmandments to be kept. Wherin doth a young mā correct his way? in keeping thy wordes. I haue inclined my hart to doe thy iustifications for euer, for reward.] What can be spoken more clearly for merite of good workes, then this holie King and Prophete in expresse termes, said
 1. [In keeping the commandments is much reward, that he inclined his hart to kepe them, for reward? &c.]

8. To the same purpose, in respect of reward due for keeping Gods cōmandments. Diuine wisdom, exhorteth, and al the Prophetes admonish al men, to
 2. 8. lerne and kepe Gods Law. [My sonne (saith Eternal wisdom by the penne of Salomou) heare the discipline of thy father; and leaue not the Law of thy mother, that grace may be added to thy head: & a chaine of gold to thy necke. He that shal heare me, shal rest without terrour, and shal enioy abundance, feare of euils being taken away. He that kepeth the commandments, kepeth his soule: but he that neglecteth
 16. his way shal dye. He lendeth to our Lord, that hath mercie on the poore (reward is so due for meritorious workes, as repayment is due for lent money) and our Lord wil repay him the like. The feare of our Lord (saith an other diuine preacher) is glorie, and gloriation, and ioy, and a crowne of exultation (to write the cause of a glorious crowne.) The feare of our Lord is religiositie of knowlege. Religiositie shal kepe and iustifie the hart: shal geue gladnes and ioy. With him that feareth our Lord, it shal be wel, & in the dayes of his consummation, he shal be blessed. Worke your worke before the time, and he wil
 38. geue you your reward in his timē] Plainly signifying And by other
 that merite is in this life, & reward in the next. Prophetes.
 Prophetes oftē testifie the same fruite of keeping Gods

The same doctrine is confirmed by the sapiential Bookes.

commandments: and punishment for breaking them
[Your iniquities (saith Iſaias) haue diuided between
you and your God, and your finnes haue hidde his
face from you, that he would not heare] But to those
that returne to God and serue him, he saith [They shall
inherit the land. The Lord shall be vnto thee for an
euermore light, and thy God for thy glorie] Like-
wise our Lord both threatneth offenders with pu-
nishment, and promisseth gracious giftes to penitents,
by his Prophete Ieremie, saying [Shall I not visite
vpon these thinges (their manifold finnes) and on
such a nation shall not my soule take reuenge?] But to
the conuerted he saith [This shall be my couenant,
which I will make with the house of Israel: I will geue
my Law in their bowels, and in their hart I will write
it: and I will be their God, and they shall be my people]
By his Prophete Ezechiel he saith [Myne eye shall not
spare, neither will I haue mercie: I will require their
way vpon their head. The soule that shall sinne the
same shall dye. The iustice of the iust shall be vpon
him: and the impietie of the impious shall be vpon
him. But if the impious shall doe penance from al
his finnes, which he hath wrought, & shall keepe al my
precepts, liuing he shall liue, and shall not dye] By his
Prophete Amos, our Lord warneth al sinners, that al-
though he expect long, the conuersion of sinners, yet
if they be still obstinate, at last he will punish seuerely,
repeting eight times these wordes [Vpon three wicked-
nesses) & vpon foure, I will not conuert] the obstinate
sinner. Signifying that for the multitude of finnes, in-
sinuated by three (for three are manie) God still offer-
ring grace of repentance, during this temporal life, pu-
nisheth not eternally, vntill the fourth kinde of sinne,
which is obdurate abstinacie, be ioyned to the former
and becometh final impenitence, and then there is no
more possibilitie of conuersion. For then [as the tree
shall fall] to the South, or to the North: in what place
focuer

soeuer it shal fal, there shal it be] At that day, & houte
 of death, whē euerie one shal receiue sentence of eter-
 nal life, or death (euen the same in particular, which
 they shal receiue againe, in the general day of Iudge-
 ment) God who is iust, & merciful, both meke & also
 ielous, wil come as the Lord rewarding, & also [reuē-
 ging & hauing furie: the Lord reuēging on his aduer-
 saries, & angrie with his enemies. Our Lord is good, &
 strēghning in the day of tribulation, & knowing the
 7. that hope in him. The day of our Lord is nere, our
 Lord hath prepared an hoste, he hath sanctified his
 called (or elect) that day, a day of wrath, a day of tri-
 bulatiō, & distresse, a day of calamitie & miserie, a day
 of darknesse, & mist, a day of cloud, and whirlewind.
 1. For behold the day shal come kindled as a furnace, &
 al the proud, & al that doe impietie, shal be stubble, &
 the day coming shal inflame them, saith the Lord of
 hosts, which wil not leaue them roote, & spring (no
 more time of repentance, for recouering new grace)
 But to the iust, and blessed, it is said [There shal rise
 to you, that feare my name, the Sunne of iustice, and
 health in his winges and you shal goe forth, and shal
 leape as calues of the: heard. And you shal tread the
 impious, when they shal be ashes vnder the sole of
 your feete, in the day that I doe: saith the Lord of
 hosts] Now that this great difference of reward, and
 punishment dependeth vpon keping, and not keping
 Gods commandments: the Propete teacheth vs, by
 Gods owne final admonition, adding thus in the next
 wordes [Remember ye the Law of Moyse my seruār,
 which I commanded him in Horeb, to al Israel, pre-
 cepts and iudgements.] And that al this perteyneth
 10. also to vs Christians, S. Paul teacheth, saying [Al these
 thinges (admonitions, rewardes, and punishments)
 chanced to them (the Iewes) in figure: but they are
 written to our correption, vpon whom the endes of
 the world are conce.]

Most especially this doctrine is confirmed in the new Testament.

By S. Iohn Baptist.

By Christ our Lord.
In expresse wordes.

9. Neuertheles this Catholique beleefe, and doctrine is rather more manifestly testified in the new Testament. First it is auouched in expresse wordes by S. Iohn Baptist, that penitents must both doe workes of penance, & euerie one doe that pertheyneth to their state and condition. To al sortes he said [Doe penance, for the kingdom of heauen is at hand. Yelde fruite worthy of penance. Now the axe is put to the roote of the trees. Euerie tree therefore that doth not yeld good fruite, shal be cutte downe, and cast into the fire. To the multitudes he said: He that hath two coates, let him geue to him that hath not: & the that hath meate, let him do likewise. He said to the Publicanes: Doe nothing more then that which is appointed you. And he said to the Souldiars: Vexe not, neither calumnie any man: & be content with your stipends.] And the like precepts he taught, for auoiding of the wrath of fire & damnation, and for gayning of heauen. Because (said he) The kingdom of heauen is at hand.] And barren trees, that is, idle persons, which yeld not fruite of good workes, much more those that persist in al workes. [shal be cutte downe, and cast into the fire] Further our Sauour himself expressly affirmeth, that life euerlasting is attained by obseruing the commandments [If thou wilt enter into life (said he) kepe the commandments. This doe, & thou shalt liue] And in his Sermon in the Mount he teacheth that, The poore in spirite, and those which are indued with other vertues, haue right, & iust title to the kingdom of heauen [for theirs (saith he) is the kingdom of heauen.] And to those that patiently suffer persecutiō, for the truth, he saith [Be glad, and reioice: for your reward is very great in heauen.] And to euerie one, that rightly geth almes, rightly prayeth, or rightly fasteth, he saith [Thy father which seeth in secreete, wil repay thee. Heape vp to yourselues (saith he) treasures in heauen] Againe he teacheth the same by diuers very significant parables

parables [The kingdome of heauen (saith he) is like And in signifi-
to a man, that is an houshoulder which went forth- cant parables.

early in the morning, to hire worke men into his vineyard. And hauing made couenant with the workmen, he sent them into his vineyard.] So hyring others at diuers houres, euen to the last houre of the day [And when euening was come, the Lord of the vineyard saith to his balife: Cal the workemen, & pay them their hyre, beginning with the last, euen to the first.] Is not this a plaine couenant; or bargaine, made and performed, in hyring for wages: working and paying; merite, and reward? In an other parable our Sauour saith, that the Lord which deliuered to one seruant five talents, to an other two, and to an other one, finding that some had labored, & gained, others had not labored, nor gained, saith to each of them which had gained [Wel faire thee, good and faithful seruant, because thou hast bene faithful ouer a few thinges, I wil place thee ouer manie thinges: enter into the ioy of thy Lord] And to the idle seruant, he shal say [Naughtie, & slouthful seruant, thou oughtest to haue committed my money to the bankers.] And wil command [to cast the vnprofitable seruant into the vtter darkenes. There shal be weeping and gnashing of teeth.] In figure also of this iust iudgement, it pleased our Lord, to curse a figgetree, because [he found no fruite on it, but leaues only. And incōtinent the figtree was withered] Againe concerning di-
uersitie of reward, proportionable to diuers merites; reward, according to diuersitie of merite.
by an other parable our Lord teacheth, that to him.
Which of one pound gained tēne poundes, was geuen
power ouer tēne cities. To him that of one, gained
five poundes, was geuen power ouer five cities. And
he that gained nothing, was depriued of that which
was deliuered vnto him, & iustly iudged a naughtie
seruant] In al his doctrine our Sauour teacheth the
necessitie,

Againe in
plaine termes
reward is pro-
mised, for
good workes.

necessarie, and reward both of beleefe in him, and of
observing his other commadments [He that beleueth
in the Sonne of God (performing also other thinges
requisite) is not iudged but he that doth not beleue, is
already iudged, because he hath not beleued in the
name of the onelie begotten Sonne of God] Which
sheweth that faith is absolutely necessarie, but not
alone sufficient to saluation. For faith only sufficing
to make the faithful to be branches of Christ, the true
vine, and a member of his Church, it is no lesse neces-
sarie to saluation, that the same branches must bring
forth fruite [I am the true vine (saith Christ our Re-
demer) & my Father is the husbandman. Euerie brāch
in me, not bearing fruite he wil take it away, & euerie
one that beareth fruite, he wil purge it, that it may
bring more fruite. In this my Father is glorified; that
you bring very much fruite. As my Father hath loued
me, I also haue loued you. Abide in my loue. If you
kepe my precepts, you shal abide in my loue] And in
loue (as is before declared) al the commandments
are comprised. Vpon obseruation therfore, or trans-
gression therof dependeth saluation or damnation,
[For the Sonne of man shal come in the glorie of his
Father, with his Angels, and then wil he render to
euerie man, according to his workes. Watch therfore,
praying at al times, that we may be accounted worthie
to escape al these thinges that are to come & to stand
before the Sonne of man.]

The cheefest
arguments of
Protestants
against me-
rite, are answe-
red.

10. Against this manifest doctrine, collected of the
expresse wordes of the Gospel, our Aduersaries haue
neither plaine text, nor better reason, then to say,
that al S. Iohn Baptists preaching, was only to
perswade men to beleue in IESVS Christ. And Christs
owne preaching, to the same only purpose. Most
true it is, that both Christ, and his Precursor, and
al the Prophetes, and Apostles, doe preach this prin-
cipal point, that al must first beleue, that IESVS of Na-
zareth

zareth the Sonne of the Blessed Virgine Marie, is Christ, our onlie Redemer. But they preach not this point aloue. As the manie holie textes here recited, and innumerable others, doe evidently shew: testifying that together with true faith of other Mysteries, besids Christs Incarnation, and Passion, the couenant, and obseruation of al Gods cōmandments is required, and trthough Christs special grace, bringeth to saluation. Other euasions also our Aduersaries vse, as to say; the Figures of the old Testament, Prophecies, and Parables are obscure, and may haue diuers senses, granting by this occasion, which commonly they denie, that some Scriptures are hard to be vnderstood, are sometimes vttered by figuratiue speach; and so they interpret al, as semeth best to their owne spirites, and preiudicate opinions. And therfore we vrge them to trie al doubts, by the most cleare wordes, or by more places in number. Namely this present controuersie. Whether obseruation of Gods commandments, and good workes done in Christs grace, by his faithful seruants, be meritorious of eternal glorie, or no? Protestants holding the negative part, doe especially alleage two places of holie Scriptures: the oue, of the Gospel vttered by Christ himself; thother of S. Paul. The former is a parable, or similitude proposed by our Sauour, saying to his disciples: Which of you hauing a seruant, plowing, or keping cattle, that wil say to him, when he is returned out of the field: Goe thee way quickly, and rest: but wil rather say to him [Make readie supper, and gyrd thyself; and serue me whiles I eate, and drinke: and afterward thou shalt eate, and drinke. Doth he geue that seruant thanks, for doing the thinges, which he commanded him? I trow no. So you also, when you shal haue done al thinges that are commanded you, say: *We are unprofitable seruants: we haue done that which we ought to doe.*] Hereupon Protestants

Our Sauours
wordes make
against Prote-
stants, not for
them.

would inferre, that the good workes of the faithful, namely the keeping of Gods commandments, deserue not heauen, or anie reward at Gods hand. As if our Sauour had said: that the keeping of Gods commandments is vnprofitable, or doing al which we ought to doe, is vnprofitable. But he said not so. He teacheth, what true and humble conceipt euerie one ought to haue of himself, when he hath done that, which God commandeth him. That is, to acknowlege and say, that he is an vnprofitable seruant. to witte, vnprofitable to God. Neuertheles he is profitable to himself, & shal receiue the wages of his master, due for his worke. Neither is his master bond to thanke him, but only to pay him his hyre, according to couenant. But the seruant is bond to thanke his master, for entertening him, imploying him, promising, and paying him his hyre; which he could not haue earned, except he had bene called, hyred, and sent to labour in the vineyard. And so God our heauēlie Father, and Master accounteth such a seruant [a good, and faithful seruant, and biddeth him enter into ioy, because he hath bene faithful: and by how much more the seruant humbleth himself, the more he is exalted. Neither doth God accoūt him vnprofitable, that confesseth himself vnprofitable: but as S. Paul saith [If anie man shal cleanse himself, from sinful workes, he shal be a vessel vnto honour, sanctified, and profitable to our Lord.]

Likewise S.
Pauls doctrine
is against
them, and not
for them.

11. The other obiection is drawen from the S. Pauls wordes, saying [That the passions of this time, are not condigne (or worthie) to the glorie to come] Whereupon our Aduersaries would inferre as before, that the workes, or sufferinges, of this life, are not meritorious, or worthie of eternal glorie. Where they doe both corrupt the text, by false translation: for the Apostle saith; they are not *condigne to the glorie* (as it is both in Greke, & Latine in this place) not, of glorie: and

and peruert the sense. For S. Paul comparing temporal afflictions, which are shorthe, and in their owne nature of smal value, with the glorie of heauē, which is eternal, and most excellent, in respect of so great recompence for smal suffering: he exhorteth al the faith ful [to suffer patiently, & willingly with Christ, that they may be also glorified with him] For so he affirmeth immediatly before [that the adoptiue children of God, shal be heyres of God, and coheyres of Christ; if they suffer with him.] And therefore to encorege good Christians, willingly to susteyne tribulations, he affirmeth, that the workes, or sufferinges, of this time, are not comparable to the glorie to come; but he saith not, that they are not meritorious, or not worthie of eternal glorie: as our Aduersaries would haue him to say. Which could not agree with his former wordes [that if Gods children suffer with Christ, they shal be also glorified with him] For that such suffering, although it be not in itself, cōparable to the glorie of heauen, yet through Christs grace, it is the meanes to attanie eternal glorie; as the coherence of the whole sentence, conuinceth. And the same Apostle more expresly declareth the same in an other place, saying [that our tribulation, which presently is momentanie, and light, worketh aboue measure exceedingly an eternal weight of glorie in vs.] Which great effect riseth not of the value of the workes in them selues, but of the grace, wherby they receiue value. For as the value of Christs actions riseth not of the length or greatnes of them in themselves (though so also they passed al other mens actions) but of the worthines of the Person: so the value of our actions riseth not of the greatnes, or multitude therof, in themselves, but of the grace of our adoption: which maketh those actions (that of their owne natures, are not meritorious, nor answerable to the ioyes of heauen, in them selues.) to be meritorious, and

Other wordes of S. Paul are more cleare for our Catholique doctrine.

Great difference of workes in their owne natures, and as they procede from grace, or from malice.

worthie of heauen. This great difference of workes in their owne natures, & as they procede from grace, may further appeare, by considering the like great difference in euil workes, in their owne nature, and as they procede from the mind auerted from God. Because the very action of a mortal sinne in itself, and proper nature, considering the time, and the quantie of the pleasure, is not comparable to the eternal paine of hel; but for the auersion from our omnipotent eternal Creator, whom we ought to obey, it deserueth eternal damnation. And therefore the wilful greuous act of Gods enimie against his commandment is iustly damnable. And so the voluntarie good act of Gods childe (according to his comandments) is meritorious. Neither of them, in respect of their proper value considered in themselves, but as proceeding from malice, and from grace.

Merite of
keping Gods
command-
ments is fur-
ther proued
by S. Pauls
doctrine.

12. Thus hauing answered our Aduersaries obiections, wherby it is euidēt that the holie Scriptures by them most alleaged for this purpose, and consequently al others, which they can produce, being wel cōsidered, make more against their opinion, then for it: we shal yet recite some more testimonies of al the Apostles, which left anie thing in writing. And first of S. Paul, because they most pretend his doctrine. Who so preached the worthie fruite of faith in Christ, that he taught also eternal saluation to depēd no lesse vpon the obseruation of al the commandments, and vpon al vertues requisite in true Christians: affirming that those which want either faith in Christ, or other necessarie vertues, and persist either in infidelitie, or in other wicked workes, shal vndoubtedly misse of eternal saluation [For we know (saith he) that the iudgement of God is according to veritie vpon them that doe wicked thinges] such as he had named before: fornication; auarice, murder, and the like. And that such as persist impenitent [heape vnto themselves wrath,

wrath, in the day of wrath, and of the reuelatiō of the iust iudgement of God. Who wil render to euerie mā, according to his workes.] Speaking in particular of himself, & other Ministers of God, he saith [Euerie one shal receiue his owne reward, according to his owne labour.] He likewise teacheth the especial good fruite of diuers vertues; and how one vertue bringeth an other [We glorie (saith he) in tribulations: knowing that tribulation worketh patience; and patience probation; and probation (approved fortitude, worketh hope: and hope confoundeth not, because the charitie of God is powred forth in our hartes, by the Holie Ghost, which is geuen vs] By which gift of grace, he donounceth to al Christians, that now, life & death, is more in their powre, then it was in the people of old Testament [Therefore if you liue according to the flesh, you shal die: but if by the spirite you mortifie the deedes of the flesh, you shal liue.] Often adminishing that it is of Gods grace (as the principal cause) and also of mans cooperation (as the secundarie cause) that the faithfull doe anie good workes [For we are his fabrique, created in Christ Iesus, in good workes, which God hath prepared, that we should walke in them] Againe shewing that mans owne intention, and attention is necessarie, he saith [Whatsoever you doe, in word, or in worke, doe al in the name of our Lord Iesus Christ. Whatsoever you doe, worke it from the hart, as to our Lord, and not to men: knowing that you shal receiue of our Lord the retribution of inheritance. Serue our Lord Christ. For he that doth iniurie, shal receiue that which he hath done vniustly.] Breefly, that the wilful, and grosse breaking of Gods commandments deserueth damnation, the Apostle reciting manie wicked crimes, for example of al the rest, denounceth plainly, that al which dye in guilt thereof, though they beleue al points of faith, shal neuer

enter into the kingdom of heauen. [The workes of the flesh be manifest (saith he) which are, fornication, vncleannes; impudicitie, lecherie, seruing of idols, witchcraftes, enmities, contentions, emulationes, angers, brawles, dissentions, sectes, eniues, murders, ebrieties, comestations, and such like: which I foretel you, as I haue foretold you, that they which doe such thinges, shal not obtaine the kingdom of God.] Contrariwise for examples of al vertues, required for the attayning of heauen, he reciteth certayne, saying [But the fruite of the Spirite is: charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, mildnes, faith, modestie cōtinencie, chastitie. Against such there is no Law] And cōcerning the same merite of the iust, and reward of glorie due therunto, exemplifying in himself, he saith [I haue fought a good fight; I haue consummate my course; I haue kept the faith. Concerning the rest, there is laid vp for me, a crowne of iustice; which our Lord wil render to me, in that day, a iust Iudge: and not only to me, but to them also that loue his coming.] In respect also of which iust reward, he exhorted the Christian Hebrewes, to perseuere in good workes, vpon Gods assured couenant, and iustice [For God (saith he) is not vniust, that he should forgete your workes, and loue, which you haue shewed in his name, which haue ministred to his sainctes (other faithful) and doe minister. And our desire is, that euerie one of you shew forth the same carefulnes, to the accōplishing of hope, vnto the end: that you become not slouthful, but imitators of them, which by faith and patience shal inherite the promisses.] Much more in the same Epistle to this purpose. And concluding, stil putteth them in minde of merite by good workes, saying [Beneficence, and communication doe not forgete: for with such hostes God is promerited.] That is, Gods fauour, and his reward of euerlasting life (which is himselfe,

himselfe, that we may eternally see, and enioy him in glorie) is procured by workes of almes, and charitie. But our Aduersaries by al meanes auoide the word *Merite*. And here translate [God is pleased.] which also conuinceth them. For if God be pleased with such workes, and shew more fauour for them, then are they meritorious, and by them, the faithful doe merite. And not faith alone, but also other good workes doe procure Gods fauour to men. In as plaine termes this Apostle also affirmeth, that Christians are counted, or holden worthie of the kingdom of God, for their constancie in true Religion: congratulating with the Thessalonians for the same [we glorie in you, in al Churches of God (saith he) for your patience, and faith, in al your persecutions and tribulations, which you sustaine: for an example of the iust iudgement of God; that you may be counted worthie of the kingdō of God, for the which also you suffer.] Seing therefore the faithful are accounted worthie of the kingdom of God, because they patiētly suffer for it, it is euident, that by obseruing the commandments, they please God, and are worthie of heauen: by the doctrine of S. Paul.

Protestants
owne transla-
tion proueth
the Catholike
doctrine of
merite.

13. It resteth to see some few testimonies of manie, written by the other Apostles. S. Iames purposely, against Solifidians in his time, proueth that not onlie faith, but good workes with faith, doe iustifie, and merite saluation. [The probation of your faith (saith he to al the faithful) worketh patience. And let patience haue a perfect worke: that you may be perfect, and intyre, failing in nothing. Blessed is the man that suffereth tentation: for when he hath bene proued, he shal receiue the crowne of life, which God hath promised to them that loue him] True and vnspotted Religion consisteth in doing workes of mercie, with other good workes; & [in keping thyself vnspotted from this world] And that we must kepe al and, eue-
rie

Perfection in
al vertues is
required that
the faithful
may receiue
the crowne of
life.

And that onlie
faith doth not
saue is pro-
ued by S. Iames

ric one of the commandments. And touching the
opinion, that onlie faith should iustifie, he discour-
seth thus: [What shal it profite (my brethren) if a man
say, he hath faith, but hath not workes: Shal faith be
able to saue him? Faith, if it hath not workes, is dead
in itself. But wilt thou know o vaine man, that faith
without workes is dead? Abrahā our father, was
he not iustified by workes, offering Isaac his sonne
vpon the Altar? Seest thou, that faith did worke with
his deedes: and by the workes, the faith was consum-
mate? Doe you see, that by workes a man is iustified,
and not by faith only? And in like maner also Rahab,
was not she iustified by workes, receiuing the mes-
sengers, and putting them forth an other way? For
euen as the bodie without the spirite is dead: so also
faith without workes is dead.] Yet may it be a true
faith, as a dead bodie is a true bodie: but by cha-
ritie, and good workes it is a liuing faith: and
then it is not onlie faith. For faith, which worketh Gal.
by charitie, is more then onlie faith. It is, in an 6. 1
other place, al one in sense, with [the obseruation 7. 19
of the commandments of God.] In the rest of his
Epistle besides condemnation of errors in faith, and
maners, he exhorteth to practise vertues, for the gay-
ning of heauen. Namely that [He which is wise, and ch. 3
hath knowlege, shew by conuersation his working ch. 4
in mildnes of wisdom, that euerie one doe mourne, 10.
and wepe, punishing themselves for their sinnes. Be
humbled in the sight of our Lord, that he may exalt
them] In sicknes to seeke the benefite of Sacraments, ch. 5
Holie Annoiling, and Confession, for remission of al 16. 1
sinnes. And in al their life, to endeouour the conuer-
sion of those, that erre in opinion, & of other sinners,
to amēdment of life, which procureth great grace, &
reward to thē that doe it. S. Peter in both his Epistles
exhorteth the Christian Iewes, which were dispersed
in diuers cōtries, & had receiued the same true faith
in

Also by S.
Peter.

in Christ [equally with himself and others: to perse-
vere constantly, both in the same faith, and same pre-
cepts of our Lord, and Saviour,] notwithstanding
the great persecution, and also seduction: by which
they might be répted, as though either faith in Christ,
were not necessarie (as the Persecutors vrged) or were
alone sufficient (as the Seducers pretended) requiring
therfore of them, nor only to persist in faith: but also
in good workes. To be in al conuersation holie. And
so inuocate God, who iudgeth according to euerie
ones worke. For this is thanke (worthie) if for con-
science of God a man sustaine sorowes, suffering vn-
iustly. But before al thinges hauing mutual charitie,
because charitie couereth the multitude of sinnes.
Therefore they that suffer let the cōmend their foules
to the faithful Creator in good deedes.] In summe he
requireth with faith, the association of other vertues.
[You imploying (saith he) al care, minister ye in your
faith vertue: and in vertue knowlege, & in knowlege
abstinence; and in abstinence, patience: and in patiēce
pietie: and in pietie, lone of the fraternitie & in loue
of the fraternitie, charitie. For if these thinges be pre-
sent with you, and abound; they shal make you not
vacant, nor without fruite, in the knowlege of our
Lord Iesus Christ. For he that hath not these thinges
ready, is blinde, and groping with is hand, hauing
forgotten the purging of his old sinnes. (forgetting
the grace by which he is made able, and obligation
by which is bond to doe good workes.) Therefore,
brethren, labour the more, that by good workes, you
may make sure your vocation, and election: for doing
these thinges, you shal not sinne at anie time. For so
there shal be ministred to you abundantly an entrāce
into the euerlasting kingdom of our Lord & Saviour
Iesus Christ.] Thus and much more S. Peter. S. Iohn By S. Iohn.
most agreeably also reacheth, that the keeping of Gods
sōmandments, is so pleasing to him; that it procureth

what good thing soeuer is asked, by such his seruants
 [What soeuer we shal aske (saith he) We shal re-
 ceiuue of God, because we kepe his commandments:
 & doe those thinges, which are pleasing before him]
 In al his three Epistles he exhorteth to persist in true
 faith, and to doe good workes; often affirming that
 [the true knowlege (and seruice) of God, consisteth
 in keeping of his commandments] And that [He
 which doth iustice is iust in dede] And so continuing
 may assuredly expect eternal reward. Likewise S.
 Iude the Apostle testifieth, according to the prophe-
 cie of Enoch, that our Lord wil come in his holie
 thousandes, to doe iudgement, and to reprove the
 impious (not only which goe astray from true faith
 first receiued, but also) of al the workes of their im-
 pietie, wherby they haue done impiously: & of al the
 hard thinges, which impious sinners haue spoken
 against him. But you my dearest building your selues,
 vpon your most holie faith, in the Holie Ghost,
 praying kepe your selues in the loue of God; expe-
 cting the mercie of our Lord Iesus Christ, vnto life
 euerlasting.] Plainly testifying that iudgement of
 damnation, or life euerlasting; shal procede as Gods
 precepts are kept or not kept. And that [God wil
 render to euerie one, according to his workes.]
 Which doctrine is very often vttered in the same
 sense: yea very often in the same wordes in the holie
 Scriptures. At least tenue times.

And by S. Iude,

That God wil
 render to euerie
 one accor-
 ding to his
 workes: is
 often repeted
 in holie
 Scriptures.

*Al men are bond to serue God vwith diuine
 honour. And first to beleue in him.*

ARTICLE 3.

Some contro-
 uersies con-
 cerning the
 command-

VVE haue bene more large in the two first
 Articles, concernig the commandments,
 ingeneral; because it is called into que-
 stion at this time, how possible, necessarie, and profit-
 able

table the obseruatiō of them is, to eternal saluation. And therefore I iudged it better to be rather too abundant, then too sparing in so important controuerſies. But these pointes being diſcuſſed, we may more conveniently be breſe, in declaring the ſame commandments in particular. Which I purpoſe in al that followeth: eſpecially where no Controuerſie occurreth. As explained.

in this firſt point, that al men are bond to honour and ſerue God aboue al other thinges. Which none wil denie but either Atheiſts, which thinke there is no God, or the deſperate damned ſoules, which are already in hel; and diuels, which ſeke to be honored in place of God. For the very light of nature, which is in euerie reaſonable man, teacheth that the Supreme Diuine Power is to be ſerued by al creatures: As [The ſonne ought to honour the father: and the ſeruant his Lord, and the creature the Creator] By al which titles euerie man is bond to honour God, as Father, Lord, and Creator, & that ſingularly aboue al other thinges; becauſe there is but one beginning of al thinges, one omnipotent conſeruer, vpon whom al depēd; one ſupreme dominatour, whom al miſt ſerue, and ought to obey. Al this the holie Patriarches, and other iuſt perſons wel knew, & generally obſerued in the Law of nature. As the ſacred hiſtorie witneſſeth, of Adam (after his repentāce) of Seth, Enos, Cainan. Malaleel, Jared, Henoch, Mathuſale, Lamech, Noe, Sem, &c. Abraham, Iſaac, Iacob; and their ſpecial progenie, to Moyſes and Aaron.

God alwayes conſerued ſome, that truly ſerued him.

2. Afterwards God gaue his peculiar people a writtē Law, by the miniſtrie of Moyſes: conteyning three ſortes of precepts. Moral, Ceremonial, and Iudicial. Yet ſo that al are reduced to the Moral: which are cō-

Al the commandments are comprised in tenne.

prised in two Tables, and in Tenne Commandments.

For the Ceremonial pertaineth to the obſeruation of the three commandments of the firſt table; concerning mans durie towards God: and the Iudicial pertaineth to the better obſeruation of the other ſeuē,

The Ceremonial, and Iudicial are for the better obſeruation of the Moral.

in the second table, touching mans dutie towards his neighbour. In obseruing of al which, through the especial grace of God, with concurrence of mans wil (which is free to choose or refuse) consisteth the obtayning of eternal glorie, in life euerlasting. And contrariwise in transgressing of the same commandments, or of anie of them enormously, and persisting therein at the departing of the soule from this world, consisteth the sole and true cause of eternal punishment, in euerlasting death. As is declared in the two former Articles.

Euerie commandment containeth both an affirmative, and a negative precept.

God is especially serued by Faith, Hope, Charitie, and Religion.

The necessitie of faith is proued in the first part.

3. Now therefore in particular, it is first to be obserued, that euerie one of the tenne Commandments, containeth two precepts: one negative forbidding that which is vnlawful; an other affirmative; commanding to doe the contrarie good. In which affirmative forme, it pleased God to deliuer only two of the tenne. (Which are the last of the first table, and the first of the second table) The other eight are expressed in the negative maner. And so the first expressly forbiddeth to serue anie false god; including the affirmatiue Precept: Our first and greatest dutie, of rightly honoring and seruing our Lord, & Creator: One God Omnipotent. Which is especially performed, by foure most principal vertues; which are, Faith, Hope, Charitie, and Religion. For first of al we are bond to beleue in God, by the Theological vertue of Faith. Which we haue sufficiently declared in the first Article of the first Part of this worke, by abundance of holie Scriptures. Al agreeable to that fundamental principle, vrged by S. Paul [Because without faith it is impossible to please God. For he that cometh to God must beleue that he is, and that he is a rewarder to them that seeke him.] And so we are here to shew in like maner, the necessitie, and efficacie of the other three vertues, in the next ensuing Articles.

*Al are bond to hope in God. And confidently
to relie vpon his diuine Prouidence.*

ARTICLE 4.

Manie examples and other testimonies of holie Scriptures, doe instruct vs, that as we must firmly beleue in God; so we must confidently repose al our trust in him. Adam and Eue after that they had transgressed Gods commandment, despaired not, but hoping in Gods mercie, answered when he called them, confessed their fault, and willingly accepted punishment inioyned. Cain despaired, and therupon adding more sinne to his former [Went forth from the face of our Lord; and dwelt a fugitiue on the earth.] His generations, and manie others, fel at last to the contrarie extreme sinne of presumptiō not fearing punishment, which iust Noe preached; but persisted careles, and presumptuous [in the dayes before the flood, eating and drinking, marying and geuing to mariage, euen vnto that day, in which Noe entred into the arke: and knew not til the flood came and tooke them al.] So were both desperation, and presumption iustly punished, with other enourmious sinnes. The true vertue of Hope, consisting in the right meane between extremes, both saued the penitents, and iustified the hopeful. [Abraham (as S. Paul writeth) contrarie to hope, beleued in hope] that is, aboue al humane probabilitie, trusting in Gods prouidence, beleued and hoped in God. And therupon obeying his commandment, tooke his sonne Isaac to the place appointed, bond him, and laid him ou the Altar, ready to sacrifice him [accounting that God is able to raise vp euen from death.]

Examples of
such as truly
hoped in God,

And of others
that despaired;
and presumed.

And God accepting of this fact, a ramme was sacrificed in place of Isaac. The parents also of Moyſes, in the persecution of Pharaos king of Ægypt, trusting in Gods prouidence, exposed their sonne Moyſes, an infant [in a baskette of bulrushes, in a sedge place, by the riuers brinke] From whence according to the parents confidence in God, the childe was taken vp, by Pharaos daughter, and nurced by his owne mother, and for a time (so long as himself would) was acconuted the adopted sonne of the kings daughter.

Moyſes exhorted the faithful to trust in God.

2. which Moyſes, afterwards gouerning the whole people of Israel, often in his life, and againe a litle before his death, exhorted al to hope in Gods protection, by examples of former experience in themselves [Thou shalt remember (saith he) al the iourney, through the which, the Lord thy God hath brought thee, and that the thinges which were in thy hart, might be made knowne, whether thou wordest kepe his commandments, or not. He afflicted thee with penurie, and gaue thee Manna for meate, which thou knewest not, nor thy fathers: for to shew vnto thee, that not in bread only, a man liue, hut in euerie word, that proceedeth from the mouth of God. Thy rayment wherwith thou wast couered, hath not decayed for age: and thy foore is not worne: loe this is the fourtith yeare. That thou mayst recount in thy hart, that as a man disciplineth his sonne; so thy Lord, thy God hath disciplined thee; that thou shouldest kepe the commandments of our Lord thy God, and walke in his wayes, & feare him,] Thus fearing and hoping in God, they neded not do doubt of his continual protection, and prouision of al thinges necessarie. Holie Iob by his great confidence in God, ouercame three sortes of vehement tentations; The losse of al his childrea, and great abundance of wordlie goodes, in one day; the greuous bodilie afflictions; and the contentious false

Iob, by his confidence in God, ouercame manie and great afflictions.

false accusations of particular freindes: firmly hoping, and confidently saying to God in his prayer [Sette me beside thee (nere to thee) and let the hand of whosoever fight against me] By such confident hope, Dauid, as yet young, ouercame & slew a lion, a beare, and great Goliath, the chalenging Philistian. And afterwards gotte manie other wonderful victories. By the like hopeful confidence, were the victories of Elias the Prophete, against foure hundred and fiftie false prophetes: and against Achab & Iezabel. By like confidence in God, king Ezechias preuailed against the Assirians, with a huge armie beseging Ierusalem: Where fourscore and fise thousandes were slaine by an Angel in one night, and Senacherib their king, departing went away, with the rest that were left aliue. Iudith preuailed against Holofernes: Whose head she cutte of, whiles he was in a depe drunken slepe. Mardocheus, and his nece, Quene Esther, preuailed against wicked Aman. Who had procured king Assuerus his Edict, to destroy al the Iewes, Which were in that kingdom. But by confident prayer [the lotte was changed] and cruel Aman was hanged on the high gibbette, which he had prepared for faithful Mardocheus. By like confidence in God, Daniel the Prophete, was preserved from seven hungrie lions. And the other tree Hebrew children, Ananias, Misael, and Azarias, from anie hurt in the burning furnace. And chaste Susanna, by her confidence in God, choosing rather in her innocence to fal into the handes of wicked Iudges, then to consent vnto greuous sinne, ouercame her false accusers, and auoided both sinne, and the ignominious death, to which she was vniustly condemned. So Mathathias, and his sonnes, with other faithful people, through their assured confidence in God, saued themselues from contamination

So did Dauid.

Elias.

Ezechias.

Iudith.

Mardocheus.

Esther.

Daniel, and
the other
three children.

Susanna.

Mathathias
and other Ma-
chabees.

of

56 ^{part. 3.} AN ANKER OF
of idolatrie, in the persecution of king Antiochus.
And manie of them gotte the glorious crowne of
Martyrdom. Others being also stout champions
of the Church, and happie Confessors of God, re-
stored againe the free vse of true Religion in their
countrie.

The Prophe-
tes testifie
the necessitie,
and excellen-
tie of hope.

Especially
king Dauid,
in his Psalmes.

3. The same necessitie, and excellent fruite of hope-
ful confidence in God, which so gloriously shineth
in the actes of renowned Sainctes, is in like sorte
confirmed, by the doctrine, and frequent exhorta-
tions of the holie Prophetes, and of Christ our
Lord, and his Apostles. The Royal Psalmist abun-
deth in commending this great vertue. [In peace ^{Pf. 118}
(saith he) I wil rest. Because thou Lord hast singular ^{9. 10}
ly setled me in hope. Our Lord is Protector of al that ^{Pf. 17}
hope in him. Although I shal walke in the middes ^{Pf. 121}
of the shadow of death, I wil not feare euils: because
thou art with me. Thy rodde, and thy staffe (thy
right direction, and strong assistance) haue com-
forted me. Our Lord is my illumination, and my
saluation: Whom shal I feare? Our Lord is the ^{Pf. 116}
Protector of my life: of whom shal I be afrayde? ^{Pf. 136}
Hope in our Lord and doe good: and inhabite the ^{5. 6.}
land, and thou shalt be fedde in the riches therof.
Be delighted in our Lord, and he wil geue thee the
petitions of thy hart. Reueale thy way to our
Lord, and hope in him, & he wil doe it. He wil bring
forth thy iustice, as light; and thy iudgement as
midday. Why art thou sorowful o my soule, and ^{Pf. 142}
why doest thou trouble me? Hope in God: because ^{5. 6.}
yet I wil confesse to him, the saluation of my coun-
tenance, and my God (that is, I wil euer praise him,
whose countenance I hope to see face to facie)
Our God is a refuge, and strength: an helper in tri-
bulations, which haue found vs exceedingly. Ther-
fore wil we not feare, when the earth shal be troubled,
and

and mountanes transported into the hart of the sea. The Lord of hosts is with vs: the God of Iacob is our defender. I as a fruitful oliue tree in the house of God, haue hoped in the mercie of God for euer: and for euer, and euer. Cast thy care vpon our Lord; and he wil nourish thee; he wil not geue fluctuation (not suffer the iust to remaine in doubtful: dangerous, wa- uering thoughts, or perplexitie, but wil geue quiet repose of mind) to the iust for euer. I haue hoped in God, I wil not feare, what man can doe to me. Thou (ô God) hast conducted me, because thou art made my hope: and a toure of strength from the face of the enimie. My hope is in God. Hope in him al ye the con- gregation of people: powre out your harts before him: God is our helper for euer. It is good for me to cleaue to God: to put my hope in our Lord God. Saue thy seruant (my God) that hopeth in thee. He that dwelleth in the helpe of the Highest, shal abide in the protection of the God of heauen. He shal say to our Lord: Thou art my Protector, and my refuge, my God I wil hope in him. With his shoulders shal he ouershadow thee: and vnder his winges thou shalt hope. With shielde shal his truth compasse thee: thou shalt not be afrayde of the feare of the night. Of the arrow flying in the day: of busines walking in darkenes: of inuasion, and the midday diuel. Because he hath hoped in me (saith God) I wil protect him, because he hath knowen my name. He shal crie to me, and I wil heare him. With him I am in tribulation: I wil deliuer him, and wil glorifie him. From tribula- tion I inuocated our Lord, and our Lord heard me in largenes. Our Lord is my helper: I wil not feare what man can doe to me. Our Lord is my helper: and I wil looke ouer myne enimies. It is good to hope in our Lord, rather then to hope in man. It is good to hope in our Lord, rather then to hope in princes. I haue cleaued to thy testimonies ô Lord: doe not

H confound

confound me. (suffer me not to be confounded) I shall answer a word to them that vprade me: because I haue hoped in thy wordes. I haue lifted, vp myne eyes vnto the mountaines: from whence helpe shall come to me. My helpe is from our Lord; who made heauen and earth. They that trust in our Lord, as mount Sion. He shall not be moued for euer, that dwelleth in Ierusalem. Let Israel hope in our Lord, from hence forth, now, and for euer. I haue cried to thee ô Lord, I haue said: Thou art my hope: my portion in the land of the liuing. Put not confidence in princes: in the sonnes of men, in whom there is no saluation. Blessed is he whose helper is the God of Iacob, his hope in our Lord, his God: Who made heauen, and earth, the sea, and al thinges, that are in them. Our Lord is wel pleased towards them, that feare him: & in them, that hope vpon his mercie.] By these, and other like diuine speaches the Royal Prophete instructeth vs, both how necessarie, and how excellent, and profitable the vertue of Hope is, to al the faithful seruants of God.

There is no
saluation but
in God onlie.

Salomon teacheth the
same.

4. No other wise doth wise Salomon teach the same in his Sapiential Bookes. Wherof we shall also recite some special sentences. [Haue confidence in our Lord with al thy hart (saith he to euerie one, that wil lerue true wisdom) and leane not vpon thine owne prudence. In al thy wayes thinke on him, and he wil direct thy steptes. Dread not at sudaine terrour: and at the power of the impious falling vpon thee. For our Lord wil be at thy side, and wil kepe thy foote, that thou be not taken. Our Lord wil not afflict with (spiritual) famine, the soule of the iust: and the deceitful practises of the impious, he wil ouerthrow. He that hopeth in our Lord, is blessed. Lottes are cast into the bosome, but they are ordered of our Lord. A most strong tourre the name of our Lord: the iust

iust runneth to it, and shal be exalted. There is no wisdom, there is no prudence, there no counsel against our Lord. He that feareth man shal sowe fal: he that trusteth in our Lord shal be lifted vp. There are iust men to whom euils happen, as though they had done the workes of the impious: and there are impious men, which are so secure, as though they had the dedes of the iust. But this also I iudge most vaine. God made not death, neither doth he reioyce in the perditio of the liuing. For he created al thinges to be: and he made the nations of the earth to health. There is no kingdom of hel in earth (none are condemned whiles they are in this world.) But the impious with handes, and wordes, haue prouoked it (brought damnation vpon themselues) For God created man incorruptible, and to the image of his owne likenes he made him. But by the enuie of the diuel, death entred into the world. He that trusteth in God shal not be lessened.]

5. Other Prophetes testifie the same necessitie of So doe other Hope, and trust in God, against al that trust in Prophetes. humane helpes. And against Solifidians, which ascribe al to faith, without other vertues. Of such as trusted in the helpe of Æthiopians, and Ægyptians, our Lord said by his Prophete Isaias [They shal, feare, and be ashamed of Æthiopia, their Hope; and of Ægypt their glorie. Wee to them that goe downe into Ægypt, for helpe, hoping in horses, and hauing confidence vpon chariottes, because they be manie; and vpon horsemen, because they be very strong: and haue not trusted vpon the holie one of Israel, and haue not sought after our Lord. Because thus saith our Lord: As a lion: so shal the Lord of hosts descend, to fight vpon mount Sion, and vpon the litle hil therof. Feare not thou worme of Iacob, ye that are dead of Israel. I haue holpen thee, saith our Lord, and thy

Redemer, the holie one of Israel. Heare me, ye that follow that which is iust, and that seke our Lord, attend to the rocke, whence you are hewen out: & the caue of the lake, from the which you are cutte out.] To Ieremie, being sent to admonish others, our Lord said [Be not afrayde of their face: for I wil make thee not to feare their countenance. And they shal fight against thee, and shal not preuaile: because I am with thee, saith our Lord, to deliuer thee] Ieremie being thus encoreged, admonished the people, amongst other vertues, to trust in Gods helpe, doing their owne endeouours [Not to trust in wordes of lying (as if it were yuough to say) The temple of our Lord, the temple of our Lord, it is the temple of our Lord] Neither to trust in any man [Cursed be the man that trusteth in man: and maketh flesh his arme, and his hart departeth from our Lord. Blessed be the man, that trusteth in our Lord, and our Lord shal be his confidence. And he shal be as a tree that is planted vpon the waters, that spreadeth his rootes towards moisture: and it shal not feare, when the heate cometh. And the leafe therof shal be grene, and in the time of drought, it shal not be carefull (not neede to feare) neither shal it cease to bring forth fruite. Feare not at the face of the King of Babylon, of whom you (being fearful) are afraide: feare him not saith our Lord, because I am with you, to saue you, and to deliuer you out of his hād. And thou my seruant Iacob feare not: and be not thou afraide Israel, because loe I wil saue thee from a farre, and thy seede out of the land of thy captiuitie: and Iacob shal returne, and rest, and prosper: and there shal be none to terrifie him] For albeit for their sinnes, they were temporally punished with captiuitie, yet being brought by this meanes to repentance, and to confide in God, they were in time released. As the Prophete Baruc, Ieremies Scribe, did further assure them, saying [Be of good comforth my children:

children: cry to our Lord, and he wil deliuer you, out of the handes of the princes your enimies. For I haue hoped in the euerlasting, for your saluation: and ioy is come to me from the holie one, vpon the mercie, which shal come to you, frō our euerlasting Sauour]

To draw the faithful people into true confidence, our Lord said further vnto them by his Prophete Ezechiel [When no eye had mercie on desolate soules (saith he) I passing by thee, saw thee to be troden downe, in thy blood: & I said to thee, when thou wast in thy blood: Liue. I said to thee, I say; In thy blood, liue.] Daniel, & the other three children, captiues in Babylon, wholly reposing their confidence in God, said to their keper: [Proue, we besech thee, vs thy seruants, for tenne dayes: and let pulse (beanes, pease, &c.) be geuen vs to eate, and water to drinke: and looke vpon our faces, and the faces of the children, that eate of the kings meate, & as thou shalt see, thou shalt doe with thy seruants. And after tenne dayes, their faces appeared better, & more corpulent, then al the children, that did eate of the kings meate] And so they continued, with confidence in God, obseruing his Law immaculate, and stil prospered. Osee, and other Prophetes, admonished the people, concerning the same vertue of Hope, amongst other vertues necessarie besides faith [Kepe (saith he) mercie, and iudgement, and hope in thy God alwayes.] Who please to see more testimonies of the Prophetes, in a matter so cleare, may read innumerable. Especially these here noted in the margine.

6. Christ more especially teacheth, and requireth this vertue of Hope, in al the faithful. [Be not careful (saith he) for your life: What you shal eate; neither for your bodie. what rayment you shal put on. For your heauenlie Father knoweth, that you nede these thinges. Seke therefore first the kingdom of God, and the iustice of him, and al these thinges shal be geuen

Christ exhorteth, and encourageth his children to cōfide in him.

you besides. Be not careful therefore for the morow. For the morow day shall be careful for it self: sufficient for the day, is the euil therof. Behold I send you as shepe in the middes of wolues. Be ye therefore wise as serpents, and simple as doves. When they shall deliuer you vp (to persecuters) take no thought, how or what to speake: for it shall be geuen you in that houre, what to speake. For it is not you that speake, but the spirite of your Father, that speaketh in you. Let not your hart be troubled; you beleue in God, beleue in me also. In my Fathers house there be manie mansions. If not, I would haue told you. Because I goe to prepare you a place. And if I goe, and prepare you a place, I come againe, and wil take you to myself, that where I am, you also may be. And whither I goe, you know, and the way you know] Further instructing, and comforting his disciples, that himself is the way to life euerlasting (according to his Humanitie) and also the end (according to his Diuinitie) euen as the Father, because they are consubstantial. And instantly before his apprehension, he exhorted them againe to keepe corege, and confidence, saying: [Behold the houre cometh, and it is now come, that you shall be scattered, euerie man into his owne, and me you shall leaue alone: and I am not alone, because the Father is with me. These thinges I haue spoken to you, that in me you may haue peace. In the world you shall haue distresse: but haue confidence. I haue ouercome the world.]

Hope is no lesse necessarie then Faith: yet they both are insufficient without charitie.

7. S. Paul in order of the Theological vertues, next after Faith, teacheth the necessitie of Hope, and therto addeth, the perfectest of al, Charitie: which is the forme, perfecting al other giftes, and vertues [Being iustified therefore by faith (saith he, as by the first beginning and meanes) let vs haue peace (that is confidence) toward God, by our Lord Iesvs Christ: by whom also we haue access, through faith, into this grace

grace, wherein we stand, and glorie in the Hope, of the
 glorie of the sonnes of God. And Hope confoundeth
 not: because the charitie of God is powred forth in
 our hartes, by the Holie Ghost, which is geuen vs.]
 So doth the Apostle ascribe saluation some time to
 Faith, some time to Hope, as a partial cause, saying
 [we account a man to be iustified by faith, without
 the workes of (Moyse) Law. By hope we are saued.]
 But neither to any of these two alone, nor to them
 both together, without other vertues, especially cha-
 ritie. For al iointly are necessarie, as the total meanes.
 Therefore in the conclusion of his Epistle he prayeth
 saying [The God of Hope replenish you with al ioy,
 and peace in beleuing: that you may abound in hope,
 and in the vertue of the Holie Ghost.] In al vertues
 namely the three, which tend directly to God [Faith
 Hope, and Charitie, but the greater of these is cha-
 ritie.] Againe of Hope in particular he saith [If in this
 life only we be hoping in Christ, we are more mise-
 rable then al men] And exhorteth al Christians
 saying [Let vs not slepe as others: but let vs watch,
 and be sober; hauing on the breastplate of faith, and
 charitie: and a helmet, the Hope of saluation. Christ
 (God and Man) hath geuen vs good Hope in grace,
 of eternal consolation. Wherein God meaning more
 abundantly to shew to the heyres of the promise (to
 Christians indued with grace of the new Testament)
 the stabilitie of his counsel, he interposed an oath:
 that by two thinges immoueable, wherby it is im-
 possible for God to lie, we may haue a most strong
 comfort, who haue fled to hold fast the Hope pro-
 posed: which we haue, as an Anker of the soule,
 sure, and firme. Hauing confidence in the blood
 of CHRIST. Doe not therefore leese your con-
 fidence, which hath a great remuneration] Thus
 S. Paul in diuers places auoncheth the necessitie,
 and fruite of Christian Hope S. Peter brefely [ad-
 monisheth

Faith and cha-
 ritie are the
 breastplate; &
 Hope is the
 helmet of a
 true Christian.

Presumption
and Despera-
tion are gulfes
of perdition.

monisheth al the faithful, that God by raising Christ from the dead, hath geuen glorie, that our faith, and hope might be in God.] But falsely imagined hope to be saued, without other vertues conioyned, is mere Presumption; and contrariwise; so to be terrified with greatnes, and number of sinnes, as to diffide in Gods mercie (which is aboue al his other workes) is plaine Desperation. The meane between which two gulfes of perdition, is true hope in God.

Al are bond to loue God aboue al other things. And consequently their neighbours, as themselves.

ARTICLE 5.

Charitie maketh al other vertues perfect: and so is most necessarie.

BESIDES faith and hope in God, which are the first, Charitie is no lesse necessarie: without which al other vertues are insufficient to iustification, or saluation, because it perfecteth, and connecteth al others, in the loue of God, referring them al to the chiefe End; which is God himselfe, and in God eternal saluation. Wherupon S. Paul commending manie other vertues as necessarie, addeth, saying [But aboue al these things, haue Charitie: which is the band of perfection.] Perfectly directing al good workes to Gods honour, & perfectly vniting al the faithful iust persons among themselves. The superexcellencie of which vertue is proued, and confirmed by manie holie Scriptures.

The first, and most principal commandment is to loue God aboue al other things.

2. And first by the Moral precepts; which are the same in the Law of nature, & writtē Law of Moyse, and in the Law of Christ. Abraham (as other holie Patriarches both before, and after him) obserued, & taught others to obserue [the way of our Lord, doing

doing iudgement, and iustice] louing God aboue al, seruing him, and abhorring al false goddes. Which thing God inspired into their mindes, and at last expressed the same, by the ministrie of Moyse, to his peculiar selected people, saying [I am the Lord thy God, mightie ielons, visiting the iniquitie of the fathers, vpon the children, of them that hate me: and doing mercie vpon thousands of them that loue me. Thou shalt loue the Lord, thy God, with thy whole hart, and with thy whole soule, and with thy whole strength, and with al thy minde. Thou shalt loue thy freind as thy self: Thy neighbour as thy self. And now Israel what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his wayes, and loue him, and serue the Lord thy God, with al thy hart, and with al thy soule? Loue therfore the Lord thy God.] Which is often repeted, and that with explication, that loue consisteth in keping al his commandments: & with promise of Gods assistance: by which we may kepe them, if we wil, saying [Our Lord God wil circumcise thy hart, and the hart of thy seide, that thou maist loue our Lord thy God, in al thy hart, and in al thy soule, that thou mayst liue. But if thy hart be auerted (if thy self wilt not withal circumcise thyne owne hart) and thou wilt not heare, I foretel thee this day, that thou shalt perish. This diligently beware (saith Iosue) that you loue our Lord your God. And incline your harts to our Lord] said he, in his last admonition to the people.

3. The Royal Prophete very often professeth, & commendeth to others, the most bonden dutie of louing God aboue al, and our neigbours as ourselues. And so doe other Prophetes. [I wil loue thee o Lord my strength (saith Dauid) Praying I wil inuocate our Lord: and I shal be saued from myne enemies. Loue our Lord al ye his sainctes: because our Lord wil require truth. They that loue his name shal dwel in Siō. You that loue our Lord, hate euil. He shal rest in the

The Psalmist, and other Prophetes teach the same.

holie hil, that doth not euil to his neighbour. Behold how good, and how pleasant a thing it is, for brethren to dwel in one. I loue them that loue me (saith eternal wisdom) and them that watch toward me shall finde me. That I may enriche them that loue me, and may replenish their treasures. Oyle powred out is thy name: therfore haue young maides (faithful soules) loued thee. He hath ordered in me charitie. I haue sought him, whom my soule loueth. I wil seeke him, whom my soule loueth. Haue you sene him, whom my soule loueth? I haue found him, whom my soule loueth. I held him, neither wil I let him goe. The middes (of the Church, Christs throne) he hath paued with charitie, for the daughters of Ierusalé. Loue is strong as death. Manie waters can not quenche charitie: neither shall floudes ouerwhelme it: if a man shall geue al the substance of his house for loue, as nothing he shall despise it] he shall not esteeme the price, which he gaue, in comparison of charitie purchased.

It is most absurd ingratitude, not to loue God before al creatures.

4. Isaias expostulateth with Gods people, for that they loued not God, with so hartie affection, as they were bond [Heare ye heauens (saith he) and geue care o earth: because our Lord hath spokē: I haue brought vp children, and exalted them: but they haue despised me. The ox hath knowne his owner, and the asse his masters cribe: but Israel hath not knowne me, and my people hath not vnderstood] By his Prophete Ieremie thus saith our Lord. [What iniquitie haue your fathers found in me, that they haue made themselves farre from me? And they haue not said: Where is our Lord, that made vs come vp, out of the land of Egypt.] In the greatest part of al his prophecie he foreshewed afflictions, & plagues, by sword, famine, pestilence, & captiuitie, because they loued not God, nor kept his cōmandmēt, but hardned their neckes, and would not heare the admonitions. And the same other Prophetes.

5. In the new Testament, Christ our Sauiour teacheth most plainly, that [to loue God from thy whole hart, and with thy whole soule, and with thy whole minde, is the greatest, and the first commandment. And that the second is like to this: Thou shalt loue thy neighbour as thy self. An other commandment greater then these, there is not.] Though faith be the first vertue, yet this duple charitie of louing God, and our neighbour, is the greatest, as it is here expresse, And of these two it is cleare, that to loue God aboue al, is the greater: and to loue our neighbour as ourself, is like to the first, and is the second in greatnes. And [on these two commandments dependeth the whole Law, and the Prophetes.] And so he that hath this duple charitie, fulfilleth al that is commanded, by the Law, & the Prophetes: neither doth Christ our Lord command any more, but the self same. In further explication wherof our Lord commadeth to beleue, and Hope in God, yea and in himself, as he is God, and Man [You beleue in God, beleue in me also] saith he: and the like touching other vertues. And concerning loue, and charitie, he being both our Creator in his Diuinitie, and our neighbour in his Humanitie, he is to be loued before, and aboue al others. [Whosoever (saith he) loueth father, or mother, more then me, is not worthie of me: and he that loueth sonne or daughter aboue me, is not worthie of me] Which he speaketh not only, in respect of his Deitie, but also of his Humanitie: because he is our Redemer. To those therefore that impugned him, nor accepting him for their Redemer, he said [You wil not come to me, that you may haue life. Glorie of men I receiue not (for he had al glorie of his Father, and neded not to receiue glorie of men) But I know you, that you haue not the loue of God in you] because they did not loue their neighbour: no not Christ, our Redemer.

The duple
charitie, of lo-
uing God,
and our
neighbour,
conteyneth al
the Law of
God.

S. Paul most plainly teacheth, that charitie is the greatest of the three Theological vertues.

6. Of the most eminent excellencie of this vertue S. Paul often discourseth largely. Yelding the reason why Hope cōfounderth not, he saith [Because the charitie of God is powred out in our harts, by the Holie Ghost, which is geuen vs] In an other place he testifieth [that to thē that loue God, al thinges cooperate vnto good. If any man loue God (saith he to the Corinthians) the same is knowne of him. If I speake with the tongues of men, and of Angels, and haue not charitie, I am become as sounding brasfe, or a tinkling cymbal. And if I should haue prophecie, and knew al mysteries, and al knowledge, and if I should haue al faith (also that which worketh miracles) so that I could remoue mountanes, and haue not charitie, I am nothing. And if I should distribute al my goodes, to be meate for the poore, and if I should deliuer my bodie, so that I burne, and haue not charitie, it doth profite me nothing. Charitie is patient, is benigne: Charitie enuieth not, dealeth not peruersly: it is not puffed vp, is not ambitious, seketh not her owne, is not prouoked to anger, thinketh not euil: reioyceth not vpon iniquitie; but reioyceth with the truth; suffereth al thinges, beleueth al thinges, hopeth al thinges, beareth al thinges.] In summe you see that Charitie presupposeth, and includeth al vertues. And is so absolute perfect, that it cōtinueth eternally [neuer faileth] as Prophecie, Faith & Hope, being in this life vnperfect, are to be changed into perfect knowledge, and possession of eternal felicitie: but charitie continueth the same in nature. So there remane manie vertues, Moral and Theological, namely. [Faith, Hope, Charitie these three: but the greater of these, is charitie.] Againe vpon other occasions shewing the difference or value of charitie, & other diuine giftes, which are also or sometime were very profitable, this Apostle sayth [In Christ Iesus (for attaining eternal life in Gal. Christ Iesus) neither circuncision auaileth ought, nor prepuce,

prepuce, but faith; that worketh by charitie. Aboue al thinges haue charitie, which is the band of perfection] The crowne of glorie (saith S. Iames) is promised by God [to them that loue him] God hath raised Christ, and geuen him glorie (saith S. Peter) that the faith, & hope of Christians, might be in God. Making their soules chaste in obedience of charitie: in the sincere loue of the fraternitie, from the hart. loue ye one another seriously. Loue not the world (saith S. Iohn) nor those thinges, which are in the world. If any man loue the world, the charitie of the Father is not in him. God is Charitie, and he that abideth in charitie, abideth in God: and God in him. Let vs therefore loue God, because God hath first loued vs. If any man shal say, that I loue God, and hateth his brother, he is a liar. For he that loueth not his brother, whom he seeth: God whom he seeth not, how can he loue? And this commadment we haue from God, that he which loueth God, loue also his brother. Kepe yourselues in the loue of God (saith S. Iude) expecting the mercie of our Lord Iesus Christ vnto life euerlasting.]

Other Apostles, of purpose teach the same, against Heretikes in their time.

7. In the precept, & bond of louing our neighbour as our selues, it is sufficiently insinuated, that euerie one is bond also to loue himself, in the way of spiritual life, and honour of God: and by this example of ourselues, we must loue our neighbours, and that in due order of charitie. For [God hath ordered charitie] in his faithful people. To witte: to loue God first, and aboue al; Then Christ our Redemer: as Man. Then the whole Church, the mystical bodie of Christ Iesus the Head. After these & in these, in respect of spiritual good, and health, of soules, euerie one is bond to prefer his owne good state, before any other: and by example of himself, to desire the like to al others. But in respect of temporal good, either corporal, or eternal; the common good must in order of charitie, be

In the precept of louing our neighbour, is supposed the loue of our owne soules.

And both in ourselues, and neighbours, spiritual good must be preferred before temporal.

The bodie be-
fore external
goodes.
And the pub-
lique before
priuate.

preferred before priuate, yea before euerie ones pro-
pee, being a priuate person. And in regard of the
communitie, the temporal good of a publique per-
son, must be preferred before anie priuate. And
amongst publique persons, the Superiors case before
an other publique, subordinate vnder him. The
reason is, because in the Common, and Superior, the
priuate, and inferior is conteyned, and hath his part
(at least spiritually, for his temporal damage) and the
Communitie, and Superior is not conteyned in the
priuate, or inferior: except such as can profite the
communitie, and so promote the common: for then
such a one is reputed as publique. Againe when the
question is betwen the spiritual good, of one, or of
manie, and the temporal of others, then must the spi-
ritual good of eternal saluation, be preferred in cha-
ritie (though not sometime by rigour of iustice) be-
fore the temporal good, or profite of anie. For as we
must yelde our goodes, to releue an others bodie, in
extreme necessitie: so we must yeld our life (if that
case shal happen) for the eternal saluation of an other.
In so much, that a true charitable Christian, must
yelde (if nede be, and shal haue that effect) his tem-
poral goodes, yea and temporal life, for the eternal
saluation of his neighbour; that is, of any other man,
or woman, if such be the case. This in dede is right
charitie: commended by our B. Sauour, in an high
degree, saying [Greater loue then this, no man hath,
that a man yelde his life, for his freindes] More spe-
cial obligation is in such, as haue pastoral charge of
soules, commended and imposed by Ecclesiastical Iu-
risdiction: which special obligatiō of spiritual Pastors,
our Sauour by word, and example teacheth, saying
[A good Pastor geueth his life for his shepe] In more
general cases, circumstances doe geue light, what is
due. And holie Scriptures witnesse [That God hath
geuen commandment to euerie one, concerning his
neighbour]

neighbour] Holie King David saith [For my brethren, and for my neighbours sakes, I spake peace of thee]
 6. Isaias saith [Euerie one shal helpe his neighbour, and shal say to his brother: Be strong.] If in ciuel workes, by instinct of nature, one doth assist, and conspire with an other: much more the same mutual helpe ought to be in spiritual good thinges. Because this is the complement of al the commandments, as S. Paul, 8. saith [He that loueth his neighbour, hath fulfilled the Law. By charitie (saith he) serue one an other.]

8. Examples of such, as truly and sincerely haue loued their neighbours, are so innumerable, as are al the Sainctes of God. For al and euerie one, that pleased God, loued their neighbours: because otherwise they had not loued, nor pleased God, Yet in particular, remember the extraordinarie great charitie of Moyse, in the old Law, [who desired rather that God would strike him out of the booke of life, then that he should destroy al the people] for the enormous sinne of idolatrie, committed by most of them: and of S. Paul in the new Testament [who wished himself to be an anathema from Christ (separated from Christ) for the saluatiō of his brethren the Israelites] Which their zeale for their neighbours, was no doubt principally, for the more honour of God: that he might be glorified in manie. But how these, their so charitable desires, were not against due order of charitie, which they were bound to haue, in louing their neighbours as themselves, not before themselves, is no smal difficultie to decide. For explication of which profound textes of holie Scripture, there be foure probable expositions. The first is, that these be hyperbolical speeches: a frequent figure, in holie Scriptures, to make vs vnderstand, or conceiue, that the greatnes of the thing affirmed, surpasseth humane capacitie, so their sincere desires of the peoples saluation, were farre greater then ordinarie men could comprehend.

Moyse and S. Paul shewed extraordinarie charitie towards others,

Foure probable expositions of Moyse, and S. Pauls manner of praying for others.

Secondly

Secondly some thinke that they meant only, that they were willing and content, to be for a time separated from God, for part of satisfaction for others. Thirdly some suppose that in dede they were content conditionally, if so it pleased God, to be eternally punished, that manie others might be saued. Speaking therein according to the affection of their mindes, not according to their iudgement of reason. Lastly it is also probably expounded, that they knowing, by special reuelation, that themselves were elected to eternal glorie, and so determined by God, that it should not be altered, they prayed instantly that seeing God would not separate them, he would also extend his mercie vnto those others: the granting of which request, should be more grateful to them, then was their owne particular saluation. Both in dede desired, but the greater the more desired.

Al are bond to serue God vvith internal deuotion, and external declaration therof, by the vertue of Religion.

ARTICLE 6.

By religion
the greatest
moral vertue
we referre al
honour to
God.

Religion is the fourth principal vertue comprised in the first commandment. For as al men are bond to beleue in God with true faith: to confide in him with firme hope; and to loue him aboue al other thinges, with sincere charitie: so al are likewise obliged to exhibite to him diuine honour, and seruice, both by internal and external actes of deuotion, prayer, sacrifice, other oblations, and ceremonial Rites, due to his supreme Excellencie, as the omnipotent sole Creator, Gouvernour, and Lord of al thinges, from whom al good procedeth, and to whom
al good

al good tendeth. Which most excellent moral vertue of Religion, and our necessarie obligation to performe the same dutie, is partly declared in the second part of this worke, especially concerning Sacrifice: & is further to be explicated touching Prayer in the fourth part. Neuerthelesse we shal here also recite some special textes of holie Scriptures; which clearly testifie this obligation.

2. Al the holie Patriarches, & other godlie persons, by diuine instinct serued God religiously, in thoughtes wordes, and deddes: with mutual examples and instructions, the elder ordinarily so euer teaching the younger: that when the written Law was geuen, this obligation was presupposed to be knowne in general, and now further particular maner was expressed, how it should be continued, and increased: as appeareth in the same Law at large, amongst other precepts. Where our Lord said to Moyles: [Speake to the children of Israel, that they take first frutes for me of euerie man that offereth of his owne accord, you shal take them. And these are the thinges which you must take: Gold, and siluer, and brasse, hyacinth, purple: &c. And they shal make me a Sanctuary, and I wil dwel in the middes of them] When the whole Tabernacle was made, and erected, in confirmation that God was rightly honored therewith [A cloud couered the Tabernacle of testimonie, and the glorie of our Lord filled it] And during their fourtie yeares abode in the deserte, a cloud by the day, and a pillare of fire by night, hanging ouer the same Tabernacle, directed them to remaine in the same place: and leauing the Tabernacle it went before, and so guided them, whither to remoue their mansions. The same Law prescribed the matters, places, times, and maner, of offering Sacrifices: how to make other oblations; to pay tithes, to make

It is proued
to be a neces-
sarie vertue.

holie vowes, with obligation to performe them. Al which Moyſes often, and earnestly admoniſhed the whole people to obſerve; God promiſing reward, and threatning puniſhment, as euerie one ſhould deſerve. Other nations generally running their owne wayes, fel vnto multitudes, of falſe goddes: had in deede no religiō becauſe they honored not our onlie true God. Manie alſo of the children of Iſrael often reuolting from God, loſt (for the time) the true vertue of Religion, fiſt falling into other ſinnes, and ſo to idolatric.

Internal and
external actes
of Religion
muſt cōcurre.

3. But euer ſome godlie perſons, eſpecially Prophetes, by word and example, conſerved true Religion, with internal, and external actes of deuotion [Sacrifice ye (ſaith the holie Pſalmiſt) the ſacrifice of iuſtice: the ſacrifice of praiſe (and fiſt of al) the ſacrifice of an afflicted ſpirite, a contrite, & humbled hart.] which internal ſacrifices being rightly offered to Cod, doe geue life to the external, and by the ſame, external are more inkindled. And ſo nor onlie holie cogitations of the hart, but alſo voices, and inſtruments ſerue to Gods more honour, in religious Actes Yea alſo external goodes beſtowed to Gods honour, are helpes to religious exerciſes [Honour our Lord with thy ſubſtance (ſaith Salomon) and geue to him of thy fiſt fruites.] Alwayes ſuppoſing that the intention directeth al to God. Otherwiſe God himſelf doth ſay [This people approacheth with their mouth, and with their lippes glorifieth me: but their hart is farre from me. Iuſtly thou ſhalt purſue that which is iuſt] ſo alſo almeſe deedes, faſting, and prayer, without ſincere intention are hypocriſie.

Examples of
external reli-
gious actes in
the ſeruants of
Chriſt.

4. Which is more manifeſtly declared by Chriſt, not only in that diuine ſermon in the mount, but alſo in other places [charging the Scribes and Pharīſies with hypocriſie, becauſe they pretended holines before men: but meant it not in their hartes. Whereas

[True

[True adorers doe adore God in spirite, and veritie.
 1. For the Father of heauen seketh such to adore him]
 Neither doth this exclude external actes, but both together are a swete odour [When Christ our Sauour was borne in Bethleem, the shepherdes were directed by an Angel to visite the litle Childe in the cribbe. And the Sages moued by God, and guided by a strange starre, came from a farre countrie, with great speede, to the same infant, and adoring him, offered to him giftes; gold, frankencense, and myrrh]
 6. The deuour ancient widow, and Prophetesse Anna [with fastings and prayer (religiously) serued God, night and day] S. Iohn Baptist preaching penance [baptized in water] Our Lord besides his preaching, vsed external ceremonies. And instituted holie Sacraments. After the visible coming of the Holie Ghost, manie thousandes were baptized, in water: and so are more and more euer since, Al which and the like are religious actes. [If any man thinke himself to be religious (faith S. Iames) and bridleth not his tongue (or otherwise offendeth God) this mans religion is vaine. Religion cleane and vnspotted with God, is to doe good workes (to the honour of God) and to kepe himself vnspotted from this world.]

Workes of
 mercie done
 to Gods honour, and with
 pure conscience, are religious Actes.

*It is forbidde to serue any creature,
 as a God.*

ARTICLE 7.

33. **A** Ccording as is noted before, that euerie one of the tenne commandments; conteyneth two precepts: one affirmatiue, the other negatiue; being sufficiently proued, for the affirmatiue part of the first commandment, that al men are bound to beleue, and

The first commandment as it is negative, forbiddeth all sortes of Idolatrie.

to hope in God our Lord, and to loue & honour him aboute al other thinges; it here foloweth to declare Gods negative precept: Not to haue, nor serue anie other God: that is, Not to honour any creature as a God, God himselve saying [Thou shalt not haue strange goddes before me. Thou shalt not make to thee a grauen thing, nor anie similitude, that is in heaven aboue, and that is in earth beneth: neither of those thinges, that are in the water vnder the earth. Thou shalt not adore them, nor serue them.] In confirmation of which fundamental diuine Law, God very often repeteth the same, with threatens, to the transgressors, of greuous punishment temporal and eternal. So he adioyneth to this first precept these admonitorie wordes [I am the Lord thy God, mightie, ielous, visiting the iniquitie of the fathers, vpon the children, vpon the third and fourth generation, of them that hate me.] And after recital of al the tenne general precepts he repeteth againe the substance of this first, saying [You shal not make goddes of siluer nor goddes of gold shal you make to you] Againe shortly after touching the seruing of false goddes, with diuine honour he saith, that [He which sacrificeth to goddes, shal be put to death] According to which Law [there were slaine in one day, about three thousand men, which had offered sacrifice to the molten calfe, which they had made] Againe our Lord said [they shal no more immolate their hostes to diuels, with whom they haue committed fornicatio. Turne not yourselues to idols, neither make you to yourselues molten goddes. I the Lord your God. You shal not make to yourselues an idol, & thing grauen; neither shal you erect titles, nor set a notorious stone in your land, for to adore it. For I am the Lord your God] when manie of the people were seduced by the Moabits women, and were professed to Beelphegor, Moyse commanded the Iudges of Israel, to kil the
same

same Idolaters. [And there were slaine foure and
 twentie thousand men] Againe in the repetition of
 the Law, our Lord most especially condemneth Ido-
 latrie, and al false doctrine, and the auctors therof

say[ing] [If there rise in the middes of thee a Prophete, The auctors
 or one that saith he hath sene a dreame, and fortel a of Ido'atrie, or
 signe, and a wonder: and it come to passe, which he false doctrine,
 spake, and he say to thee: Let vs goe & folow strange were stoned
 goddes, which thou knowest not, and let vs serue to death by the
 them: thou shalt not heare the wordes of that Pro- Law of
 phete, or dreamer: for the Lord your God tempteth Moyfes.

you, that it may appeare, whether you loue him or
 no, with al your hart, and with al your soule. And
 that Prophete, or forger of dreames shal be slaine:
 because he spake that he might auert you from the
 Lord your God. If thy brother, the sonne of thy mo-
 ther, or thy sonne, or daughter, or thy wife, that is in
 thy bosome, or thy freind, whom thou louest, as thy
 soule, wil perswade thee secretly, saying: let vs goe &
 serue strange goddes which thou knowest not, nor
 thy fathers: consent not to him, nor heare him: neither
 let thyne eye spare him, to pitie and hide him: bur
 forthwith (by order of Law) thou shalt kil him. Let
 thy hand be first vpon him, and after thee, let al the
 people lay hand on him. With stones shal he be stoned
 to death: because he would haue drawne thee from
 the Lord thy God. That al Israel hearing may feare, &
 may doe no more any thing-like to this. If thou finde
 that a citie harkning to the children of Belial, cōmitte
 abomination, thou shalt forthwith strike the inhabi-
 tants of that citie, in the edge of the sword, and shalt
 destroy it: and al thinges that are in it: vnto the very
 beastes. And there shal nothing sticke in thy hand of
 that anathema: that our Lord may be turned from
 the wrath of his furie.] When there shal be found
 man or woman, that serueth strange goddes, & adore
 the Sunne, or the Moone, or the hoste of heauen,

being found to be true (vpon diligent inquirie) that a. bomination is committed in Israel, they shal be stoned. At the mouth of two, or three witnesses shal he perish, that is to be slaine.] More to the same purpose in the rest of the Law. [The prophete that being de. praued with arrogancie, wil speake in my name, the things that I did not command him to say, or in the name of strange goddes, shal be slaine.] And the like.

Examples of Idolaters punished, & the whole people afflicted for that sinne most especially.

3. In the Historical bookes is often recorded, how some fel into Idolatrie, and were sower or later punished. [Manie (in the times of the Iudges) did euil in the sight of our Lord, and forgate their God, seruing Baalim, & Astaroth. And our Lord being wrath against Israel, deliuered them into the handes of ransakers. Who tooke them, and sold them to the enemies, that dwelt round about] In particular [there was a man of mount Ephraim, named Michas, who with his mother made a molten, and grauen idol of siluer, and made one of his sonnes as a Priest of the same idol. And withal hyred a Leuite (for want of a true Priest) falsely reputing him for a Priest.] This idol shortly after was taken from this man, by the tribe of Dan, & they sette vp idolatrie, and made also false Priestes] which were Apostata Leuites. So from time to time idolatrie crept in amongst that people, and was elsownes extirpated by good Iudges, Othoniel, Gedeon, Iephth, Samson, and others. Most effectnally by Samuel the Prophete; [who reduced al from idolatrie, causing them to take away Baalim, and Astaroth, and to serue our Lord only] So that Idolatrie was often vtterly destroyed amongst the Israelites in the times of good kings, Dauid, Afa, Iosaphat, Ezechias, Iosias, and others: and the Church was neuer at any time, wholthy suppressed, though sore afflicted, especially in the tenne tribes, after Ioroboams schisme.

4. Al the Prophetes most diligently (as occasions required) preached against Idolatrie, and against al false doctrine. Dauid King and Prophete plainly denounceth that [Al the goddes of the Gentiles are diuels, the Idols of Gentiles are (in material substance) siluer, and gold (and other mettall) the workes of mens handes. They haue mouth and shal not speake; they haue eyes, and shal not see. They haue eares and shal not heare: they haue nosthroles, and shal not smel. They haue handes, and shal not handle: they haue feete, and shal not walke: they shal not erie in their throte. Let those that make them become like to them: and al that haue confidence in them] This sinne of Idolatrie, was the most especial cause of the captiuities, first of the tenne tribes, and lastly of the other two: As Ieremie the Prophete witnesseth saying [Because your fathers haue forsaken me, saith our Lord, and gone after strange goddes, & serued them. But you also haue wrought worse then your fathers: for behold euerie one walketh after the peruersitie of his euil hart, that he heare me not.] The extreme vanitie, and senseles madnes of which crime, the same Prophete Ieremie in his Epistle sent by Baruch: as also Isaia: and the Auctor of the Booke of wisdom, most amply declare that al may shunne, and detest so wicked, and foolish abomination.
5. Satan notwithstanding, of his singular proud ambition, presumed to tempt our Eternal Lord and Sauour, to this enormous sinne of Idolatrie. But then did our Lord command him away, saying [Auant Satan: for it is written: The Lord thy God shalt thou adore: and him only shalt thou serue] S. Paul seuerely reprehendeth the Painims, for their foolish Idolatrie [The Gentiles (saith he) changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man; and of foules, & fourfooted beastes, and of them that crepe. And haue changed the
- The Prophetes admonished and threatned Idolaters. And shew the foolish vanitie of al that beleue, or worshippe false goddes.
- Christ and his Apostles aboue al other finnes, condemne idolatrie.
- veritie

The Church
of Christ is
most free from
al Idolatrie.

veritie of God into lying : and haue worshipped, and
serued the creature, rather then the Creator] He con-
gratulateth with al Christiāns, for their faith in Christ,
and for that [they are turned to God, from Idols, to
serue the liuing and true God. And to Iesvs Christ,
his Sonne : our Redemer, and Sauour. *Alpha* and
omega. The beginning (from whom is al good) & end,
(wherto al thinges are to be directed.) He hath geuen
vs vnderstanding, that we may know the true God : &
may be in his true Sonne. This is the true God, and
life euerlasting faith S. Iohn : and so concludeth with
admonition to flee from al false goddes, saying [My
litle children, kepe yourselues from Idols.]

*Sorcerie, Nigromancie, Witcherie : and al
pactes with diuels, expresse or secrete,
are execrable.*

ARTICLE 8.

Particular
sortes of Ido-
latric are par-
ticularly con-
demned in
holie Scrip-
ture.

Diuels can doe
wonderful
thinges, but
not true mi-
racles.

AT what time Moyse and Aaron in Ægypt, tur-
ned a rodde into a serpent [Pharao the King of
Ægypt called the wisemen, and the enchanters, and
they also by Ægyptian enchantments, and certaine se-
cretes did in like maner. But Aarons rodde deuoured
their rodde.] Againe when Moyse and Aaron had
turned the waters of Ægypt into bloud [the enchan-
ters with their enchantments did in like maner.] And
for seuen dayes the Ægyptians could not drinke of
the riuers. Likewise Moyse and Aaron bringing in-
numerable frogges in the land of Ægypt, [the en-
chanters brought also more frogges] But could not
take away anie. For Pharao was forced [to request
Moyse, and Aaron to pray to God, to take them
away] Which they did. In the third plague of the
Ægyptians, by dust turned into sciniphes, [The
enchanters

enchanters attempting to doe the like, could not doe it] And then confessed the power of God [saying to Pharaoh: This is the finger of God.] And consequently their enchantment, were not of God, but of the diuel.

2. Against which diuelish art, and practise, God gaue expresse commandment vnder paine of death: saying: [Enchanters thou shalt not suffer to liue. You shall not

Al Magique is condemned by Gods Law.

diuine, nor obserue dreames. Decline not to Magicians, neither aske anie thing of sooth sayers. The soule that shall decline to Magicians, and soothsayers, and shall committe fornication, I wil sette my face against it, and destroy it, out of the middes of his people. Man or woman, in whom is a pythonical, or diuining spirite, dying let them dye: they shall stone them: their blood be vpon them. Neither let there be found in thee anie, that shall expiate (sacrifice) his sonne, or daughter, making them to passe through the fire: or that demandeth of soothsayers, and obserueth dreames, & diuinatiōs: neither let there be a forcerer, nor inchanter, nor that consulteth with pythons, or diuiners, & seeketh the truth of the dead. For al these thinges our Lord abhorreth: & for these abominatiōs wil he destroy these nations, whose land thou shalt possesse. but thou art otherwise instructed of our Lord thy God.]

3. King Saul according to Gods Law tooke al the Magicians, & soothsayers out of the land] But falling into distresse, and being ouercome with diuelish temptation [he said to his seruants: Seeke me a woman that hath a pythonical spirite; and I wil goe to her, and wil aske by her] And learning where such a one was, he went vnto her, promising her safetie, from danger of punishment. She therefore attempting to raise vp Samuel the Prophete (lately departed from this life) Samuel appeared (or at least a spirite representing Samuel) who blamed Saul for his attempt, and foretold him, that [he with his sonnes should be slaine]

King Saul sometime punished Magicians, but afterwards fell into that crime, and perished.

And he perished accordingly the next day. Ochozias King of Israel [sent messengers to consult Beelzebub, the false God of Accaron, whether he should recover his health, or no (being hurt by a fall from a window) and Elias the Prophete mette the messengers, and sent them back to tel the King: that he should not recover, but dying should dye] King Manasses (amongst other sinnes of Idolatrie) vsed sooth saying, and obserued diuinations, and made (allowed) pythones, & multiplied inchanters.] Al which at last repenting, he lamented; yet were both he and others, punished for the same sinnes. And his sonnes sonne [King Iosias tooke away, and destroyed the pythones, and sooth-sayers: and the images of Idols] and al occasions of idolatrie, or superstition.

The Prophets in-
veigh against
al Magique, &
superstition.

4. The Royal Psalmist, and other Prophetes, in like maner testifie, not only the wickednes of idolatrie, but also of al superstition. [Thou hast hated them (O God, saith Dauid) that obserue vanities: But I haue hoped in our Lord] The spirite of Ægypt shal be broken in the bowels therof (saith our Lord by his Prophete Isaias) and I wil ouerthrow their counsel headlong: and they shal aske their idols, and their diuiners, and pythons, and sooth sayers. And I wil deliuer Ægypt into the hand of cruel masters.] So our Lord forewarned Ægypt. And to Babylon he said: [These two things shal come to thee sudainly: Barrennes, and Widowhood. Al thinges are come vpon thee, because of the multitude of thy forcerers: and for the vehement hardnes of thyne inchanters. Euil shal come vpon thee, and thou shalt not know the rising therof: & calamitie shal fall violently vpon thee, which thou canst not auoide: miserie shal come vpon thee sudainly, which thou shalt not know. Stand (if thou canst) with thyne inchanters, and with the multitude of thy forcerers, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing.

thing, or if thou maist become stronger. Thou hast failed in the multitude of thy counsels: let the Astrologers of the heauen stand, and saue thee; which did contemplate the starres, and count the monethes, that by them they might tel thinges, that shal come to thee. Behold they are become as stubble, fire hath burut them, they shal not deliuer their soule from the hand of the flame] Against which heathnish imagination of diuine powre in starres, or in imagies of idols, the Prophete Ieremie also admonisheth the faithful, saying [According to the wayes of the Gentiles learne not: and of the signes of heauen, which the heathen feare, be not afraide: because the lawes of such people are vaine. Heare not your Prophetes (which are not sent) nor diuiners, and dreamers, and sooth sayers, and sorcerers, that say to you: you shal not serue the king of Babylon] or say any other thing, contrarie to that, which Gods true Prophetes teach [Because they prophecie lies vnto you] With these admonitious of Isaias, and Ieremie, agreeth the doctrine of an other diuine Preacher saying: [Vaine hope, and lying is to a foolish man: and dreames extol the vnwise. As he that apprehendeth a shadow, and pursueth the winde; so is he also that attendeth to lying visions. According to this is the vision of dreames. Diuination of errour, and lying soothsayings, and the dreames of them, that doe euil, are vanitie. Vnles it be a vision sent forth from the Highest, set not thy hart vpon them. For dreames haue made manie to erre, & they that hoped in them haue failed.]

And especially
against false
Prophetes.

6. 5. Neuertheles some dreames are of Gods inspiration. As in Ioseph the sonne of Iacob; whose dreames were significant, foreshewing what should happen to him, and his brethren. He also had the gift to interpret the dreames of two Eunuches, and of King Pharao. Daniel the Prophete had the same gift, and

Some dreames
are approued
by holie
Scripture,

interpreted the dreames of King Nabuchodonosor. Mardocheus had a dreame signifying what should come to passe, concerning Quene Esther, & himself, and Aman, and the people in captiuitie. Likewise Iudas Machabeus had a comfortable true dreame: wherby himself, & the good people were encoreged to procede in battle, against their enemies. And Ioseph, the holie spous of the most blessed Virgine, Mother of God, was diuers times instructed by dreames in his slepe, what he should doe. Brefely manie Prophetes, and other holie persons (amongst others S. Paul the Apostle) had reuelations from God in slepe, shewing to them, Gods secrete wil. And by his Prophete Ioel, our Lord saith [I wil powre out my spirite vpon all flesh: and your sonnes, and your daughters shal prophecie; your ancients shal dreame dreames, and your youngmen shal see visions. Yea & vpon my seruants, and hand maides, in those dayes wil I powre out my spirite. And I wil geue wonders in heauen, and in

Likewise some earth, bloud, & fire, & vapour of smoke] Also ominous speeches are sometimes from God, importing true presages. As Abrahams seruant had a special, and true instinct, what wordes should be vttered vnto him, by Rebecca, the maide, Whom God had ordained to be the wife of Isaac. And [by certaine wordes of the Philistians, Ionathas knew, that he should preuaile against them. By a Medianites dreame, Gedcon was encoreged to fight against the enemies, & ouerthrew them.] But more generally obseruation of dreames, and of ominous speeches, and of obscure visions, is superstitious, and vnlawful. And therefore not to be credited, without approbation of holie Scripture; or of the Church, and ordinarie Pastors therof.

Ordinariely dreames are not to be regarded: further then the Church approueth in particular.

6. For it is a most dangerous thing lest the diuel (who can transforme himself, into an Angel of light, and neuer ceaseth, like a roaring lion, seeking whom he may deuour) may at anie time delude the vnwarie, & by futtle

by futtle pretended holines, intangle them in his snares. And therfore his malice considered, together with his craft, al true faithful Christians must, euen as we are bond to thinke the best we may, of other mortal men, so must we iudge the worst of the diuel: because he alwayes meaneth mischefe, and endeuoreth to worke mans ruine. And it is so execrable a crime, to haue dealing, or conuerfation with the diuel, that Christ our Sauour (for our instruction) suffered not the diuel, to tel the truth [but threatned him, saying: Hold thy peace: and goe out of the man.] The Pharisees also knowing it to be a most enormous sinne, to deale with the diuel, and by his meanes to doe that is othervise good, did calumniate our B. Sauour therwith, saying [This felow casteth not out diuels, but in Beelzebub, the prince of the diuels] At an other time they said [that he had a diuel, & that they knew that he had a diuel.] Then the which, nothing could seme more opprobrious, nor more wicked among the better Iewes, And for that reason, the schismatical Samaritanes, were the more hateful. For manie of them were seduced by diuelish superstitions: in so much that the Pharisees reprochfully ioyned these two false accusations together, saying [Thou art a Samaritane, and hast a diuel] S. Luke also writeth that amogst other seducers [A certaine man named Simon, a Magician, seducing the nation of the Samaritanes, was held to be a great one: vnto whō al harkened, frō the least to the greatest, saying: This man is the powre of God, that is called great. And they were attēt vpon him, because a long time he had bewitched them, with his magical practises] Some of these Magicians were also conuersant among the heathen Pagaines. For [S. Paul with others coming to Paphos in Cypres, found there a certaine man, that was a Magician, a false Prophete, a Iew: who was with the Proconsul Sergius Paulus, a wiseman: Which resisted them, seeking

The diuel must not be heard though he saith the truth.

seeking to auert the same Proconsul from the faith] Which forcerer therefore S. Paul very sharply repro-
 ued; and punished him with corporal blindnes: as he
 was blinde before in his diabolical errour. In an
 other place, in Macedonia he cast a pythonical spirite
 out of a young woman, that brought great gaine to
 her masters by diuining: whose testimonie S. Paul con-
 temned, thought it was most true, that she said, and *ch. 16.*
 proclaimed him, and his folowes [to be the seruants *17.*
 of the High God, and that they preached the way of
 saluation] because the diuel spake in her. Who is in
 no case to be heard, whether he speake truly or fal-
 sely. S. Paul further warneth al Christians, that [An- *2. The*
 tichrists coming is according to the operation of Sa- *9. 10.*
 tan, in al powre, and lying signes and wonders: and in
 al seducing of iniquitie, to them that perish] Of which
 sorte of people S. Iohn likewise prophecietieth in his
 Apocalypse, saying: [they adored the dragon, which *Apoc.*
 gaue powre to the beast, and they adored the beast, *4. 11.*
 saying: Who is like to the beast? and who shal be able *12.*
 to fight with it? And an other beast did al the powre *13.*
 of the former beast, in his sight: & he made the earth, *14.*
 and the inhabitants therof, to adore the first beast, *15.*
 whose wound of death was cured. And he did manie
 signes, so that he made also fire to come downe from
 heauen vnto the earth, in the sight of men. And he se-
 duceth the inhabitants on the earth, through the
 signes which were geuen him to doe, in the sight of
 the beast: saying that they should make the image of
 the beast, which hath the stroke of the sword, and li-
 ued. And it was geuen him to gene spirite to the image
 of the beast: and that the image of the beast should
 speake] Finally amongst other heynous sinners: Sor- *ch. 21.*
 cerers, and Idolaters, and al execrable liars, shal be
 damned in the poole burning with fire & brinstone:
 which is the second death.]

Antichrist shal
 doe strange
 thinges, but
 not a true
 miracle.

*Al are bond to honour holie Angels : and
other Sainsts. And to reuerence holie Re-
liques, and Images.*

ARTICLE 9.

TOuching the false imputation of Idolatrie, Protestants
 wherwith falsely charge Protestants charge Catholiques, for Catholiques
 the honour which we doe to glorious Sainctes, and to gene diuine
 their Reliques and Images, the Christian reader may honour to
 please to see the Annotations vpon the twentieth Sainctes & to
 Chapter of Exodus, in the Catholique Edition of the other crea-
 English Bible: Where our Aduersaries calumnious tures.
 sclander is brefely confuted, in three respectes. First
 in that they belie Catholiques; vntuly charging them
 to gene diuine honour to creatures, which is false. As
 may appeare in al Catholique Bookes, & Instructions
 concerning this point. Which clearly teach, that di-
 uine honour called *Latria*, is due to God onlie: & that
 ciuil honour is due to humane, and temporal excel-
 lencie: and a midle honour called *Dulia* (which is in-
 finitely lesse then diuine, yet greater then ciuil) is due
 to holie Angels, and other Sainctes: as Gods especial
 seruants: and to holie Reliques, and Images, as to
 thinges perteyning to glorified Sainctes. But to Christ
 himself as God, our Lord, and Creator, diuine honour
 is due, and is religiously geuen vnto him. Secondly English Prote-
 Protestants bewray their false accusation of Catho- stants corrupt
 liques, by corrupt translation of the Hebrew word the sacred text
Pesel, into a grauen Image, restrayning the general sig- in their trans-
 nification (which is in Latine *sculptile*, in English, a lation.
grauen thing) to serue their owne purpose, against
 Images in particular. Wheras it is manifest, that al
 grauen thinges are not vnlawful, nor forbidde by
 Gods commandment, but only such grauen thinges,
and

and such similitudes of thinges, in heauen aboue, or in the earth leneth, or in the waters vnder the earth, are forbidde to be made, or kept, which men doe adore, and serue with diuine honour, as goddes. And so the Seuentie two Interpreters (singularly inspired by the Holie Ghost) translate the Hebrew word *Pesel*, into *עִדּוֹלֹת*, in Greke. Which is in English, *an Idol*. According to which Greke text, we should translate thus [Thou shalt not make to thee an Idol.] But because the Latine hath *sculptile*. We say in English a *grauen thing*. Which is a true and sincere translation, leaning it to be discussed, what graue thing is forbid, seing it is cleare by other holie Scriptures, that all grauen thinges are not forbid. And the Protestants translation is corrupt and partial, abridging the sense to Image, which word is not here expresse. Thirdly the Protestants accusation is also false: in that they say: Catholiques cut of one of the tenne commandments: because we adioyne the prohibition of making a grauen thing to be adored, in the same commandment, with the former wordes [Thou shalt not haue strange goddes] Which the Protestants say, are two distinct commandments: vainly contending about the manner of diuiding al the commandments into tenne: which is no matter of faith, seing we agree vpon the number, and acknowledge al the wordes. Yet that our maner is more conuenient, we yeld this reason. Because to geue diuine honour to the Image of a Sainct, or to the Sainct himself, were manifest idolatric: and were to worshippe a strange God, and so perteyneth to the prohibition of the first commandment, as an explanation therof: & is not distinct from it in sense, and substance. But the prohibition of internal consent to carnal concupiscence of the flesh, is really as distinct, from the prohibition of internal consent, to vnlawful concupiscence of wordlie goodes, as the external act of theft, is distinct from the

Againe they
caluminate
Catholiques.
And ignorantly
contend, that
to worshippe
an idol, and to
worshippe a
Sainct for God
are distinct
kindes of idolatric.

the external act of adultrie. And therefore we doe more rightly count these two prohibitions of internal concupiscences, of the flesh, and of temporal goodes, to be two commandments (the ninth, and the tenth) then others doe it byne them, in one commandment: and to make vp the number of tene, doe diuide the first into two: which we hold to be but one.

2. Larger Apologie needeth not, to cleare Catholiques from imputatiō of idolatrie, falsly objected vnto them, for honoring holie Angels, and other Sainctes, and holie Reliques, & Images, or other holie thinges, pertheyning to Gods seruice. Al which is proued both to be lawfull, and a necessarie dutie of al faithful Christians, by manie holie Scriptures. Wherof we shal here

Honoring of Sainctes, and other holie things is proued by the holie Scripture.

recite a competent number. And first in regard that holie Angels, by their ministrie and prayers, doe protect & helpe vs mortal men (as it is proued in the first part of this Booke) we are mutually bond, not only to loue them, though in farre lower degree vnder God, but also to honour them, though with an other kinde of honour, then that wherwith we loue and honour

God aboue al. So Abraham adored the Angels, which appeared to him in Mambre. Moyles was bid to loose his shoes from his feete: because the place was holie.

Abraham, Moyles and Iosue honored Angels.

Iosue being newly entred, with the people of Israel, into the land of Chanaan, which they were to conquer: seeing a man standing against him, with a drawne sword, went to him, and (after a few wordes passed betwixt them) knowing him to be an Angel [a prince of the host of our Lord: fel flatte on the ground. And adoring said: what speaketh my Lord to his seruant? Loose, saith he, thy shoe from thy feete: for the place, wherein thou doest stand is holie. And Iosue did as it was commanded him.] Where you see that Abraham adored Angels, Moyles honored an holie place. Iosue honored an

So ded other
seruants, and
Prophetes of
God.

Angel [a Prince of the host of our Lord] with adoration, falling flat on the ground, and put of his shoes, in respect of the holines of the place, where the Angel appeared. Which honour must needes be distinct fro ciuil honour, as being spiritual, and yet much lesse, & of an other kinde, then diuine honour. Manne also a faithful seruant of God (the father of Samson) vnderstanding by an Angel, that he should haue a sonne: & being instructed that the childe should be a Nazareite, and should doe wonderful thinges, desired to honour him (in case his speach should proue true) esteeming him as Gods messenger, that represented God. According to that which God had commanded the whole people of Israel [to obserue the Angel (whom he would send) to heare his voice, and not contemne him] Likewise Daniel the Prophete receiuing manie comfortable instructions, and reuelations from God, by S. Gabriel the Archangel, for reuerence sake, sometimes [lay prostrate on the ground, sometime stood, sometime looked downe to the ground, afterwards receiuing strength, he said to the Angel: Speake my Lord, because thou hast strengthened me] In like maner Zacharias, with special reuerence, spake to the Angel, which he saw in a vision, saying. [What are these, my Lord?] So diuers other Prophetes, in wordes & behaniour, honored holie Angels, as Gods messengers, and glorious seruants. Al which honour redounded to Gods more honour.

3. Which If Protestants would consider, they must nedes be ashamed to denie, that anie religious honour is due to holie Angels, or to accuse Catholiques, that they geue diuine honour to Angels, and other Sainctes. But so contencious they are, in holding their owne errors, and so great is their splene against vs, that rather then they wil confesse the true distinction of the honour due to God, and the honour due to his holie, and glorious seruants, they stick not to accuse,

accuse, euen S. Iohn himselſe, of idolatrie: not only once, which is very abſurde, but alſo the ſecond time (which is more insolent impudencie) after that he had bene warned before (as they faſely imagine) of a fault in adoring the Angel. Whereas it is certaine, that the Bleſſed Apoſtle in this fact, committed no fault at al. For whether he erred in the perſon, thinking the Angel to be Chriſt our Lord, and ſo honored him as God, with diuine honour, it was no idolatrie; being onlie an erreur in fact, not in iudgement, and wil (as if one thinking ſome noble mā to be the King, ſhould knele to him, as to the King; it were in dede no treaſon, becauſe he had no cogitation, nor wil to make that ſubieſt, his King) Or that S. Iohn honored the Angel, as an Angel with other inferiour honour, due to an holie Angel; ſo it was right, and lawful: notwithstanding, the Angel reſuſed it; in regard of S. Iohns like excellencie, being alſo a great ſeruant of Chriſt: manie wayes moſt deare to God, and renowned in the Chriſtian Church: an Apoſtle, an Euangelist: a Prophete, and a perpetual Virgin. As the ſame Angel affirmed, ſaying [I am thy fellow ſeruant, and of thy brethren, that haue the teſtimonie of I E S V S.] And ſo ſhewed himſelf by his wordes, highly to eſteme of S. Iohn, and the other Apoſtles, and Prophetes, which had ſo great a function, to teſtifie in the world, that I E S V S is Chriſt: and that he, and the reſt, muſt ſtil, and aboue al [adore God.] to witte, with diuine honour. Which nothing hindereth, but that another kinde of honour is due, and is to be geuen to Gods ſeruāts. Yea Chriſt ſaid to the Angel or Biſhops of Philadelphia [Behold I wil make them (thy diſobedient ſubieſtes) come, and adore before thy feet: and they ſhal know that I haue loued thee.]

4. Albeit therefore this which is ſaid, concerning honour of holie Angels, might ſuffice touching other glorious Sainctes: yet the ſame is further proued by

Proteſtants
blaſphemouſly
accuſe S. Iohn
the Apoſtle to
haue committed
idolatrie,

Other glorious Sainctes are like and equal to Angels.

Moyſes honored, and taught the people to honour the fathers of the twelve tribes.

And Abraham Isaac, & Iacob, their holie progenitors.

other holie Scriptures: besides the expresse general testimonie, and promise of Christ, that Sainctes of humane kind [shal be like to the Angels of God, in heaven. And equal to Angels] it is necessarily deduced from the examples of faithful people in the old Testament, who as they honored holie Angels, so did they also honour their Patriarches, by making, and reuerently keping memories of them. To this purpose [Moyſes erected twelue Titles (pillars) according to the twelue tribes of Israel] for honorable memorie of the twelue sonnes of Iacob. He caused also the names of the same children of Israel, to be grauen in two onix stones: six names in one stone, and the other six in the other, according to the order of their natiuitie: and put them on both sides of the Ephod (a sacred ornament, which the High priest bare on his shoulders) a memorial for the children of Israel] To the same purpose, Iosue caused twelue men, one of euerie tribe, to carie twelue great stones, out of Iordan, and to set them vp for a memorie of the miraculous passage through the drie chanel of Iordan [according to the number of the children of Israel] The honorable memorie of Abraham, Isaac, and Iacob, was most frequent in the mindes, and mouthes of al deuout Iewes, continuing to Christs time, with often mention therof in the new Testament, sometimes also of the twelue sonnes of Iacob: the heades of twelue Tribes. There was also a special sepulcher made, and a Title set vp in the honorable [memorie of that Prophete, which was sent from Ierusalem, to reprove Ieroboam, for making an Altar of idolatrie in Bethel] The famous sepulchres also of Abraham, and his wife Sara, of Isaac, Rebecca, Iacob, Lia, Rachel, Ioseph, and others doe evidently testifie the special honour done to such holie persons, after their departure from this world, in regard that they were more special true seruants of God.

5. Moreover

5. Moreouer in figure of the honour due to glorious
 Sainctes in heauē, holie persons were also respectiue-
 ly honored in their transitorie life. A few examples
 may suffice for manie. [Abdias a noble man, gouer-
 nour of King Achabs house, meeting Elias the Pro-
 phete [fel on his face, and sayd: Art not thou Elias?]
 This honour, in falling on his face, before the Pro-
 phete of God, was neither diuine; for Abdias was a
 true seruant of God, and [feared our Lord from
 his infancie] nor ciuil, and worldlie honour; for in
 the world, this Abdias was a farre greater person,
 then Elias (a hearie man girded about his reines with
 a girdle of lether) and therefore it was a distinct spiri-
 tual honour, neither diuine nor ciuil, called *Dulia*: due
 to spiritual holie persons, and thinges. Likewise cer-
 taine religious disciples, called [the children of the
 Prophetes, coming to mete Eliseus, adored him, flatte
 to the ground] Amongst the holie ornaments of the
 High priest, there was one called [The plate of sacred
 veneration, wherein was written: The Holie of our
 Lord] Which when he did carie on his forehead
 [others did adore.] In the new Testament, not only
 the faithful people reuerently respected Sainct Iohn
 Baptist: but also [King Herod feared him, knowing
 him to be a iust, and holie man. And he heard him
 gladly] After Christs Ascension, & apparition of two
 Angels, the Apostles [adoring went backe into Ieru-
 salem] The faithful people did so esteeme the Apostles
 that [bringing their goodes (to serue al in common)
 they laide the same, before the feete of the Apostles,]
 The religious Centurion Cornelius came to meete S.
 Peter, and falling at his feete, adored] which honour
 though S. Peter humbly refused, lifting him vp: & left
 Cornelius might thinke him to be more in nature the
 a man, declared vnto him, saying [Arise, myself also am
 a man] yet Cornelius did no other thing, then was

Holie persons
 were also ho-
 nored in this
 life for their
 spiritual excel-
 lencie.

Cornelius
 rightly hono-
 red S. Peter.

conuenient, and lawfull. For the ordinarie laiepeople [durst not ioyne themselues vnto the Apostles: but magnified them] And Christ our Lord saith, that he wil haue his Bishopes to be honored. And promiseth reward to them that receue, & respect his Prophetes: Apostles, and other his iust seruants. And wil also reward al with such difference of powre, and glorie as their merites be diuers: shewing the same, by an apparent parable of him [which by one pound gayning tenne poundes, for his reward, receined power ouer tenne cities. And of an other, by one pound gayning five poundes, who receiued power ouer five cities] In plaine termes, saith also [In my fathers house there be manie mansions] S. Paul saith as clearly, that as [starre differeth from starre in glorie: so also the resurrection of the dead.] Which future difference of glorified bodies, procedeth from the different glorie of blessed soules. And therefore as honour is due to excellencie: so is more honour due to more excellencie. Very great honour is due to the least in the kingdom of heauen, for [the least there, is greater then S. Iohn Baptist] was in earth. Most great therefore is the honour, which is due to the same S. Iohn, and to al the Prophetes, Martyrs, and Apostles in heauen. And most excellent to the most glorious Mother of God.

Different
power is ge-
uen to Saints
for diuersitie
of merites.

Honour of
Reliques re-
dundeth to the
Saintes,
whose Re-
liques they
are.

6. Concerning Reliques, and other thinges pertaining to Gods special seruants, and seruice; as the same are memories, and visible testimonies of holie persons sanctitie, and glorious victories: so the same victorious persons, doe geue a respectiue sanctitie to those memorable signes, and so are a special cause of deuout and honorable estimation, which the faithful haue of such places, and Reliques. For who seing the holie Sepulchre, where Christ our Sauour was buried, or any other monument of his actions, and

and sufferings, wil not therby eleuate his mind to
 pious cogitations, to grateful memorie, to hartie
 thanks, and internal desire to honour, and serue
 him, for so merciful, and vnspeakable benefites,
 bestowed vpon mankinde? And so in right propor-
 tion, by the memorie of anie Sainct, euerie faith-
 ful Christian wil be stirred vp to consider, to ad-
 mire, to loue, and to desire, to imitate their ver-
 tues, to passe by the way of good life, as they did,
 that so he may come to the like eternal rest & glorie,
 where they are. Such memories were the sepulchres
 aboue mentioned, of Abraham, and of other Pa-
 triarches, Prophetes, and holie persons. Such a
 memorie of a singular benefite, was a part of the
 Manna, kept as a Relique, of so strange, and excel-
 lent meate, wherwith the whole people of Israel was
 fedde, fourtie yeares together in the desert, which
 was most honorably [reserued in a golden pottle,
 and kept in the Arke of the couenant, with the
 rod of Aaron, and the tables of the testament.
 And ouer the same holie Arke, were the Cherubins
 of glorie, ouershadowing the propitiatorie] It is
 recorded by the Euangelist for singular great deu-
 otion, proceeding from a liuelie Faith, and firme
 Hope, that [a sicke woman, pressing amidst the
 multitude, touched the hemme of our Sauours gar-
 ment] and the effect of her curing iustified her re-
 ligious cogitation, of such vettne in a corporal thing,
 belonging to Christ. Yet did our B. Sauour fortel,
 that greater workes should be done, then his owne
 ordinarie cures, and miracles were. Fulfilled by
 lesse Reliques, then was his owne garment: to witte
 [by S. Peters shadow, as he passed by in the streete.
 And by S. Paules napkins, or handkerchefts brought
 from his bodie: By which both the sicke were
 cured of their diseases: and wicked spirites were
 expelled

The shadow
 of S. Peter, and
 S. Paules hand
 kercheefe
 were reli-
 giously este-
 med, the per-
 sons being yet
 mortal.

expelled from the bodies, which they possessed] He therefore that shal thinke, there is lesse vertue in the bodie, or part of the bodie, of S. Peter, or S. Paul, or other glorious Martyr or other Sainct, or in S. Peters, S. Paules, or other Saincts chaines, wherwith they Were bond, for professing Christ: or of other garment, or relique perteyning to them, who are now glorious, then of their shadowes, or handkechefs, whiles they were mortal, is not only incredulous, for want in faith; but also without the ordinarie vnderstanding of a reasonable man: in that he not only doubteth, or feareth that for his owne vnworthines, or for other cause knowne to God, such a cure shal not be done, by a holie Relique, with the prayer of the Sainct, whose Relique it is, but absolutely denieth, that it can so be done: in this doubtles he wanteth faith, and without reason also, against experience, limiteth the power & wil of God, besides his base conceipt of glorious Sainctes: as if they either had not so great fauour with God, or not so great charitie towards the faithful. Because a reasonable man wil consider, that Sainctes both are in high fauour with God, & wish al good to the faithful in earth, and doe also esteeme of their owne bodies, or ashes, which they shal againe receiue in glorie: for [no man neglecteth his owne flesh, but nourisheth, and cherisheth it] and consequently he loueth, & esteemeth a Sainct, & also must loue, and esteeme the Relique, that perteyneth to the same Sainct.

7. Holie Images, which Turkes, and Caluinistes impugn, as grosse idolatrie, are clearly approued by holie Scriptures. For God expressely commanded Moyses [to make two Cherubims of beaten gold, on both sides of the Oracle. Let one Cherub be on the one side, and the other on the other. Let them couer both sides of the Propitiatorie, spreading their

Images are
clearly appro-
ued by holie
Scriptures.

Eph

29.

Ex

18.

20.

their wings, and couering the Oracle, and let them looke one towards the other; their faces turned vnto the Propitiatorie, wherwith the Arke is to be couered.] And so Moyſes ſet vp two Images, representing Angels, as they appeared inuiſible ſhape (with faces and wings) for otherwiſe there can be no ſimilitude framed of them, being pure ſpirits. Again, vpon ſpecial occaſion, God alſo commanded Moyſes [to make a braſen ſerpent, and to ſet it for a ſigne] which was an image of a ſerpent made of braſſe, and was a remedie to cure the people, when anie were hurt by ſerpents. [He that being ſtriken (ſaith our Lord) looketh on it, ſhall liue] This Image was alſo a figure of Chriſt our Sauour, as himſelfe interpreteth it, ſaying [As Moyſes exalted the ſerpent in the deſert: ſo muſt the Sonne of man be exalted: that euerie one, which beleeueth in him, periſh not, but may haue life euerlaſting] When King Salomon built the Temple, amongſt other ornaments [he wade in the oracle, two Cherubs of oliue trees, of ten cubits in height. And he put the Cherubs in the middes of the inner Temple. And al the walles of the Temple round about he engraued with diuers engrauiings, and carving: and he made in them Cherubs and Palme trees, and diuers pictures; as it were ſtanding out of the wal, and comming forth] And he ſet doores of oliue timber [the graued pictures of Cherubs, and figures of palme-trees: and grauen workes ſtanding out very much. Likewise, [the great braſen lauatorie (called a ſea) ſtood vpon twelue oxen] that is, pictures of oxen. [And betwene the litle crownes and plaits (which were about the lauar) were other pictures of Lyons, and oxen, and cherubs. In the ſeelings alſo of the lauatorie, were grauen Cherubs, and Lyons, and palme-trees.] Of what religious eſtimation, theſe Images were (at leaſt ſome of the, eſpecially the Cherubims ouer the Oracle) is further proued, by

N

the

the Prophet. Who thus forshewed and lamented the

The want of want of them, amongst principal losses, saying [Manie
images, lamē daies shal the children of Israel sitte, without King, &
ted amongst without Prince, sacrifice, altar, ephod, and *theraphim*]
principal los- that is, without Images. For so the Word *Theraphim*,
les. signifyeth Images, good, or euil. But here being ioyed
with King, Prince, Sacrifice, Altar, & Ephod must needs
import lawful Images; the want wherof is lamēted.

The signe of
the Crosse and
Crucifixe pro-
ued by figures
thereof.

8. But because amongst al holie pictures, the signe
of the Crosse, and Crucifixe is especially despised by
Puritanes, and but coldly esteemed of Protestāts, some
particular holie Scriptures may be here repeted, by
which this holie signe is prefigured, prophesied, and
declared, to be honorable, cōmfortable, & profitable,
to Christs true seruants: And contrariwise hateful,
terrible, and displeasent to his enemies [The holie Pa-
triarch Iacob, blessing the two sonnes of Ioseph, made
the signe of a Crosse with his armes.] Not by chance,
not by errour, but wittingly to signifie two great My-
steries, besides the first literal sense, that Ephraim being
the yonger, should be preferred before Manasses the
elder. Which preeminence of the younger brother, did
Prophetically prefigure, first that the Gentiles being
Christs yonger people, should excel his elder people,
the Iewes, after that the Redemption of al mankind
should be made. And secondly, that this Redemption
should be performed, by Christ our Redeemer, his
death vpon a Crosse. [For whē Ioseph had set his elder
sonne Manasses, before the right hand of Iacob, & E-
phraim his younger sonne, before Iacobs lefthand: Iac-
ob not only laide his right hand vpon the yonger, &
left vpon the elder, to signifie that the yonger should
excel the elder (which he might haue done, by cau-
sing thē to change their places, or by laying his right
hand first vpon the one; & afterward vpon the other) but
also to fore signifie a further Mysterie of the Crosse,
with his armes, laying the one ouer the other. In
which solemne action, neither the different respect of
the right had & left, nor the crossing of his armes, was
with.

without myserie. An other figure of our Redemptiō by Christs death on the Crosse, was by [the peece of wood, which Moyses cast into bitter waters, which made them swete] For so the wholsome wood of the Crosse, hath by Christ dying thereon, made the bitter sea, to become swete. Most true it is, that Christ our Sauour, could haue redeemed vs, by any other maner of death: yea & without death, by sheding least droppe of blood, or least meritorious actiō of his diuine Person in his Humanity: but his diuine prouidence so ordained: that as the maliciousemie ouercame man, by the fruit of a tree: so the same malignāt aduersarie, should be ouercome, by Christ in his manhood, dying vpon the tree. Moreouer of this signe of the Crosse, & By Prophecie. fruittherof is prophecied in Ezechiel, where [Our lord said to a certaine Scribe: Passe through the middes of the citie, in the middes of Ierusalem, & signe *thau* (the letter T.) vpon the foreheads of the men that mourne] And then cōmanding to kil al others, said [But euerie one, vpo whom thou shalt see *thau*, kil not] which Hebrew letter *thau*, hath the forme of a Crosse, as the Greeke letter *Tau*, and our Latin *T*. And so it did foreshew the Crosse, on which Christ should die: as now the same signe doth represent the same Crosse, on which Christ did dye Our Sauour expressly fortold that he [must be Crucified.] And that in the generall Iudgemēt; the signe of the Sonne of man shal appeare in heauen] It shal appeare What other signe is more propable to be meant, then in the general Iudgement. this special Ensigne, or Cogniscence of the Crosse? in which he destroyed death, ouerthrew the diuel, conquered the world, obtained glorie of his owne bodie, & of al the elect? S. Paul contemplating this so excellent a Myserie of Christ, dying on the Crosse [Iudged himselfe not to know anie thing, but Iesus Christ, and him crucified:] Againedeclaring the inestimable honor due to Christ our Redeemer, & to his most glorious name I E S V S, testifyeth, that it is honored aboue al names: because [he hath humbled himselfe, made

obedient vnto death: euen the death of the Crosse.] Most honorable therefore is this signe of the Crosse, with al true Christians, and to them most comfortable, though contrariwise it be wickedly despised, by [the enemies of the Crosse of Christ] Diuels, Heretikes, and Iewes. Thus much may here suffice, because more of this particular signe is declared, in the first part of this worke. And concerning the Inuocation of holie Angels, and other glorious Saints, we remitte you (courteous Reader) to the ende of the fourth part, which is the proper place to declare, that it is both lawful, and very profitable, to pray vnto Saints, that they wil pray for vs to God, the giuer of al good things.

Prayers of
Saints, and to
Saints, is pro-
med in the
fourth part.

*An oath (when iust cause requireth) must
be made by Gods name: or by some creature,
as depending on God.*

ARTICLE IO.

Examples of
lawful oathes.

AS in other commandments, so in this second, beside the negatiue precept, forbidding vnlawful oathes, is also conteyned an affirmatiue precept to sweare, when iust cause requireth, in due maner. Which we shal briefly declare by authentical examples, and testimonies of holie Scripture, and so procede to the other part. Abraham dwelling in Gerar, the king of that countrie called Abimalech, making league of peace with him, in confirmation thereof required an oath, saying [Sweare therefore by God, not to hurt me, and my posteritie: and my stocke. And Abraham said; I wil sweare. And so boath did sweare.] Abraham sending his seruant into Mesopotamia to take a wife for his sonne Isaac, said vnto him [Put thy hand vnder my thigh, that I may abiure thee by our

our Lord God of heauen and earth, that thou take not a wife for my sonne, of the daughters of the Chananites, amongst whom I dwell, but that thou goe vnto mine owne countrie, and kindred, and thence take a wife for my sonne Isaac. The seruant therefore put his hand vnder the thigh of Abraham his lord, and sware to him vpon this word.] After this, Isaac and Abimelech making the like league, in confirmation therof; [they sware one to another] Also Iacob required an oath of his brother Esau [in confirmation of his yeelding his birth-right to Iacob.] Ioseph in asseueration of his wordes, sware [by the health of Pharaos] as by a thing much desired by him, and depending vpon Gods prouidence. Rahab in Iericho lawfully required an oath of the discouersers, whom she assisted, and deliuered from danger [and they sware] and performed their oath, by sauing her, and her familie, when others were destroyed, and spoyled.

2. It was also commanded by the written Law, The law directeth to sweare that in some cases, the faithful must sweare. As in trial, whether one haue vniustly done damage to another, or no? If a man (saith the law) commit money, or vessel to his friend to keepe, and they be stollen awaye from him, that receiued them: if the thiefe, be not knowne, the maister of the house shal be brought to the goddes (to witte the Iudges) and shal sweare, that he did not extend his hand vpon his neighbours good, to doe anie fraud, and whatsoeuer may bring damage. If a man commit an asse, an oxe, a sheepe, or any beast, to his neighbours custodie, and it die, or be hurt, or be taken of the enemies, & no man saw: there shal be an oath betwene them, that he did not put forth his hand, to his neighbours good: & the owner shal admit the oath: and he shal not be compelled to make restitution] And the like is required in trial of other right, to decide the controuersed cause by an oath

oath. And by an oath to confirme some promises of special importance, as in the former examples, and the like. Alwaies obseruing that it be made in due manner. For [by the name of forren goddes; thou shalt not sweare, thou shalt feare the Lord thy God, and him onlie shalt thou serue: and by his name shalt thou sweare. To him thou shalt cleaue, and shalt sweare in his name.] Whereby is shewed, that by a lawful oath God is serued, honored, and his name sanctified; and by the name of good things, as depending vpon him, is a signe that we cleaue vnto God. And swearing by false goddes, by wicked or vndecent things, is seruice to the diuel, and dishonour to God.

The Prophets admonish the faithful to sweare in lawful manner, when iust cause requireth.

3. In regard therefore, of the honour done to God, by lawful oathes, the same are commended by the Royal Psalmist, and other Prophets [Al shal be praised (saith Dauid) that sweare by our Lord.] He that sweareth to his neighbour, and deceiueth not, shal dwel in the tabernacle of our Lord.] IIsaias foresheuing the conuerfion of the Gentils to Christ, saith [In that day there shal be fīue cities in the land of Egypt, speaking the tongue of Chanaan, and swearing by the Lord of Hosts. He that sweareth in the earth, shal sweare by God. Ieremie saith [Thou shalt sweare: Our Lord liueth: thy children haue forsaken me, and sweare by them that are not goddes. If being taught, they will not learne the waies of my people, that they sweare in my name: Our Lord liueth.] Daniel describing Christ our Sauour, as a man declaring how long his great aduersarie, should remaine, saith, that [he swore by him which liueth for euer, that vnto the time, and times, and the halfe of a time.] Amos condemneth those [that swoare by the sinne of Samaria, saying: Thy God of Dan liueth: and the way of Bersebee liueth] And Sophonias no lesse condemneth those, that ioyning God, and the diuel together

gether [swear by our Lord, and swear by Melchom.]

5. Our Sauour, and his Apostles teach the same, that lawfull othes made by the name of God, or good Christ and his things, perteyning to God, are to his honour. [He that Apostles teach sweareth by the Altar, (saith Christ) sweareth by it, the same. and by al things that are vpon it. And whosoever shall swear by the Temple, sweareth by it, & by him that dwelleth in it. And he that sweareth by the heauen, sweareth by the throne of God, & by him that sitteth therein] S. Paul sweareth often in confirmation of truth, saying to the Romanes [God is my witnes, who I serue, that without intermission, I haue a memorie of you, alwaies in my prayers.] To the Corinthians, touching his not returning to them, according to his promise, or purpose, he saith, [I call God to witnes vpon my soule, that sparing you, I came not any more to Corinth] Of his great affection towards the Philippias, he saith [God is my witnes, how I couet you al, in the bowels of Iesus Christ] In defence of himself, he saith to the Thessalonians [Neither haue we bene at anie time in the Word of adulation, as you know, nor in occasion of auarice, God is witnes] His doctrine also is cleare, writing thus to the Hebrewes [Men swear by a greater then themselves, and the end of al their controuersie, for a confirmation, is an oath] Yea, an oath is so religious, & so important an act before God, that amongst other profes of Christs most excellent Priesthood, according to the order of Melchisedec, aboue Leuitical Priesthood, of the Order of Aaron, the Apostle vrgeth this difference, that [The other truly without an oath, were made Priests: but this with an oath: by God, that said vnto him: Our Lord hath sworne, and it shall not repent him, thou art a Priest for euer, according to the Order of Melchisedec.] The same Apostle further affirming that [God because

because he had none greater, by whom he might sweare, he sware by himselfe. For meaning more abundantly to shew to the hearer of his promise, the stabilitie of his counsel, he enterposed an oath.] The Angel also whom S. Iohn saw [lifted vp his hand to heaven, and sware by him that liueth for euer and euer] Al which, and innumerable other holie Scriptures, testifying that God doth sometime sweare, and also approoueth oathes, may abundantly suffice against the franticke fantasie of Anabaptists, denying anie man to be lawfull at al.

The Anabaptists objections are solved.

5. Whose arguments are drawne from some words of the holie Scripture, especially these of our Saviour [I say to you, not to sweare at al; neither by heaven, because it is the throne of God: neither by the earth, because it is the footestool of his feete: neither by Ierusalem, because it is the citie of the great King: neither shalt thou sweare by thy head, because thou canst not make one heare white, or blacke. But let your talke be: Yea, yea: No, no: and that which is ouer, and aboue these, is of euil] S. Iames repeating the same precept, saith in like maner [Before al things, my brethren, sweare not: neither by heaven, nor by earth: nor other oath whatsoever. But let your talke be: Yea, yea: No, no: that you fal not vnder iudgement] Therefore, say the Anabaptists, and some Puritanes, A Christian must not sweare at al. For answer to this obiection, & better vnderstanding of these wordes. We must remember and consider, that euerie worde in holie Scripture is true, and no contradiction can be in al the whole Bible, being al inspired by the Holie Ghost. And therefore al must be so vnderstood and explained, that al be verified. And when some wordes seme contrarie to others, by conference of al, the truth must be sought. The examples, and testimonies before recited make euident prooffe, that some oathes haue bene, and may be lawfully made: yea

yea in some cases are necessarie. And it is impossible by anie glosses or interpretations to verifie so plaine wordes, if it were true, that no oath were lawfull. But **Harder places of holie Scriptures are explicated by clearer.** seeing some are lawfull, how doth Christ our Lord say [Swear not at all?] And why doth S. James say [Swear not anie oath whatsoeuer?] Their meaning, and true sense is gathered, by considering the occasion of their speech, and admonition adioyned. Our Sauour teacheth against the Pharisees, that there is much sinne committed by often swearing, and by not rightly performing that which is promised by oath. And Saint James amongst other vices particularly dehortheth from vnlawfull oathes. But they both speake of swearing in common talke and vsual conuersation; as sufficiently appeareth by the last wordes [let your talke be: Yea, yea; No, no.] They speake not in those places of trial in matters of right before Iudges; of confirming couenants, and leagues of peace betwen principal persons: nor of assuring truthes in Christian doctrine, and of other great importance. For in such cases oathes are requisite, lawfull, and religious actes. As is before declared. Now we shal further shew. What oathes are vnlawfull and forbidden.

It is forbidde to sweare anie false thing; or vncertaine as certaine.

ARTICLE II.

Our Lord spake these wordes [I am the Lord thy God: Thou shalt not take the name of the Lord thy God in vaine.] In this general prohibition of not vainly vsing the holie name of God, which al are boud to honour, is necessarily vnderstood, that Gods name must not be vsurped to maintaine vntruth, which is farre worse the simple vanitie. And therefore our Lord
O
in further

Abuse of Gods
holie name is
sinne, especial-
ly in vnlawful
oathes.

further explication of this commandment, saith more expressly in an other place [Thou shalt not forswear thy self, in my name: nor pollute the name of thy God. I the Lord] He also that knoweth, and concealeth an others periurie, is guiltie of the same crime [If a soule sinne (saith the Law) and heare the voice of one swearing, & be witnes: because either he himself saw, or is priuie to it: vnles he vtter it, he shal beare his iniquitie. Let him doe penance for his sinne] Besides which penance, before God, and the Church, if damage fel therby to others, the Law bond the periured person to restitution: with further recompence, thus ordaining [He that shal finde a thing lost, and denying it, be also fore sworne: he shal render all thinges, which by fraude he would haue obtayned, whole, and the fifth part besides to the owner, vnto whom he did the damage. And for his sinne he shal offer a ramme without spotte.]

Three special
conditions are
required in an
oath, the first
is Truth,

2. Ieremie the Prophete admonishing the people neuer to sweare by false goddes saith; [Thou shalt sweare. Our Lord liueth] And withal expresseth three special conditions necessarie in euerie oath: that it be [in truth: and in iudgement, and in iustice] which three are further explained in other places, as we shal brefely note in distinct Articles. The first is the certaintie of truth, which is first to be regarded. For as lying is a foule, and reprochful sinne; so addition of an oath vpon a lie, calling God (who is truth it self) to testifie an vntruth, or an vncertaine thing as certaine, is very heynous and execrable, often exemplarly punished. (As in King Achab, Quene Iezabel, Alcimus the Apostata) And is alwayes danable. Of this pernicious wickednes God warneth al by his Prophete Zacharias saying [These are the wordes (or thinges) which you shal doe: Speake ye truth, euerie one with his neighbour: truth and iudgement of peace, iudge ye in your gates. And thinke ye not euerie man in your

your hart euil against his freind: and lying oath loue ye not: for al these thinges are such as I hate: saith the Lord.] The wiseman inuening against Idolatrie noteth manie extreme [euils which procede from it, & tend vnto it, exemplifying in periurie, as not the least, for that Idolaters doe quickly fore sweare theselues, not only swearing by false goddes, but also swearing vniustly, in guile contemning iustice.]

3. Christ our Lord correcting the Pharisees doctrine, about swearing, approueth so much as they taught rightly, [Thou shalt not committe periurie] which consisteth most comonly, either in swearing an vntruth, or in not performing that which is lawfully promised with an oath. Saint Paul reciteth periurie amongst greuous sinnes, of manslaughter, paricide, & the like. And seing euerie pernicious lye, and false testimonie is great sinne, as is proued by the holie Scriptures: it is much greater to auouch the same by an oath.

It is peruriesto sweare an vntruth, or not to performe that which is lawfully promised with an oath.
See Article 3.

It is likewise forbidde to sweare without iust necessitie; of important cause.

ARTICLE 12.

AN other condition necessarily required in an oath (after the certaine truth of the thing which is sworne) is [to sweare in iudgement] as the Prophete admonisheth, that is to say: Not rashly, nor vnadvisedly vpon bad custome & for smal matter: but vpon iust necessitie, with good consideration, and mature iudgement, when simple testimonie without an oath, sufficeth not to gene assurance of the truth: and that the matter be also of good importance. For els the holie name of God must not be vsed, to testifie a smal, or needles thing, but when it may be to Gods more

The second condition required in an oath is mature consideration of important necessitie. Declared by the law of God.

honour, the good of soules, & maintenance of truth, and equitie. And this condition is most expressely declared in the fundamental Law of God, saying [Thou shalt not take the name of the Lord thy God, in vaine. For the Lord wil not hold him innocent, that shall take the name of the Lord his God vanelly.] Againe in the repetition of the same Law is signified, that in respect of the Diuine Maiestie (which in an oath is called to witnes) not only the thing which is sworne must be true, and iust, but also of importance [Thou shalt not vsurpe the name of the Lord thy God in vaine. For he shall not be vnpunished, that taketh his name vpon a vaine thing] that is, vpon a smal, or needles thing.

Confirmed by
other Scrip-
tures.

2. Most prudently doth Salomon admonish [not to be witnes without cause, against thy neighbour. Hast thou sene a man swift to speake? Follie is rather to be hoped, then his amendment.] Much lesse hope is of him, that is swift to sweare. Whereupon an other diuine Preacher warneth to abstaine from rash oathes, saying [Let not thy mouth be accustomed to swearing: for there be manie falles in it. Let not the naming of God be vsual in thy mouth: and meddle not with the names of saintes [in idle, or vaine talke] because thou shalt not escape free from them. For as a seruant dayly examined (often faultie) lacketh not the marke therof: so euerie one that sweareth, and nameth (God or Saint rashly) shall not be purged from al sinne, for a man that sweareth much, shall be filled with iniquitie; & plague shall not depart from his house. And if he sweare in vaine, he shall not be iustified: for his house shall be filled with retribution] He shall be punished as he deserueth.

3. Christ our Lord correcteth (amongst other finnes) rash and needles swearing [I say to you: not to sweare at al] to witte, in common conuersation
without

without iust cause for that to be his meaning is evident, by his admonition adioyned, saying: [Let your talke be, Yea, yea. No, no:] as is noted before, in answer to the Anabaptistes, who against manie expresse holie Scriptures, condemne al oathes whatsoever, which is a grosse error. And the truth consisteth in the right meane, betwen both extremes. For sometimes oathes are lawful, necessarie, and religious actes. But oathes vpon euerie smal occasion, of careles bad custom, rashly made in cōmon talke, of passion or pride, are irreligious, & very greuous sinnes. Neither can other idle resemblance of an oath be iustly excused: as to say: I wil sweare; or: I may sweare; when in deede there is no sufficient cause of swearing: for such speeches are in dede, more then Yea, yea: or. No, no. And our Lord saith plainly [that which is ouer, and aboue these, is of euil.] And sure such idle termes, protesting that he may sweare, though he meane not to sweare, is worse then other ordinarie idle wordes [for which also account must be rendered in the day of Iudgement] And euerie idle oath is so much worse in proportion, then an idle word, or an officious lie, as a pernicious oath is more greuous, then a pernicious simple word, or simple lie. Remember therfore Christs, and his Apostles admonition [Not to sweare at al (in common vsual speech) But let your talke be, Yea, yea: No, no: that you fal not into iudgement.]

Rash and idle oathes are condemned by our Sauour.

S. Iames admonisheth the same.

*It is also forbidde to sweare, or to promise
vith an oath, anie vnlawful thing.
And is duple sinne to performe
such a promise.*

ARTICLE 13.

Some thing
may seme to
be good or
lawful, after
long delibera-
tion, which in
dede is vnlaw-
ful.

To sweare
such a thing is
periurie, for
lacke of iu-
stice.

THe third special condition required in an oath, [is iustice] that the thing which is sworne be iust. For althrough it be in it self true, and long considered of, and doth seme to be so true, and maturely considered, that it appeareth neither false, nor rash: yet if it be in dede vniust, or vnlawful, it is a pernicious oath. As if a man deliberatly thinking some thing to be his owne, which is not his owne, sweareth that it is his owne: his oath appeareth neither false, because he sweareth not contrarie to his minde (which is properly called a lie) nor rash, because he thinketh long vpon it, and then sweareth wittingly: yet is this oath vnlawful, because it is vpon an vniust challenge, affirming that which in it self is vniust. Likewise if vpon long deliberation, one purposeth to murder an other, & then sweareth that he wil so doe: it is neither false because in dede he so interdeth; nor semeth to be rash, because he doth not sudainly, but debitately so resolute: yet this oath is pernicious, because it is vniust, and tenderth to wilful murder, already committed in the hart. And if it be also committed in act, is then a more greuous sinne; and most wicked of al, being perpetrated vpon pretēce of an oath: because [Feared sanctitie is duple iniquitie] So it is one heynous crime in swearing to doe a wicked thing: and a greater in performing it.

2. In further declaration wherof, may be considered the differēce betwixt a sinne cōmitted in thought only,

only, and the same uttered in word; and afterwarde maintained by an oath, and lastly put in practise in regard of the same oath. True it is that error in opinion of anie thing, which we are bond to know, is a sinne, when the minde wittingly consenteth thereto. [For peruerse cogitations separate from God] To utter the same cogitation, as of a true, or good thing to make others to thinke, or doe the same, is a greater sinne, geuing scandal [for euil cōmunications (or speeches) corrupt good maners.] Further to auouch the same with an oath, is farre greater offence, because Gods name is vsurped, and called to testifie, a false or vniust thing. And therefore he that so sweareth a wicked, or false thing, [buildeth his sinne vpon Gods backe] Yea albeit he doth not sweare that the thing is true or iust, but only that he thinketh it so to be. Which is true, because in dede he so thinketh: yet his thought being erronious, it is a sinne, because it is in dede a false opinion, or vncertaine: and it is a wicked oath, because he ought not so to thinke, much lesse to auouch it in word, least of also to sweare. For the greater asseueration of an error (or of an vncertaine thing as certaine) not only aggrauateth the sinne, making it worse, but also by reason of the oath, changeth the sinne into a worse kinde. That wheras at first it was an error of iudgement in the hart only, and a scandal being spoken to draw others to the same opinion, it is grosse periurie, and sacrilegious abuse of Gods holie name, when it is protested and maintained by an oath, that he thinketh it to be true: which he holdeth, being in dede either false, or vncertaine. Albeit therefore such an oath be not false, because he that sweareth, in dede thinketh as he sweareth; nor properly rash, because he sweareth deliberately: yet it is vniust, because it is an vniust asseueration. For example a Lutheran, a Zuinglian, or Calvinist, swearing that he thinketh, that Sacraments doe not remitte sinnes, as

An error in thought is a sinne, the same mainteyned by word is a greater sinne, and mainteyned by an oath is the greatest of the three.

instrumental

instrumental causes instituted to that effect by Christ, although he sweare truly, because in dede he so thinketh : and with how much so euer deliberation, he sweareth wittingly, yet he sweareth wickedly, because the thing is false which he thinketh, and is a greuous sinne of heresie, so to thincke: and a greater sinne of blasphemie so to speake : and greatest sinne of blasphemous periurie, so to sweare.

Examples of
periurie, by
swearing vn-
lawful things.

3. Take also other examples, of thinges done, and recorded in holie Scripture. Those Iewes offended greuously [which sware, that they would take partie with the persecutors of the good people (in the time of Esdras and Nehemias) after their relaxation from the captiuitie in Babylon. And sinned more greuously, in adhering vnto the wicked, reporting odious thinges, against Nehemias. Likewise King Herod greatly offended God [in swearing an vniust thing, that he would geue whatsoeuer the danling damascel should aske him; and much worse in beheading the great Prophete, Christs Precursor. S. Iohn Baptist, hypocritically pretending his oath. And those fourtie men sinned very wickedly, which [conspiring sware, and vowed, that they would kil S. Paul] It was not a false oath, for they meant to doe, as they did sweare, nor so rash as obstinate; for they earnestly thought and resolved vpon it, but was most wicked, and directly against Iustice, contriuing, conspiring, vowing, and swearing to kil an innocent.

*Wittingly to breake a lawfull promise made
vwith an oath, is periurie.*

ARTICLE 14.

A lawfull pro-
misarie oath
bindeth in
conscience.

IN the written Law besides the prohibition of swearing by false goddes, or anie thing falsly, rashly, or vniustly, it was commanded to performe
lawful

lawful promissarie oathes, and vowes: the breach therof was punished, as great sinne [The soule that sweareth, and vttereth with his lippes, that he would doe either il, or wel (what lawful thing soeuer, displeasing or pleasant) and bindeth the same with an oath, and his word, and hauing forgotten, afterwards vnderstandeth his offence, let him doe penance for his sinne.] Which holie text though some what obscure, sufficiently proueth, that a lawful promissarie oath must be performed. Which is further declared by these textes [If anie man make a vow to our Lord, & bind himself by an oath, he shal not make his word frustrate, but al that he promised, he shal fulfil. If a woman vow anie thing & bind her self with an oath, she that is in her fathers house, and as yet in maidens age, if her father know the vow, that she promised, and the oath wherewith she bond her soule, and hold his peace, she shal be bond to the vow, whatsoeuer she promised, and sware, she shal fulfil in dede] The like concerning married women, whose voluntarie vowes, and oathes depended vpon their husbands consent: but being once ratified, did bind the wife in conscience, to performe them [The widow, and she that is deuoreed, whatsoeuer they vow they shal render.]

2. Iosue the Duke, and other Princes of Israel [being deceiued by the Gabaonites, made a league with them, and iware that they should not be slaine. But three dayes after, they vnderstood that they were circumuended, by the same Gabaonites, yet stroke them not, because the Princes of the multitude had sworne in the name of our Lord the God of Israel. The people murmured against the Princes. Who answered: We haue iworne to them, and therefore we may not touch them. Iosue therefore (punishing them more lightly for

Promissarie oathes must be performed in things not vnlawful, though with temporal damage.

their deceipt) deliuered them from the hand of the children of Israel, that they should not be slaine, lest the wrath of God be stirred against vs (said the Princes) if we shal be forsworne] After this; eleuen tribes of Israel, vpon occasion of a crime committed, hauing sworne not to geue their daughters in Mariage to the children of Benjamin, though [They lamented, that they had sworne, they carefully kept their oath, and gane not anie of their daughters to the distressed tribe of Benjamin, being almost extinguished] but found other meanes to repaire it. King Sedecias was iustly, and seuerely punished for breach of his oath, reuolting from Nabuchodonosor, to whom he had sworne fidelitie, and true alleageance, [Our Lord saying (by his Prophete Ezechiel) shal he prosper, or gette saluation, that hath done these thinges? And he that broke the couenant shal he escape? Liue I, saith our Lord God, that in the place of the King, that made him King, whose oath he made frustrate, and brake the couenant: that he made with him: in the middes of Babylon shal he dye.] Of this sinne a diuine Preacher admonisheth [If a man frustrate his oath, his sinne shal be vpon him: and if he dissemble (by anie tergiversation) he offendeth double] in periuring and in excusing it, as a smal offence which in dede is great.

An oath addeth a stricter bond besides a promise.

3. Euen Scribes, and Pharisees, whose iustice was in manie pointes defectiue, condemned the breach of oathes: teaching that [Thou shalt not committe periurie: but thou shalt performe thy oathes to our Lord] Which our Sauour approving added other pointes also requisite, and necessarie. As is declared before.

Blas-

*Blasphemie is an enormous sinne; iniurious to
Divine Maiestie.*

ARTICLE 13.

BY lawfull oathes God is honored, and by vnlaw-
ful great wrong is done to his holie name. But by
blasphemie Gods proper Maiestie is more contemned:
by denying to him Power, Wisdom, Goodnes, Truth
Iustice, Mercie, or other Attributes: or by ascribing
to him imperfections, weakenes, ignorance, malice
falsehood, or the like: or by detracting from his
Church, his General spouse, by auouching anie
vntruth, contrarie to true Religion. Which albeit
none but the damned crew, of desperate miscreants
wil denie to be horrible crimes, yet for more edi-
fication of the faithful, we shal here recite some
special examples, and testimonies of punishing
blasphemers, as wel against God himselfe, as against
his peculiar people, Church, and his cheefe ser-
uants, whose despite redoundeth to the contempt of
God.

Euerie false, &
irreuerent as-
sertion con-
cerning God;
or holie
thinges is
blasphemie.

2. A certaine man, whose father was an Ægypt-
tian, and his mother an Israelite, blasphemed the
name of Israel (that is, of the whole people in ge-
neral) and cursed it.] For whose exemplar punish-
ment [Our Lord said to Moyse: Bring forth the
blasphemer, without the campe, and let al that
heard him, put their handes vpon his head, and let
al the people stone him] This man did not dire-
ctly, and immediatly blaspheme God, but Gods
people, yet was he punished with death. And vpon
this occasion a Law was made touching al sortes of
blasphemies, as iniurious to God himself, & his most
holie name, our Lord further saying to Moyse [And
to the

Blasphemers
were stoned to
death by the
Law of
Moyse.

to the children of Israel thou shalt speake: The man that curseth his God, shal beare his sinne, and he that blasphemeth the name of our Lord, dying let him dye: al the multitude of the people shal stone him: Whether he be a natural, or a stranger. He that blasphemeth the name of our Lord, dying let him dye] The rebellious contempt, and the opprobrious speech of Chore, Dathan, and Abiron, against Moyſes and Aaron, saying: Why liſt you vp yourſelues aboue the people of our Lord?] Was condemned and punished by the name of blasphemie: Moyſes ſaying to the people [You ſhal know that they haue blasphemed our Lord] yet did not thoſe ſchiſmatical Rebelles directly ſpeake blasphemie: against God, but rather honorably of God, and of the whole people, or multitude ſaying [let it ſuffice you, that al the multitude conſiſteth of holie ones: and our Lord is among them] Only they ſaid to Moyſes, & Aaron [Why liſt you vp yourſelues aboue the people of our Lord.] And to Moyſes in particular they ſaid [Why, is it a ſmal matter to thee, that thou haſt brought vs out of a land, that flowed with milke and honie to kil vs in the deſert, vnles thou rule alſo like a Lord ouer vs:] So they murmured and caluniated Moyſes, and Aaron, vttering ſwete wordes of our Lord, and of his people: yet Moyſes ſaid, and the euent proued, that [they had blaſpemed our Lord. For immediatly as Moyſes ceaſed to ſpeake, the earth brake inſunder vnder the rebelles feete, and opening her mouth deuoured them, with their tabernacles, and al their ſubſtance; and they went downe into hel quicke, couered with the ground, and periſhed out of the middes of the multitude]

More directly against God in himſelf [Raſaces a Pagane captaine (in the name of the Aſirians bele- ging Ieruſalem) blaſphemed God, comparing falſe goddes with him, auouching that as falſe goddes had not,

Opprobrious
ſpeech againſt
Gods princi-
pal Miniſters
is blaſphemie.

Other exāples
of blaſphemie.

not, nor could not defend, and deliuer their people: so neither could God Almighty defend, and deliuer Ierusalem, with King Ezechias & the faithful people from the same Assirians armie] So did the Assirians vpbraide and blasphemie the onlie lining God, and in one might, were slaine by an Angel of our Lord, an hundred eightie five thousand Assirians: and their King Sennacharib shortly after was murdered, by his owne sonnes, whiles he was sacrificing to his Idols [Baltassar King of Babylon with his thousand Nobles, and his wiues, and concubines, drinking in the holie vessels, which his father Nabuchodonosor had taken away from the Temple of Ierusalem, and praising their goddes of gold, and of Siluer, of Brasse, Yron, Wood, and stone, was the same night slaine; and the Medes and Persians possessed his kingdom.] The cruel persecutor also of the Church Nicanor, threatning swearing and saying [Vnles you wil deliuer Iudas Machabeas prisoner vnto me, I wil beate downe this Temple of God to the flatte ground, and I wil digge downe the Altar, and this Temple I wil consecrate to Liber Pater: and for his blasphemous bragging of his power in earth, as God is potent in heauen, he was in the next conflict, slaine in the middes of his armie. And then were his head, hande and shoulder, cutte of and caried to Ierusalem; and his blasphemous tongne cutte out, and geuen peecemeale to the birdes: and the hand of the furious man hanged against the Temple.]

3. Of such a swearing and cursing blasphemer, holie Dauid denounceth sentence, saying: [He loved cursing, and it shal come vnto him: and he would not blessing, and it shal be farre from him.] An other example was King Herod Agrippa: who in the height of his pride, accepted of the blasphemous flatterie of the people, accounting

Condemned
by other holie
Scriptures.

him a God after his oration: they making to him this acclamation: The voices of a God, and not of a man. And forthwith an Angel of our Lord strooke him: because he had not geuen the honour to God: and being consumed with wormes, he gaue vp the ghost.

Especially in
the new Testa-
ment,

4. Finally S. Peter writing against certaine Heretikes, risen in his time noteth them with blasphemie, in that [they walking after the flesh, in concupiscence of vncleannesse, contemned dominion, bold, pleasing themselues, they feare not to bring in fertes, blaspheming. These men (saith he) as vnreasonable beastes, naturally tending to the snare, and into destruction, in those thinges, which they know not, blaspheming, shal perish in their corruption] which obseruation of the same blaspheming Heretikes, S. Iude writeth almost in the same wordes, saying [These men, what thinges soeuer, certes they are ignorant of, they blaspheme: and what thinges soeuer naturally, as dumme beastes, they know, in those they are corrupted.] These, and al other Heretikes are most iustly charged with blasphemie, in that they vtter anie false doctrine, against true faith, and religion, and there in are forerunners of the great Antichrist, of whom S. Iohn forewarneth, that [He shal come, and that now there are become manie antichrists] The great, and singular Antichrist called [The beast, (as S. Iohn saw in the vision) hath vpon his seuen heades, the names of blasphemie. And there was geuen to it, a mouth speaking great thinges, and blasphemies: and power was geuen to it, to worke two and fourtie monethes. And he opened his mouth vnto blasphemies, against God, to blaspheme his name: and his tabernacle, and those that dwel in heauen] against the Church militant in earth, and glorious Sainctes in heauen. And such blasphemers, shal blaspheme perpetually [boiling with great heate.]

The Sabbath day was kept holie in the old Testament, by Gods ordinance.

ARTICLE 16.

AS wel by the forme of wordes, in expressing this precept, as a thing already in practise, saying: [Remember that thou sanctifie the Sabbath day:] as also by the reason, why this Ceremonial precept was to be stil kept: [because the seuenth day God ended his worke, which he had made, and rested the seuenth day from al the worke which he had done] it appeareth that the seuenth day was by Tradition kept holie, from the beginning of the world. Neuertheles this Ceremonial precept, was expresly repeted amongst the Moral precepts, because by the Law of nature it is required, that some special times, and dayes be assigned to Gods peculiar seruice, with rest from other workes, though the designation of the seuenth day, rather then an other day, perteyned to a Ceremonie of the old Testament: as the eight day properly perteyneth to the new Testament. And so this precept of keeping the seuenth day holie, was confirmed to the Iewes, with expresse explication, in what maner they should kepe it, saying [Remember that thou sanctifie the Sabbath day. Obserue the Sabbath day, to sanctifie it. Six dayes shalt thou worke, and shalt doe al thy workes. But on the seuenth day, is the Sabbath of the Lord thy God: thou shalt doe no Worke in it: thou and thy sonne, and thy daughter, thy man seruant, and thy woman seruant, thy beast, and the stranger that is within thy gates. Moreouer this precept in the Law of Moyse did strictly forbidde, that [you shal not kindle fire in al your habitations, on the Sabbath day.] Neither was it lawful to bye, or sel anie thing on the Sabbath day. As appeareth by the practise

The Sabbath day was kept holie by tradition before the Law was written.

It is ceremonial in respect of the day.

The obseruation therof consisted in abstayning from worke.

150 PART 3 AN ANKER OF
 from captiuitie of Babylon. Forthen correcting er-
 rors whereinto they were fallen, amongst other
 thinges [they promised not to bye anie thing in the
 Sabbath day.] And consequently not to sel. And in
 the Gospel it is recorded that the deuout women
 [Marie Magdalene, and Marie of Iames, and Salome
 bought spices, and ointments in the euening before
 the Sabbath: and on the Sabbath they rested, accor-
 ding to the commandment:& the next day very early,
 they came to the monumēt, carying the spices, which
 they had prepared, that they might annoint Iesus] To
 the celebration also of the Sabbath perteyned obla-
 tion of Sacrifices [On the day of the Sabbath (saith
 the Law) you shal offer two lambes of a yeare old,
 without blemish, and two tenthes of floure tempered
 with oile in Sacrifice; and the libaments. Which are
 ritely powred euerie Sabbath, for an euerlasting
 Holocaust.]

And in offer-
 ing Sacrifice.

Breach of the
 Sabbath was
 seueretly pu-
 nished.

2. The punishment for breaking this command-
 ment was seuer[e] [See that you kepe my Sabbath (saith
 our Lord) because it is a signe betwen me and you, in
 your generations, that you may know, that I am the
 Lord, which sanctifie you. Kepe you my Sabbath, for
 it is holie vnto you. He that shal pollute it, dying shal
 dye: he that shal doe worke in it, his soule shal perish
 out of the middes of his people. Six dayes shal you
 doe worke, in the seuenth day is the Sabbath, the
 holie rest to the Lord. Euerie one that shal doe anie
 worke in this day shal dye.] According to this Law
 [A man for gathering stickes on the Sabbath day,
 was presented to Moyse, and Aaron, and to the
 whole multitude. Who shutte him into prison, not
 knowing (at first) what they should doe with him.
 (For if it had bene ignorance, or vnwitting: then
 repentaing, and offering the appointed Sacrifice,
 the offender had bene pardoned: but being done
 of pride and contempt, he was sleine.) And
 our

our Lord said to Moyses: Dying let this man dye: let al the multitude stone him without the campe. And when they had brought him out, they stoned him, & he dyed, as our Lord had commanded.]

3. Others were so obedient, and zealous in keeping this precept, amongst the rest, that [whe king Antiochus, had made, and promulgated a most cruel Edict, that al nations (vnder his dominion) should leaue their owne Law: and prohibited Sacrifices to be offered in the Temple of God, the Sabbath to be celebrated, nor other solemne dayes: Manie coming together to the next caues, secretly kept the day of the Sabbath. And being discovered, were burnt with fire; because they feared for Religion, and obseruance, to helpe themselves with their hands] Againe [when manie were fled into the mountaines, the persecuters pursuing them in the Sabbath day, said vnto them: Come forth and doe according to the word of King Antiochus, and you shal liue. They answered: We wil not come forth; neither wil we doe the kings word, to pollute the day of the Sabbaths. Then did the enemies hasten battle against them. And they answered them not, neither did cast a stone at them, nor stopped the secrete place; but said: Let vs dye in our simplicitie: And heauen and carth shal be witnesses vpon vs, that you vniustly destroy vs. And they gaue them battel on the Sabbaths: and there dyed, they and their wiues, and their children (and their cattel) euen to a thousand soules of men] simple as doves, meeke as Lambes among Wolues.

The faithful were very zealous in keeping the Sabbath.

A thousand Martyrs dyed in the simplicitie of doves,

4. But after this [the residue said one to an other: Others as prudent serpents, defended the Church from ruine, by battel on the Sabbath day. And they thought in that day, saying: [Euerie man whosoever shal come vnto vs in battel, on the day of the Sabbaths, let vs fight against

against him: and we wil not al dye, as our brethren dyed in secret places] In like maner [Nicanor (General Captaine of King Antiochus armie) With al his violence, purposing to ioine battel against Iudas Machabeus, on the day of the Sabbath; the Iewes that folowed him saying: Doe not so fiercely and barbarously: but giue honour vnto the day of sanctification, and honour him, that beholdeth al thinges: that vnhappy man asked: If there were a power in heauen, that commanded the Sabbath to be kept? And they answering: There is the liuing Lord himselve in heauen; the Potent, that commanded the seuenth day to be kept: But he said: And I am potent vpon the earth, that commanded armes to be taken, and the Kings affayres to be accomplished.] Which his Luciferian proud, and blasphemous contempt of the holie Sabbath, comanded by Almighty God, was forthwith reuenged (besids his eternal torments in hell) with the death of the same Nicanor, and of thirtie fine thousand his folowers, in battel the same holie day. His head, hand, and shoulder hanged vp nere to the holie Temple: and his tongue geuen pecemeal to the rauening birdes.] Thus was the seuenth day of the weke, which is our Saturday, blessed, sanctified, instituted, and obserued the Sabbath; that is, the day of Holie rest, in the old Testament: from the beginning of the world, til Christ our Lord.

Christians are bound to kepe Sunday (called our Lords day) Holie; not the Sabbath.

ARTICLE 17.

So far as the
obseruation of
the Sabbath

THe other nine commandments, being al Moral precepts; doe no lesse binde Christians now, then they did the Iewes in the Old testament. But this commandment concerning the Sabbath, being in re-
spect

spect of the seventh day of the weke, a Ceremonial was ceremonial, it is a-
 precept is ended, and taken away by Christ. Neuer theles being also a Moral precept, in respect of some brogated.
 one daie of euerie weke, to be kept holie, it cōtinueth
 stil: and is designed to the first day of the weke, made
 holie, & properly called, Our Lords day. Which abro-
 gation of the old Sabbath, is euidently proued by the
 holie Scriptnres: and from thence also the obligation
 to kepe this new feast, is sufficiently deduced, though
 not in expresse wordes.

4. Touching the former point of abrogating the old Sabbath; it may be first obserued, that albeit the com-
 mandment was strict, & the punishmēt for transgres-
 sing it, was seuer: especially being done wittingly, &
 of cōtempt: yet diuers workes were lawfully done in
 the Sabbath day, for pious, and necessarie causes. So
 [the beastes & birdes were killed on the Sabbath day,
 which were then offered in Sacrifice. Children were
 Circumcised on the Sabbath, if that were the eight
 day of their birth. Mé might trauel by the way, a Sab-
 baths iourney: Cure the sicke: Draw a shepe, or an
 oxe, or an asse out of a pitte: Loose thē frō the man-
 ger, and lead them to water.] Our Sauour also defen-
 ded his Disciples fact, when [the Pharisees blamed thē
 for plucking eares of corne on the Sabbath day] the
 reason wherof in general he geueth, saying, [The Sab-
 bath was made for man, & not man for the Sabbath]
 Adding moreouer [Therefore the Sonne of mā is Lord
 of the Sabbath also.] And at an other time [I tel you
 (said he) that there is here a greater then the Temple]
 insinuating, that he would disanul the Sabbath, for
 the greater good of man (for whom the Sabbath was
 made) And so by the Lord of the Sabbath, and Sau-
 our of man, Christians are so deliuered from keeping
 the Sabbath, that they should greuously offend God,
 by keeping it. As S. Paul declareth to the Christian
 Colossians. Whom certaine false Apostles endeoured

Workes of
 pietie, and of
 necessitie were
 lawfully done
 in the Sabbath.

Christ signi-
 fied that Chri-
 stians should
 not keepe the
 Sabbath day.

to seduce, pretending that they ought wholly to abstaine from certaine meates, and drinckes: and must keepe festiual dayes, according to the Law of Moyses] The Apostle therfore alleageth & vrgeth against those seducers, the merite, and power of Christ, in redeeming man, and geuing a new better Law. And so admonisheth al Christians, saying [Let no man therefore iudge you in meate, or in drinke, or in part of a festiual day, or of the New moone, or of Sabbaths: which are a shadow of thinges to come: but the bodie is Christs] signifying that Christs law, excelleth the old Law, as a bodie excelleth the shadow thereof.

The causes of
keeping the
Sabbath.

3. Now concerning the causes, by which the difference wil better appeare, and especially by their effects: the old Sabbath was instituted in memorie of the creation of al things, as it were in sixe dayes of trauel, and of rest in the seuenth day. As Moyses relateth the Historie. And afterwards denounceth the Law, saying [The heauens and earth were fully finished, and al furnirure of them. And God rested the seuenth day, and sanctified it, because in it he hath ceased from al his worke. The seuenth day, is the Sabbath of the Lord thy God; thou shalt doe no worke in it (Againe he saith) Let the children of Israel keepe the Sabbath, and celebrate it, in their generations. It is an euerlasting Couenant, betwen me, and the children of Israel; and a perpetual signe. For in sixe dayes the Lord made heauen and earth, and the sea, and al thinges that are in them, and rested the seuenth day: therefore the Lord blessed the seuenth day, and sanctified it; because in it he ceased from al his worke.] This was the first reason, pertaining to al the seruants of God, from the beginning of the world. The second, perteining particularly to the people of Israel, was in grateful memorie of their deliuerie from seruitude in Ægypt. Wherof Moyses saith to the same people [Remember that thou also didst serue in Ægypt: and the

the Lord thy God, brought thee out from thence, in a strong hand, and stretched out arme. Therefore hath he commanded thee, that thou shouldest obserue the Sabbath. But the causes & reasons of instituting our Lords day, are farre greater. One is a perpetual memorie, of our happie Redemption, from seruitude of sinne, and of Christs glorious victorie ouer death, which is perfected by his Resurrection, the first day of the weke. An other cause, is an assured signification of the general Resurrection of al mankinde, which shal be most glorious to the blessed, and elect: represented by the day after the Sabbath; in respect whereof, it is the eight day; and neuertheles the first day. For as the Sabbath was the seuenth of holie rest, after trauel: so our Lords day, is the eight day, of eternal life and glorie, after both trauel and rest. So it is both the first & the eight; the complement of glorie; not transitorie, but stil in prime, not waxing old, by proceffe of time, but alwayes continuing in endles eternitie.

The causes of instituting our Lords day.

4. This therefore [is the day, which the Lord hath made: Let vs reioyce, and be glad therein] In this first day of Christs corporal glorie (for his blessed soule was alwayes glorious), our Redemer triumphed ouer death: he appeared in bodie (after his death and burial) to his B. Mother, and other holie seruants in that one day, seuen times. In this day of Our Lord (being the seuenth Octaue, and fiftith day from his Resurrection [the Holie Ghost came in visible signes vpon the faithful, replenishing them with his seuen gifte; of Wisdome, Vnderstanding, Counsel, Fortitude, Knowledge, Pietie, and Feare of our Lord] In this day (as recurring euerie eight day) S. Paul with other Apostolical men, and faithful people, more especially [assembled together to Diuine Publique Sacrifice (which S. Luke calleth) Breaking of bread] In this day the Christians (namely at Corinth) vsually assembled, for the same solemne religious purpose.

Other important reasons, why the seuenth day is abrogated, & the eight day (which is also the first day of the weeke) is made the ordinarie Holie daye. And called Our Lords day.

Al which being euident in the holie Scriptures, who shal doubt, but that al the Apostles, and other Apostolical first founders, and Pastors of the Christian Church, with their faithful flockes, obserued the same day sacred euerie weke, with holie solemnitie: Which being for some while, called [The first of the Sabbath] was shortly after, euen in the Apostles time, cōmonly called [Our Lords day. *Dies Dominica*] As may be gathered by that S. Iohn thus beginneth to write his Revelation [I was in Spirit (saith he) on the Dominical day.] Which apparantly semeth to be our weekly holie day, vulgarly called Sunday. And so by these authentike proofes, al good Christians hold themselves bound to kepe this day holie, as ordained by Christ our Lord; & made knowne to ys, by Apostolical Tradition.

Prudence, and the vertues annexed, Right counsel, & Mature Iudgemēt, are necessarie.

ARTICLE 18.

The foure Cardinal vertues, with others annexed, are necessarie

AS to the obseruing of the commandments in the first table, conteining mans dutie towards God, are required the three Theological vertues, Faith, Hope, and Charitie; and Religion the most principal Moral vertue: so for obseruing the commandments of the second table, conteyning our dutie towards our neighbours, are required al the other moral vertues. Which are reduced to foure fundamental, called Cardinal, to wit, Prudence, Iustice, Fortitude, and Temperance. Which with the other vertues annexed, are proued to be necessarie by manie examples, and other instructions of holie Scriptures.

Examples of true prudence in Abraham.

2. Prudence, which is the first, & consisteth in rightly discerning, & resolving what to desire, & what to auoide, did eminētly appeare in Abraham [who going into Ægypt, prudently foresaw danger of his life: & to auoide the same, caused his wife Sara to say, that she

was

Was his sister (which was indeed true, according to the common use of speaking amongst the faithful, she being otherwise his kin(womā) Jacob fearing his brother Esau's wrath, prudently diuided his people, and flockes into two troupes, saying: If [Esau come to one troupe, and strike it: the other troupe, that remaineth shall be saued] When Ioseph told his dreames, his brethren enuying him [his father prudently considered the thing with himselfe] The same Ioseph being solicited to follie by his mystresse [prudently left his cloke in her hand, & fled from her] In all his way [Dauid dealt wisely, & our Lord was with him. Saul therefore saw, that he was exceeding wise, & began to beware of him.]

Iacob.

Ioseph.

Dauid.

3. My mouth shall speake wisdom (saith the same Dauid) & the meditation of my heart prudence. Above myne enemies thou (ô God) hast made me wise, by thy commandements. Above all that taught me, haue I vnderstood: Above Ancients, haue I vnderstood: because I haue sought thy commandments] God also gaue wisdom to Salomō, & prudence exceeding much [If thou wilt learne wisdom (saith the same Salomon) incline thine heart to know prudence. Children attend that you may know prudence. Possesse wisdom, possesse prudence: in all thy possession purchase prudence. In the heart of the prudent, resteth wisdom: & it shall instruct all the vnlearned] Christ our Lord the eternal Increated Wisdom, instructing his Apostles, & in them all Christians, saith [Be ye wise as serpents, & simple as doves. And take heed of me. For they will deliuer you vp. And to Presidents & Kings shall you be led for my sake. He that shall perseuere to the end, he shall be saued. And when they shall persecute you in this citie, flee into another.]

Commenda-
tion of pru-
dence.

4. Worldlie policie is reprobued by manie holie Scriptures. Moyse in his last Canticke, taxing the for manie faults, called the [A nation without counsel, & without wisdom: O that they were wise (saith he) and vnder-

Right counsel.

vnder-

Mature iudge-
ment.

vnderstood, and would prouide for their last] signi-
fying, that prudent men doe consider things past, vn-
derstand thinges present; and prouide for thinges to
come: according to Right Counsel, & Mature Iudge-
ment. Which are the special vertues, annexed to the
Cardinal Vertue of Prudence. Salomon teacheth the
same, saying, [The prudent (or warie man) doth al
thinges with counsel. The discrete man considereth
his steppes. A wise mā feareth & declineth from euil.
The childishman shal possesse follie, and the prudent
shal expect knowledge. There is no wisdom, there
is no prudence, there is no counsel against our Lord.
Woe to you (saith Isaias) that are wise, in your owne
eyes, and prudent before your selues. Conferre no
counsel with fooles (saith the Preacher) for they can
not loue but such thinges as please them (that is,
worldlie men, taist not spiritual good thinges) The
children of this world (saith Christ) are wiser then
the children of light, in their generation] The whole
militant Church, is like to ten Virgins [Of which fve
are foolish, and fve wise] The wisdom of the flesh
is death (saith S. Paul) but the wisdom of the spirite
life, and peace. It is written: I wil destroy the wis-
dome of the wise, and the prudence of the prudent, I
wil reiect. Blessed is the man that hath not gone in the
counsel of the impious. Counsel shal kepe thee, &
prudence shal preferue thee. There is health, where
is much counsel. A man of counsel wil not destroy
vnderstanding. Gold and Siluer are the establish-
ment of the feete: and Counsel is wel accepted aboue
them both. Seeke counsel alwayes of a wise man. [said
Tobias to his sonne. The same al prudent men ob-
serue, and teach by word and example.

Examples of
imprudent
worldly poli-
tiques.

5. Of imprudent men, and bad successe, examples
abund. King Saul being tempted with foolish emula-
tion, because greater praise was giuen by simple we-
men, to Dauid, then to him, yealed to the passion
of

of enuie, and lost both grace, and wit, erred often in iudgement, and consequently in his actions. He attempted often to kill Dauid, and cruelly persecut him, but neuer preuailed against him. He fel into extreme distresses, consulted a Pythonical spirite, and perished in battel. [King Roboam answered his people with rough wordes, leauing the counsel of the Ancients, which they had geuen him: & he spake to them according to the counsel of the yong men. The Pharisees and the Lawyers] despised the counsel of God against themselues, being not baptized of Iohn Baptist] To both Pharisees and Sadduces, our Lord said: [The face of the element, you shal skil to discern: and the signes of times can you not?]

Iustice; and other vertues annexed, Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Freindship, are necessarie.

ARTICLE 19.

Iustice in a large signification, importeth al right performing of humane actions. And so it comprehendeth al vertues, as the Philosopher describeth it, saying [*Iustitia in se virtutes continet omnes.*] And our Saviour in this general sense, useth the same word Iustice: where teaching the perfect obseruation of al the commandments, and good workes, he saith [Vnles your Iustice abound more then that of the Scribes and Pharisees, you shal not enter into the kingdome of heauen] But in more strickt sence, it is one of the foure Cardinal vertues: by which euerie one possesseth, and yeeldeth to others, that which is theirs, according to equitie, in due and equal portion. And to this principal vertue, are annexed other particular vertues, which render also to euerie one, that which is due, yet not in equal, but more or lesse proportion, according

Iustice in general, conteineth al vertues; in special is one of the foure cardinal vertues.

according to the diuersitie of persons, and states. As Pietie, Reuerence, Obedience, Gratitude, Liberalitie, and Friendship. Al Which, are severally required in their due times, places, occasions, and other circumstances, diuersly occurring: and sometimes manie of these vertues are requisite in the same action.

Abraham in
one and the
same act, ex-
ercised diuers
vertues,

2. As when Abraham to appease strife, betwixt his owne, and Lots heardsmen: not only granted to them al that was iust, but also of his Pietie towards Lot, being his brothers sonne, recounting him as his owne brother: with great kindnes besought him to kepe Freindship with him, and his seruants; and of his bountiful Liberalitie, gaue him leaue to choose what land he liked best [Let there be no brawle, I beseech thee, betwen me and thee (saide Abraham to Lot) and betwen my heardsmen, and thy heardsmen: for we are brethren. Behold, the whole land is before thee: goe apart from me, I pray thee; If thou wilt goe to the left kand, I wil take the right: if thou choose the right hand, I will passe to the left.] Also Heathen Kinges moued by moral vertue, did that which was iust, when their seruants had done wrong. For [when Abraham rebuked Abimelech, King of Gerara, for a wel of water, which his seruants had taken away by force, Abimelech answered: I knew not who did this thing: yea, and thy selfe didst not tel me, and I heard not of it, but to day. Abraham therefore tooke sheepe and oxen, and gaue to Abimelech, for a testimonie, that the wel perteyned to Abraham, and both of them made a leage] Likewise Isaac, after some iniuries susteyned, was peaceably permitted to dwel in Gerara, and to enioy his welles, which he had digged. And so [he and Abimelech made a league] Iacob made a couenant with Laban, saying [My iustice shal answer for me to morow before thee, when the time of the bargaine shal come] Innumerable other examples occurre in the holie Scriptures, commen-
ding

ding the necessitie, and excellencie of iustice.

3. Abundance also of admonitions doth confirme the same. Of Iustice in general, Salomon saith [The treasures of impietie shal profite nothing: but iustice shal deliuer from death. The blessing of our Lord, is vpon the head of the iust: but iniquitie couereth the mouth of the impious. The worke of the iust vnto life: but the fruite of the impious vnto sinne. As a tempest passing, the impious shal not be: but the iust as an euerlasting foundation] Of the special vertue of Iustice, he saith [A deceitful ballance, is abomination before God; and an equal weight is his wil. Weight and weight, measure and measure, both are abomination before God] He that gathereth treasures, with a lying tongue, is vaine, and witleffe, and shal stumble in the snares of death.] And the like of the vertues annexed.

Comme-
dation of Iustice
in the holie
Scripture.

4. Pietie (saith S. Paul) is profitable to al thinges: hauing promise of the life that now is, and of that to come. If anie hath not care of his owne, especially of his domesticals, he hath denied his faith, and is worse then an Infidel. Pietie with sufficiency, is a great gaine. Pursue Iustice and Pietie] Honour of Parents, requireth both Pietie in relieving their necessities, and Reuerence to their persons. Likewise, Reuerence is due to al other persons, according to order and degree. [Before the hoare head rise vp (saith the Law) and honour the person of an old man; and feare the Lord thy God. Rebuke not a Seniour (saith S. Paul) but besech him, as a father. The Seniours which are among you, I besech (saith S. Peter) my selfe, a fellow seniour] Sara obeyed Abraham, calling him lord] Performing both due reuerence, and obedience. As God ordayned, [that the wife shal be vnder her husband

Pietie.

Reuerence.

Obedience.

bandes power: and he shal haue dominion ouer her. According to the common knowne dutiful obedience of the sonne to his father, and of the seruant to his lord, or master, God requireth, at least the same respect to be had of himselfe, which supposition sufficiently proueth the necessitie of obedience towards al Superiors, whereof more is to be said in the proper place. Of Gratitude to Benefactors, Salomon saith [He that rendreth euil thinges for good; euil shal not depart from his house.] And S. Paul exhorting to gratitude, saith [Let the peace of Christ exult in your hartes, and be thankful] And much commendeth the grateful affections of the Galatians towards himselfe, though they were faultie in other respects, saying to them [I giue you testimonie, that if it could be done, you would haue plucked out your eyes, and haue geuen them to me] Liberalitie is the meane vertue, betweene the two extreme contrarie vices, of Auarice and Prodigalitie. And is worthily commended in holic writte [Some diuide their owne goodes (saith Salomon) and are made richer: others take violently not their owne, and are alwayes in pouertie. He that troubleth his house (by waste and prodigalitie) shal possesse the windes] shal shortly blow al away, like chaffe in the winde [He that pursueth auarice, disturbeth his house: but he that hateth giftes, shal liue. Manie are freindes of him that geueth gifts. He that is iust, wil geue, and wil not cease. It is a more blessed thing (saith our Sauour) to geue, rather then to take] Of the liberal Almeseman it is said [He distributed, he gaue to the poore: his iustice remaineth for euer.] True & perfect Amitie, maketh a freind to be euen as much an others mans as his owne. *Amicus est alter idem.* [He loueth at al time (saith Solomon) that is a freind: and a brother is proued in distresses. A man amiable to societie, shal be more freindlie, then a brother.

Gratitude.

Liberalitie.

Amitie.

ther. A man that with fayre, and feaned wordes, speaketh to his freind, spreadeth a nette to his steppes. There is a freind in name only a freind. A companion is pleasant with his freind in delictations: and in the time of tribulation, he will be an aduersarie] So the wiseman aduiseeth to be a true freind, not a feaned. To beware of a feaned freind: and to esteeme much a sincere freind.

Fortitude: and other vertues annexed, Magnanimitie, Patience, Longanimitie, and Perseuerance, are necessarie.

ARTICLE 20.

FORTITUDE consisteth in doing and suffering hard, and lawful thinges. By which vertue Abraham feared not, with three hundred and eightene stout men of his owne people, to assault foure Kings with their armies, which had newly overcome five other Kings, and their armies, and had caried away manie captiues, and amongst the rest, had led away Lot, Abrahams brothers sonne, with al his familie, & substance, and so pursuing the victors, stroke them, and brought backe al the substance, and Lot his brother, with his substance, the women also and the people] By greater Fortitude, and heroical Magnanimitie, which excelleth the ordinarie corege of valient men, the same Abraham obeyed Gods commandmēt, being willing & readie to sacrifice his beloued young sonne Isaac, which God most highly commended and rewarded, with manie great blessings to him, and his issue, and al that imitate him, in faith, obedience, and fortitude, against difficult tentations to the contrary: With verie great fortitude, accompanied with other vertues. Ioseph the Patriarch, being yet young,

Fortitude, and Magnanimitie were admirable in Abrahā.

Great in Ioseph.

Likewise in
Dauid,

constantly refused to committe aduourtrie, wherto his Mystresse day by day importunely solicited him] Young Dauid armed with admirable fortitude, vnderooke the single combate against Goliath, saying; [Our Lord which hath deliuered me from the hand of the lion, and of the beare, he wil deliuer me from the hand of this vncircumcised Philistian] So euerie one that ouercommeth the spirite of pride, and of carnalitie (signified by a lion, and a beare) is able also to ouercome al tentations, of the world, the flesh, and the diuel.

Praise of For-
titude in holie
Scriptures.

2 The hand of the strong (saith Salomon) shal rule, but the hand which is slouthful shal serue vnder tributes. The sluggard wil and wil not: but the soule of them that worke, shal be made fatte. Feare casteth downe the slouthful, and the soule of the effeminate, shal be hungrie. The slouthful saith: A lion is without, in the middes of the streetes, I am to be slaine. If thou despayre, being wearie in the day of distresse, thy strength shal be diminished] Manie like sentences are written by the wiseman. And wisdom it selfe admonisheth al] Not to feare them that kil the bodie, and are not able to kil the soule]

Vertues an-
nexed to For-
titude,

Patience.

3, To the better accomplishment of true fortitude, perteyne these vertues: seuerally commend in holie Scriptures. Patience of the poore (saith the Royal Psalmist) shal not perish in the end. My soule (saith he) be subiect to God, because my patience is fro him. The doctrine of a man, is knowne by patience (saith Salomō) & his glorie is to ouerpasse vniust things. By patience the Prince shal be pacified: and a soft tongne shal breake hardnes. In your patience you shal possesse your soules] saith our Saniour. S. Paul teacheth, that [Tribulation worketh patience: Patience probation, probatiō hope: & hope confundeth not. We expect by patience. In al things, let vs exhibite our selues, as the Ministers of God, in much patience, tribulation, in distres-

distresses, in stripes, in prisons. The fruite of the Spirit, is charitie, ioy, peace, patience, benignitie, goodnes, longanimitie, with al humilitie and mildnes: with patience and longanimitie, with ioy. Pursue iustice, pietie, faith, charitie, patience, mildnes, longanimitie. **Longanimitie** is patience with ioy, and constancie. Patience is necessarie for you: that doing the wil of God, you may receiue the promise. By patience, let vs runne, to the fight proposed vnto vs. Let patience haue a perfect worke (saith S. Iames) that you may be perfect, & intyre, failing in nothing] Againe, our Sauour saith; [He that perseuereth to the end, shal be saued] **Perseuerance** perfecteth patience. Therefore againe S. Paul admonisheth, not only to haue patience, but also to perseuer in Gods seruice, and to suffer euē to the end, saying according to the doctrine of Salomon. & of Christ our Lord [Be thou not wearie, whiles thou art rebuked of our Lord. Perseuere ye in discipline. As vnto childre doth God offer himself to you. For what sonne is there, whom the father doth not correct?]

Temperance, & other vertues annexed; Continencie, Meekenes, Humilitie, and Modestie, are necessarie.

ARTICLE 21.

Temperance, the fourth Cardinal vertue, consisteth in the moderation of meate, drinke, and of other corporal thinges, perteyning to mans bodie, or appetite. That this is a true moral vertue, is cleare by the light of nature, which taught Assuerus a Heathen King, to prouide that in a great feast, which he made to the Princes of his Kingdome, none should be compelled to drinke more then they desired [But as the King had appointed, making each of his Princes overseer of euerie table, that euerie one might take what he would.] By which Royal ordinance, it seemeth that there was then amongst the more barbarous people, the like drunkardes custome, as is

Examples of more temperance in some heathen people, then is now in some that beare the name of Christians.

Intemperance
is greater in
some men,
then in anie
beasts.

now againe reigneth, especially in countries infected with heresie, not only to drinke excessiuely, but also to vrge, and force others to answere them with like intemperance, worse then beastly. For brute beastes can not be compelled to drinke more then they list, by anie meanes that man can vse: much lesse doth anie beast constraine an other, to excede the bondes of nature; but because brutish men passe all beastes in this kinde, both in themselues, & towards others; the more ciuil heathen Princes, corrected the inhumane and vnnatural pressing of others to such exccsse. Much more ought good Christians to auoide the filthie & times of intemperance, as wel in their owne persons, as in drawing others into fellowship of wickednes.

Admonitions
to vse tempe-
rance,

2. Agaiust this so sotish vse of drunkennes, and gluttonie, and for due moderation in eating, drinking, and other humane conuersations, Salomon geueth manie necessarie admonitions, telling the bad successe of the one, and good fruite of the other [He that is delighted with much quaffing of wine, leaueth contimelie in his munitions] that is, leaueth shame in his memorie and posteritie [The iust eateth and filleth his soule, but the bellie of the impious is vnsatiabie. Wine (and euerie liquor that can make drnnke) is a luxurious thing, and drunkennes tumultuos: whosoever is delighted therewith, shal not be wise. He that loueth good chere, shal be in pouertie: he that loueth wine, and fatte thinges, shal not be rich. Be not in the feasts of great drinkers, nor in their comessations, which contribute flesh together to cate: because they that are geuen to drinking, and that pay shottes, shal be consumed: and droufinesse shal be clothed with ragges. To whom is woe? to whose father is woe? To whom browles? to whom ditches? to whom woundes without cause? to whom bloud-shedding eyes? Is it not to them, that passe their time in wine? and

and studie to drinke out their cuppes? Behold not wine when it waxeth yelow: When the colour therof shal shine in the glasse, it goeth in pleasantly; but in the end, it wil bite like a snake: and as a basiliske it wil powre abroad poysons. Thou hast found honey; eate that which sufficeth thee (and no more) lest perhaps being filled, thou vomitte it vp.] And further exhorteth not only to abhorre al exceſſe, but also to shunne al danger therof, saying [Geue not to kinges, ô Lamuel, geue not wine to kinges: because there is no ſecrete, where drunkenes reigneth: and lest perhaps they drinke, and forgete iudgements; and change the cause of the children of the poore] An other diuine preacher ſaith [A workeman that is a drunkard shal not be rich, and he that contemneth ſmal thinges, shal fal by litle & litle wine, & wemen make wiſemen to apoſtate, & shal reprove the prudent. Woe to you that are mightie to drinke wine (ſaith Iſaias) & ſtout men in drunkenes.]

3. Sobriety and al temperance are moſt eſpecially required in Chriſtians, becauſe we are not borne of the fleſh, but regenerate of the Spirit, hauing renounced the world, the fleſh, and the diuel, who by intemperance firſt ſeduced Eue, and ſhe then allured Adam, in whom al mankind fel. And for ſo much as al men muſt eate, drinke, couer their bodies, ſlepe, reſt, and uſe other refreshing of bodie, and minde: there is more danger of exceding, in theſe thinges which neceſſarily muſt be done, then in other thinges, from which men may wholly abſtaine. And therefore our Sauour ſaith: [Looke wel to yourſelues, leſt perhaps your hartes be ouercharged, with ſurfeiting, and drunkennes, and cares of this world.] Not forbidding the neceſſarie uſe, but warning to beware of anie exceſſe. Alſo S. Paul exhorteth to ſobriety, ſaying [As in the day, let vs walke honeſtly:

In thinges neceſſarie muſt be ſpecial care to keepe moderation.

not in bankeringes, and drunkennes, not in chamberinges, and impudicicies; and make not prouision for the flesh in concupiscences. Be not drunke with wine, wherein is riotousnes. They that be drunke, be drunke in the night (in darkenes of sinne) But we that are of the day (in light of grace) are sober.]

Vertues ad-
joynded to Tē-
perance.

Continencie
and Chastitie.

Clemencie &
Mekenes.

4. Vnto this vertue of Temperance belong also the necessarie vertues of Continencie, and Chastitie, in due degree of euerie state. As in married persons matrimonial chastitie, and temporal continencie for the special times of prayer. In single persons perpetual, during the same state of life. Example of temporal chastitie is conspicuous in young Tobias, and his spouse Sara, by the counsel of S. Raphael the Angel [who were continent, three dayes, geuing themselves to prayer.] The wiseman desiring to be made partaker of wisdom, and knowing that he could not so be, but by the gift of God, earnestly prayed God for the same, and for al vertues. S. Paul numbred the vertue of Continencie amongst other special vertues, saying [The fruite of the Spirite is charitie, mildnes, modestie, continencie, chastitie] And [speaking of al vertues in general, maketh special mention [of iustice and chastitie: faith and chastitie: pietie and chastitie] testifying that chastitie is an especial companion, and very nere adioyned to other greatest vertues. An other vertue annexed to Temperance is Clemencie [which vertue (saith Salomon) prepareth life.] Againe saith he [The kinges Clemencie is as the later showre. Mercie and Truth kepe the King: and his throne is strengthened by Clemencie. The seruant of our Lord must not wrangle, but be milde, towards al men: apt to teach: patient with modestie, admonishing them that resist the truth: lest sometime God geue them repentance to know the truth: and they

they recouer themselves from the snares of the di-
uel: of whom they are held captiues at his wil]
Humilitie in like maner is an indiuidual compa- Humilitie.
nion of Temperance, a most necessarie and an highly
commended vertue [Before I was humbled (saith
the Royal Prophete) I offended. It is good for me
& God, that thou hast humbled me. Our Lord
(saith the most blessed Virgine) hath regarded the
humilitie of his hand-maide. He hath dispersed the
proude in the concept of their hart: He hath de-
posed the mightie from their seate, and hath exal-
ted the humble] Our Lord himselfe saith [Who-
soever shal humble himself, as this litle childe, he
is greater in the kingdom of heauen. Blessed are
the poore in spirite; for theirs is the kingdom of
heauen. Blessed are the meeke: for they shal pos-
sesse the land. Lerne of me, because I am meeke,
and humble. He that exalteth himselfe, shal be
humbled: and he that humbleth himselfe shal be
exalted] For better tempering al humane conuersa- Modestie.
tion, in countenance, speech, & gesture, Modestie is no
lesse necessarie then the other vertues mentioned [In
much talke (saith wise Salomon) there wil not want
sinne: but he that moderateth his lippes is most wise.
A soft answer breaketh anger. He that moderateth his
wordes, is lerned and prudent. And the lerned man
is of a precious spirite. The foole also, if he hold his
peace, shal be reputed wise: and if he close his lippes,
a man of vnderstanding. The end of modestie, the
feare of our Lord, riches, and glorie, and life. Let your
modestie be knowen to al men (saith S. Paul) Put ye
on the bowels of mercie, benigntie, humilitie, mode-
stie, patience. Be not litigious, but modest. The wisdom
that is from aboue (saith S. Iames) is chaste, peace-
able, modest, (swaible, consenting to the good, The
inward (spiritual) man of the hart (saith S. Peter) is
S 2 hidden

hidden in the incorruptibilitie of a quiet, and modest spirite : which is riche in the sight of God.] S. Iohn taxeth the immodestie of Diotrepes, a troublesome Prelate, saying of him, that [he with malicious wordes chatting against vs : and as though these thinges sufficed him not; neither himself doth receiue the brethre; and them that doe receiue, he prohibiteth, and casteth out of the Church] And S. Iude also chargeth a Sect of Heretikes for immodestly [contending with the teachers of truth] & for their contemning, and [despising Dominion, and blaspheming Maiestie. When Michael the Archangel disputing with the diuel, made altercatiō for the bodie of Moyse; he durst not inferre iudgement of blasphemie, but said: Our Lord command thee.]

Al are bond to honour their fathers, and mothers: especially to assist them in necessitie, spiritual and temporal.

ARTICLE 22.

THus much being interposed concerning the foure Cardinal vertues, with the others annexed; al which pertain to mans dutie toward himself, and his neighbour: we procede to the more expresse commandments of the second table. The first of which is, that euery one must honour, and if neede require, must assist his father and mother, spiritually and temporally. As al pious children haue done in the Law of nature: in the written Law; and more especially in the Law of grace. For declaration wherof it wil suffice most breefly, and as it were barely to recite certaine holie Scriptures, as wel instructing vs by way of example, and of precept: as by the threatened punishment

punishment of offenders in this behalfe, & of promised reward to the obseruers. In the Law of nature [Sem & Iapheth shewed their dutiful respect, & performed their bonden dutie, towards Noe their father, by couering his imperfection. Contrariwise his other sonne Cham dishonored his father, deriding him] For which the first two were blessed, and Cham was cursed. Ioseph with singular care both prouided temporal relefe for his father, and his whole familie, in time of scarfitie; and with very great respect honored his father, in al his life, and after his death. So did Iacob honour his father Isaac. Isaac honored Abraham: and Abraham his progenitors.

Examples of honoring, and dishonoring parents.

2. God also expresly commandeth by his written Law, saying [Honour thy father, and thy mother: that thou maist be long liude vpon the earth: which the Lord thy God wil geue thee] Touching transgressors, the same Law saith: [He that striketh his father, or mother, dying let him dye. He that curseth his father or mother, dying let him dye. Let euerie one feare his father, and mother, If a man begette a stubborn froward sonne, that wil not heare the commandments of his father and mother; and being chastened, contemneth to be obedient: they shal take him, and bring him to the Ancients of the citie, and to the gate of Iudgement, and shal say to them: This our sonne is froward, and stubborn: he contemneth to heare our admanitiōs: he geueth himself to comesation, and to riote, and to banketinges: the people of the citie shal stone him, and he shal dye: that you may take away the euil out of the middes of you: and al Israel hearing it, may be a fraide.]

The Law of God & nature bindeth children to honour their parents.

3. A wise sonne (saith Salomon) maketh the father ioyful: and the foolish man despiseth his mother. A foolish sonne is the anger of his father: and the sorow of the mother, that bare him. He that afflicteth his

Other admonitions to obserue this commandment,

father, and fleeth from his mother, is ignominious and vnhappie. He that curseth his father, and mother, his lamp shall be extinguished in the middes of darkenes. The inheritance, whereunto haste is made in the beginning, in the latter end shall lacke blessing. He that pilfereth anie thing from his father; and from his mother: and saith: This is no sinne: is the partaker of a mankiller] comitteth like sinne, as if he should kil an other man. [Heare your fathers iudgement, o children (saith the diuine preacher) and so doe, that you may be saued. As he that gathereth treasure; to be also that honoreth his mother. He that honoreth his father, shall haue ioy in children; and in the day of his prayer he shall be heard. He that honoreth his father shall liue the longer life; and he that obeyeth the father shall refresh the mother. He that feareth our Lord honoreth his parents: and as his lordes, he wil serue them that begate him. In worke and word, and in al patience honour thy father, that blessing may come vpon thee from him: and his blessing may remaine in the latter end. The fathers blessing establisheth the houses of the children: but the mothers curse rooreth vpon the fundation. Glorie not in the contumelie of thy father: for his confusion is no glorie to thee. For the glorie of a man is by the honour of his father: and the father without honour is the dishonour of the sonne. Some receiue the old age of thy father, and make him not sorrowful in his life. And if he faile in vnderstanding, pardon him, and despise him not in thy strength. For the almes to the father, shall not be in obliuion. For good shall be restored thee, for the sinne of thy mother (if thou with compassion and reuerence be sorie, and pray for her) and in iustice it shall be builded to thee: and as y.e in the cleare wether shall thy sinnes melt away. Of what an euil fame is he, that forsaketh his father and

Fathers blessing is of great value.

and he is cursed of God, that doth exasperate his mother.]

4. Christ our Saviour sharply reprehendeth the Scribes and Pharisees, for perverting this commandment to their lucre, with pretence of Religion saying, to them [God said: Honour thy father and thy mother: He that shal curse father, or mother, dying let him dye. But you say: Whosoever shal say to father, or mother: The gift (of Sacrifice, or oblation) whatsoever procedeth from me, shal profite thee; and shal not honour (helpe and releue) his father and mother; And you haue made frustrate the commandment of God, for your owne tradition]. S. Paul admonisheth Christians carefully to fulfil this commandment, saying [Children obey your parents in our Lord, for this is iust. Honour thy father, and thy mother, which is the first commandmet in the promise, that it may be wel with thee, and thou maist liue long, vpon the earth. And you fathers, prouoke not your children to anger, but bring them vp in the discipline, and correption of our Lord. Children obey your parents in al thinges: for that is wel pleasing to our Lord. Fathers prouoke not your children to indignation, that they become not discouraged. Children lay not vp treasures for the parents (ordinarily) but the parents for the children. This command (parents) that they be blamelesse. If anie man haue not care of his owne: and especially of his domesticals, he hath denied the faith: & is worse then an Infidel.]

Christ explaineth this commandment: teaching that children are bond to helpe their parents in al necessities.

Parents are likewise bond to helpe their children.

Al are bond to honour, and obey, spiritual and temporal Superiors.

ARTICLE 23.

VVE haue exāples in the Iewes, both of obedience & disobedience, toward Superiors. Some.

Vnder the
name of parēts
al other supe-
rious are con-
teyned.
Betwen them
also is a bond
of mutual
helpe, when
neede requi-
reth.

Sometimes they obeyed Moyſes very diligētly. As when they made their firſt Paſch, immolating in euerie familie a lambe, in ſuch time, place, and maner, as was commanded. Also in marching and lodging, where God directed them by his ſignes, of the cloud by the day, and pillar of fire in the night, & the like: as God commanded them by the mouth of Moyſes, & Aaron. Sometimes manie diſobeyed, murmuring againſt their Superiors, yea ſome breaking into ſchiſme, and open rebellion. Namely Core, Dathan, and Abiron, enuying the functions, and auctoritie of Moyſes, and Aaron. Also Hon of the tribe of Ruben, and two hundred and fifetic other principal men, roſe againſt Moyſes and Aaron, and drew manie into murmuration, & rebellion. Which God puniſhed, by the earth ſwallowing them into hel, and fire from heauen, conſuming fourtene thouſand ſeuē hundred of the cōmon people, for adhering vnto the captaine Rebels. It was alſo ordayned by the written Law, that [whoſo euer ſhould be proud, reſuſing to obey the cōmandment of the High prieſt, for the time bearing that office, ſhould be puniſhed with death.]

Power and au-
thoritie re-
maine in euil
Superiors.

2. Which power and auctoritie Chriſt auouched to remaine in the Prieſts, though they were degenerate in maners, not doing the good thinges, which they taught: yet [becauſe they ſate vpon Moyſes chayre, al were bond to doe, and obſerue al thinges, which they taught, but according to their workes doe ye not: for they ſay, and doe not] And eſtabliſhing his Diſciples with ſpecial auctoritie, he ſaid to them in plaine termes [He that heareth you, heareth me: and he that deſpiſeth you, deſpriſeth me: and he that deſpiſeth me, deſpiſeth him that ſent me.] S. Paul ſpeaking of his owne, and other Apoſtles auctoritie ſaith [He that deſpiſeth theſe thinges, deſpiſeth not men, hut God, who alſo hath geuen

geuen his Holie Spirite, in vs. And if anie obey not our word; note him by an Epistle.] To S. Titus a Bishope, he said [Rebuke with auctoritie. Let no man contemne thee] The Hebrew Christians he admonished saying [Obey your Prelates, and be subiect to them: for they watch, as being to render account for your soules.]

3. In like maner, al subiectes are bond to obey temporal Princes, and Superiors. So the Israelites promised obedience to Iosue, saying to him [As we obeyed Moyse in al thinges, so wil we obey thee also. He that shal gaine say thy mouth, and not obey thy wordes, that thou doest command him, let him dye] Salomon saith [The minde of the iust, meditateth obedience: the mouth of the impious redundeth with euils. As the roaring of a lion: so also the terrour of the King: he that prouoketh him, sinneth against his owne soule. Feare our Lord my sonne, and the King.]

Subiects are also bond to honour and obey temporal Superiors.

4. Our Sauour confirmeth the same due obedience to Princes, yea though they erre in Religion, saying [Render the thinges that are Cæsars, to Cæsar: and the thinges that are Gods, to God.] evidently distinguishing, that some thinges pertheyne to temporal Princes, which are enimies to God, and to truth; Which must be rendered vnto them. But spiritual thinges pertheyning to Religion, must be rendered to God, not to Cæsar. Yea to Pilate, Cæsars deputie, our Lord, said [Thou shouldest not haue anie power against me, vnles it were geuen thee from aboue. Therefore he that hath betrayed me to thee, hath the greater sinne] Al which Sainct Paul farther explaneth, saying [Let euerie soule be subiect to higher powers. For there is no power, but of God. And those that are: of God are ordayned.] Because God either geueth, or mitteth al auctoritie, that is in the whole world. And

Also Christiãs, & Catholiques are bond to honour and obey Infidel Princes in temporal causes.

T

draweth

draweth good from both lawful, and vnlawful vse of auctoritie. [Therefore (saith the same Apostle) he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation] In particular he saith [Seruants be obedient to your lordes, according to the flesh (in temporal & bodily seruice) with feare and trembling, in the simplicitie of your hart, as to Christ. Not seruing to the eye, as it were pleasing men: but as the seruants of Christ, doing the wil of God from the hart; with a good wil seruing as to our Lord, and not to men, knowing that euerie one, what good soeuer he shal doe, that shal he receiue of our Lord; whether he be bond or free. Women be subiect to your husbandes, as it behoueth in our Lord. Children obey your parents in al thinges: for that is wel pleasing to our Lord] He willeth Titus the Bishop of Crete, amongst other instructions [to admonish his people, to be subiect to Princes, and Potentates, to obey at a word, to be readie to euerie good worke] The same doth S. Peter teach al Christian people, saying [Be subiect to euerie humane creature, for God (that is, to euerie Prince, Magistrate, & Superior, whom God appointeth, or suffereth to haue dominiõ among men: so farre as Gods Law is not violated) whether it be to the King, as excelleng: or to Rulers, as sent by him, to the reuenge of malefactors, but to the praise of the good. For so it is the wil of God, that doing wel, you may make the ignorance of vnwisemen to be dumme. Feare God. Honour the King. Seruants be subiect iu al feare (in reuerential feare) to your masters: not only to the good, and modest, but also to the waward. For this is grace (or the effect of grace, and cause of thanke, and reward) before God: if for conscience of God (for conscience, or iustice sake) a man sustaine sorowes, suffering vniustly.] Altherfore, as the holie Apostles teach, and admonish [must be subiect of necessitie (that they may auoide sinne

sinne, and punishment, and gaine reward of God) not only for wrath, but also for conscience sake. Render therefore to al men their due: to whom tribute is due, render tribute: to whom custom is due, render custom: to whom feare is due, render feare: to whom honour is due, render honour.] And so to al Superiors. To spiritual Prelates, spiritual obedience, to temporal, Princes, temporal obedience.

5. In this fundamental doctrine therefore, aswel of the old Law, as of Christ, and his Apostles, al good Christian Lawes, both Ecclesiastical, and Ciuil are grounded, warranted, and confirmed.

The Lawes of the Church, and common wealthes are grounded in Gods Law.

The more especial Precepts of the Church are these five.

1. To kepe al Sundayes, and certaine other festiual dayes holie: by abstayning from seruile, & gainful workes: and by personal presence at the holie Masse, the Christian Sacrifice. Which is further proued, & declared in this third Part. Article 17. and 46.
2. To receiue the most blessed Sacrament, at least euerie Easter, or within seuen dayes before or after. Proued in the second Part. Article 21.
3. To confesse sacramentally, at least once euerie yeare. Also proued in the second Part. Article 27.
4. To fast, and kepe other abstinence, in certaine appointed times. As is proued in the next ensuing Article 24.
5. Not to solemnize Mariage within certaine times prohibited. At which Precepts: and others perteyning to particular persons, and purposes, are proued by the holie Scriptures, recited in this, and other Articles here mentioned. And further confirmed in the fourtie sixt Article folowing. The Lawes, & Statutes: of temporal kingdomes: Common wealths: Cities, Princes, & other Ciuil Magistrates, are moe in nūber, then can be recited; very diuers, in diuers places,

and times. And are also proued in general, by the former groundes, & further confirmed in the fourtie seuenth Article.

Al Christians are bound, sometimes to abstaine from certaine meates; and to fast: by Diuine, and Ecclesiastical Lawes.

ARTICLE 24.

Certaine abstinence from meate was commanded in the state of innocencie.

COncerning therefore the particular Precept of Abstinence, and Fasting (which our Aduersaries of this time much impugne; it is proued to be iust, wholesome, and religious in this present Article, here for this purpose interted. Almighty God our Creator hauing made [al sortes of herbes that seeede, and al trees that bring fruire, to be the meate of man] as also flesh of beastes, and birdes, at least after the general flood; yet from the very beginning of the world, euen in Paradise, he excepted one tree: commanding man to abstaine from it, vpon paine of death, saying to Adam [Of euerie tree (of al other trees) of Paradise, eate thou. But of the tree of knowledge, of good and euil, eate thou not. For in what day soeuer thou shalt eate of it, thou shalt dye the death.] And according to this premonition, so sowne as Adam had transgressed this precept of abstinence, though he was by and by penitent for it; yet both he, and al his future progenie, besides other penalties, were subiect to death; euerie one decaying, and dying, as Gods former threatning, and subsequent sentence iustly require, saying [Dust thou art, and into dust thou shalt returne] Againe after the flood, our Lord expressly gaue an other commandment of abstinence, saying to Noe; [Al that moueth, and liueth shall be yours,
for

for meate; euen as the grene herbes, haue I deliuered al to you : Saying that flesh with bloud you shal not eat. For I wil require the bloud, of your soules, at the handes of al beastes, and at the hand of man.] Which precept was geuen, as wel to make man, the more to abhorre manslaughter: as to exercise the faithful seruants of God, in obedience: and for Ceremonie sake, as the same, and manie other ceremonial Lawes, were afterwards added. For it was lawfull to kil beastes, and to eate their flesh, but not anie bloud. So we see, there was a precept of abstinence in the state of Innocencie; and also in the Law of nature, after mans fall.

An other precept of abstinence was geuen after the flood.

2. In the written Law of Moyse, not only abstinence from bloud was againe commanded in these wordes [If thou wilt eate, and the eating of flesh delight thee, kil, and eate according to the blessing of the Lord thy God. Only without eating of the bloud, which thou shalt powre out vpon the earth, as water. Whosoever shal eate bloud, I wil sette my face against his life: and wil destroy him, out of his people.] but also other precepts of abstinence, and fasting were added. It was precisely commanded to abstaine from leauened bread, in the feast of Pasch, seuen dayes together [Seuen dayes shal you eate azimes: in the first day there shal be no leuen in your houses: whosoever shal eate leuen, that soule shal perish out of Israel, from the first day vntil the seuenth day] In the feast of Expiation, euerie yeare, the tenth day of the seuenth moneth, was ordayned a perfect fast, from al meate euen vntil night. [Vpon the tenth day of the seuenth moneth, shal be the day of Expiation most solemne (said our Lord to Moyse) and it shal be called holie: and you shal afflict your soules in it, that your Lord your God may become propitious vnto you. Euerie soule that is not afflicted this day, shal perish

Manie other abstinenes from certained meates were added in the written Law.

out of his people. The ninth day of the month, from euen vntil euen, shal you celebrate your Sabbathes.] & other feastes. Vpon particular occasions also which might happen, abstinence from certaine meates was forbidde extraordinarily [If an oxe with his horne strike a man, or a Woman, and they dye: he shal be stoned: & his flesh shal not be eaten. (Likewise) The flesh that beastes haue tasted of, before, you shal not eate, but shal cast it to the dogges] Manie kindes also of beastes, fishes, and birdes, were by the Law reputed vncleane, with strict prohibition, not to eate anie of them, which are not vnlawful by nature, but only because they were prohibited in that time, for signification sake, and for exercise of obedience. And are now lawful to be eaten. As porke, rabbites, puddings, and the like.

Faithful people were very diligent in obseruing these precepts of abstinence.

3. In obseruing of which ceremonial lawes, of perpetual abstinence from certaine meates, faithful good people were very careful, and zelous. Holie Tobias kept himselfe free from being contaminate, by eating of meates, which were forbidden by the Law.] Iudith said to Holofernes [I can not eate of the things which thou commandest to be giuen me] Daniel and the other three Hebrew children, in the captiuitie of Babylon, would not eate of the meates, which were provided for them, by the Kings commandment; because the Law of God commanded not to eate such thinges. Old Eleazarus, and seuen young men brethren, and their mother suffered death, and are glorious Martyrs, because they would not, contrarie to Gods Law, eate swines flesh. Yea S. Peter, after Christs Ascension, durst not eate of such prohibited meates, til it was by a vision declared vnto him, that God had altered that Law, the signification therof being fulfilled. And so he was therupon commanded, to receiue penitent Gentiles, into the Church of Christ. By which figuratiue abstinence: & moral obseruation of some fastes

[to

7.1. [to make God propitious for sinnes] did sufficiently
foreshew, that in the new Testament, should be both
3. fasting, and other abstinence, at special times: for Re-
14. ligion sake, for mortification, and for satisfaction.

4. S. Iohn Baptist (amongst other workes of pe- S. Iohn Baptist
nāce) with his disciples, obserued certaine fastes [Reli- and his disci-
gious old Anne, the widow, serued God night & day- ples, & others
in fastings and prayers] The Pharisees also fasted of- obserued vo-
ten, which vnles it were an holie worke, they had not luntarie fastes.
therby fallen into hypocrisie. Therefore our Sauour
correcting their hypocritical fasting, teacheth the
right maner of fasting with sinceritie, and humilitie.
4. And further forshewed expressly [that his Disciples
should fast, after that the bridgrome (himself) should Christ foretold
be taken from them (said he) they shal fast] Neither that his disci-
can his wordes be wrested, to signifie only fasting frō ples should
sinne. For that fast, his disciples were bound also to obserue some
obserue, whiles he yet remained with them. He also fastes: after his
calleth this future [fasting, by the name of mourning] departure
from them.
21. At an other time he said: that [there is a kinde of di-
uel, which is not cast out, but by prayer, and fasting.]

5. As for the determinate times of fasting, there is
3.7. no expresse precept in the new Testament. But by imi- The determi-
tation of one special fasting day in the Law of Moy- nation of time,
ses: of other fastes vpon occasions occurring, as of the and maner of
fasting is left
5. Niniuites, of other deuout persons, Tobias, Iudith: by Christ to
8.7. diuers Prophets; namely of Moyse fasting fourtie his Church.
7.8. dayes together. When he first receiued the Law, and
again when he receiued the same, in the new tables,
4.7. the first being broken. Likewise of Elias, fasting four-
4.7. tie dayes. And of our Sauour himsele fasting fourtie
7.18. dayes: his holie Apostles instituted, & obserued the ho-
19.7. lie & solemne fast of Lent: fourtie dayes before Easter.

As it is manifest by perpetual Tradition. Because Fast of Lent,
7.2. al Christians doe so obserue it, or know that o- and Ember
thers doe so obserue it, and haue done in al for- dayes were in-
stituted by the
mer times: no Aduersarie being able to shew, anie Apostles,
other

other beginning of Lents fast. Which is a plaine, and an assured prooffe, that it was begune by the Apostles of CHRIST: & doubtles by Christs warrant Els the beginning of so vniuersal an obseruation, would haue bene noted, and recorded, When, and by whom, it had bene first ordayned. Likewise the obseruation of the Ember dayes, foure times, euerie yeare (called . *Quatuor Tempora* : wherof Temper dayes, and by a litle mutation: Ember dayes:) by the same Rule of vniuersal obseruation, without other record, when the same begane, is inuincibly proued to be an Apostolical Tradition, instituted by the Apostles, by Christs commission. The Vigiles also of the more solemne feastes, obserued in al places of Christendom, are confirmed by the very same Rule of Apostolical Tradition. Some other Vigiles, and fastes, not obserued in al places, but only in particular countries, or places, doe so farre bind, as the custome therof is approued, by the Ordinarie Prelates of the same places. Which may also be altered, according to times, persones, and other circumstances, by auctoritie of the same particular Churches: the Supreme visible Head, approuing, or not contradicting the same.

Vigiles were
instituted by
the Church.

VVith some
difference in
particular
Prouinces.

*It is forbidde to kil anie man: except by
lawful auctoritie, and in due maner.*

ARTICLE 25.

MAnslaughter especially wilful murder, is one of those enormous sinnes, which crie to God, into heauen for reuenge. As our Lord himselfe witneseth, saying to Cain, when he had slaine his brother [Where is Abel thy brother? What hast thou done? The voice of thy brothers blood cryeth to me, out of the earth. Now therefore cursed shalt thou be vpon the earth, which hath opened her mouth,

VWilful murder crieth to
heauen for reuenge.

Gen. 4.
10. 11.
Apoc.
10.

CHRISTIAN DOCTRINE. *Art. 25.* 18

mouth, and receiued the bloud of thy brother at thy hand] Yea it is also greuous sinne to kil a murderer, without right order of iustice. God also saying [Who soeuer shal kil Cain, shal be punished seuen fold.]

After Noes flood, arose manie cruel murderers, as Nemrod, surnamed the Valiant, or violent hunter.

8. And his complices, the Scythians, and other Tyrants.

Also king Pharaon in Ægypt, and others in diuers places, which being knowne, and holden by the light

of nature, to be a most greuous, no maruel that

God, Iust, and Mightie, amongst other moral Pre-

cepts, expressely commandeth, saying [Thou shalt not

murder] Which is often repeted, and punishment of

12. iust death designed by God, for vniustly bereuing o-

thers of life [He that striketh a man wilfully to kil

him, dying let him dye. If a man, of set purpose kil his

neighbour, and by lying in waite for him, thou shalt

pluck him out from mine Altar, that he may dye. He

that striketh & killeth a man, dying let him dye]

2. Because iustice must be done iustly, God not only or-

6. 7. dained punishment by death, for the more fastie of in-

nocents liues, to terrifie & hinder the wicked, frō mur-

der (& frō other heynous sinnes of idolatrie, blasphemie,

cursing or striking of parents, and the like) but

also prescribed a due course of trial, and processe of

iudgement, in al causes; and namely, in the question of

life or death [the murderer (saith the Law) shal be pu-

5. 7. nished by witnesses. None shal be condemned at the

testimonie of one man. At the mouth of two or three

7. 7. witnesses, shal he perish, that is to be slaine. Let none

be killed, one only geuing witnesse against him. When

there shal be found in the land, the corps of a man

slaine, & he that is guiltie of the murder is not knowne,

thy Ancients and Iudges, shal goe forth, and measure

from the place of the corps, the distance of euerie

citie round about: and the Ancients of the citie that

shal be nerer, together with the Priestes, shal come to

Al vniust killing is condemned by the Law of God, and of nature

Punishment by death is ordained, for the safetie of other mens liues, & for safetie of soules,

the flaine person: and shal by Sacrifice of an Heffer, cleare the innocent, from the innocent blood, that was shed. And if the murderer be found, procede against him. Thou shalt not pittie him: and thou shalt take away the guiltie blood out of Israel: that it may be wel with thee.]

The extraordinary fact of some, is no warrant for priuate persons, to doe the like.

3. Wheras sometimes holie zelous persons, haue killed, or intended to kil others, without due proceffe of ordinarie iustice, it must be obserued that such special instinct of God, making their actions lawful, doth not warrant, nor excuse priuate persons to doe, nor to attempt the like, but ordinarie persons must obserue, & kepe the ordinarie rule; and so admire, but not imitate so rare, and extraordinarie examples. The great and holie Patriarch [Abraham, vpon Gods especial commandment, purposed, & was readie with his sword in his hand, and lifted vp to that end, to kil Isaac his owne sonne.] Moyse especially moued by Gods Spirit killed an Ægyptian, & hid the corps in the sand, that had done greuous wrong to an Israelite] As is recorded in the sacred Historie; and was approued by God, as witnesseth S. Steuen] Phinies slew suddainly two aduouterers, stabbing them both with a dagger] at one blow. For which iust zeale he was highly commended and rewarded of God [Aod, the Iudge of Israel, iustly & lawfully killed Eglon king of Moab, their enemy, with a dagger, secretly in his chamber] Iudith [iustly killed Holofernes] an infidel wicked enemy of Gods people, and Religion. Al which actions were lawful, and pleased God: yet being extraordinary, doe neither alter the ordinarie law of God, and nature, which condemne manslaughter, nor excuse anie person from greuous sinne, in killing men. otherwise then in lawful warre, or by other publique iustice. Of some other particular examples, there is more doubt. As of Iephthe his fact in sacrificing his daughter. For though it is certaine, that he sinned in rashly.

Iephthe is probably excused

rashly vowing, that he would offer to God in sacrifice, whatsoever living thing should first meete him, in his returne from battel with victorie. Yet in performing this incōsiderate vow, he is by manie probably excused, for that he supposed it to be Gods wil, & sure it was not pleasant, but very greuous to himself, As it was also greuous to Abraham, according to nature, to kil his beloued sonne Isaac, but to the good contentment of his minde, hauing Gods expresse commandment so to do. It is also more probable that Samson did wel in killing himself, with manie Philistians. Not directly in that he killed himself, but in that he resolved rather to dye himselfe, at that time, being captiue in the handes of his, and Gods enemies, then not to kil so manie of them. For [there were al the Princes of the Philistians, and the whole multitude were about three thousand.] God also concurred in his act, restoring to him that miraculous [strength to shake the pillars, and to pul downe the house vpon them (as a trappe vpon so manie Rattes) And so he killed manie moe dying, then before he had killed liuing.] Both which renowned Iudges, Iephthē & Samson, are registred by S. Paul, in the Catalogue of the Sainctes of the old Testament.

But King Saul doubtles sinned greuously in killing himselfe, through errour, and weaknes of mind, not susteyning the iust punishment of God, with due patience. His esquire also vnlawfully bereued himself of life, through his pusillanimitie. The case of Razias a Noble Iew, one of the Ancients of Ierusalem, killing himselfe in distresse, is very doubtful. Whose admirable stout courege, holie Scripture reporteth, but praiseth it not. Howsoever therefore these, and such other singular persons, in special cases, did some very wel, some doubtfully, some very il, in killing others, or themselues, the general Commandment is the ordi-

from sinne, in killing his daughter.

Samson is more probably defended, in killing himselfe, with three thousand enemies of God.

King Saul and his esquire, sinned greuously in killing theselues.

The stout courege of Razias as is more admirable, then imitable.

narie Rule. That [thou shalt not murder] nor kil anie person, otherwise then by order of publike iustice; and in due maner.

Private combat, is wilful murder before God: whether actual death ensueth or no.

4. Amongst other kindes of manslaughter, and wilful murder, scarce anie is more greuous sinne, then priuate combat. Which some (deluded by the diuel) would excuse by pretence of defending their estimation in manhode. As if such fighting were an act of manlie valure, or militarie fortitude: to which vertue, it is in deede, directly opposite: proceeding of a weake minde, not able to sustaine supposed wrong, for vertues sake. For by true fortitude, man is valiāt against all tentations of the diuel, the flesh, and the world. And so according to Gods precept, against his owne wrathful inclination, & passion of priuate reuenge. For [Better is the patient, then a strong man: & he that ruleth his minde, then the ouerthrower of cities] As for warlike fortitude, and corege in iust battel, vndertaken by lawfull auctoritie, or of lawfull defence of himself, being inuaded by theeues, or murderers, it hath no affinitie with priuate combat, wittingly challenged, or accepted vpon passionate quarels: which in true Christian doctrine, is wilful murder, before God, whether death happen to ensue therof or no. Because the wil cōsenteth to geue, or to take deadlie woundes, and so they make themselues guiltie of al, that either doth, or may probably happen therby. For that they geue cause vnto such effect. And the Law of God saith expressly [He that striketh a man wilfully to kil him, dying let him dye] appointing the same punishment for actual attempting, as for actual killing. And though the common Lawes of some countries, only so punish the effect, yet before God it is no lesse sinne. It is also wilful damnation of their soules, because their soules being, euen for this attempt (howsoeuer they are otherwise, in state of mortal sinne, so parting from their bodies, do vndoubtedly, and instantly fall into the

And wilful damnation of all their soules, that consent thereto.

Pro. 16

62.

Mat. 5

ch. 26

Ro. 13

Iac. 4

13.

Mat. 5

Exod. 21

12.

the diuels iawes, and into eternal torments of Hel. Al through a madde humour, false imagination, and diuelish illusion, accounting wilful wicked audacitie, to be true Christian fortitude, and true fortitude to be cowardlie dastardnes; that is, wise to be vertue; and vertue to be wise [Woe to you that cal euil good, and good euil.]

It is vnlawful to strike, or imprison anie person, without iust cause, and auctoritie.

ARTICLE 26.

VNto the sinne of māslaughter, perteyne al kindes of vniust hurting anie mans bodie. And it is greater or lesser offence, according to the iniurie, which is done, and so is diuersly to be punished, as appeareth in the Lawes of God, and of nations [If men fal at wordes, (saith the Law of Moyse) and one strike an other with a stone, or with his fist, and he dye not, but lye in his bedde, if he rise, and walke vpon his staffe, he that did strike shal be quitte; yet so that he make restitution for his worke, and for his expenses vpon the Phisitions] Generally al offences in this kinde, were condemned by the Lawe (besides incurring Gods wrath for their sinne) to render [life for life; eye for eye, tooth for tooth; hand for hand; foote for foote; adustion for adustion; wound for wound; stripe for stripe] wherof it is called, *Lex talionis*. The law of like penaltie [If Iudges shal see that the offender be worthie of stripes, they shal cast him downe, and shal cause him to be beaten before them. According to the measure of the sinne, shal the measure also of the stripes be: yet so that they excede not the number of fourtie.]

2. Not only al Persecutors of truth, doe offend in killing, but also in striking, and otherwise vex-
Oppressing,
Imprisoning,
ing

and banishing
of innocents
is against this
precept.

ing the innocent. So [king Pharaos greuously sin-
ned in oppressing the children of Israel, with workes,
with stripes for not working so much as he requi-
red, in commanding to kil, and to drowne their in-
fants. King Saul offended, not only in attempting
to kil Daud, but also in expelling him from his
house. King Asa offended against this Precept, in ca-
sting Hanan the Prophete into prison, for telling the
truth. Achab king of Israel, transgressed this com-
mandment, in punishing Micheus, with vniust im-
prisonment, commanding to feede him with bread
of tribulation, and water of distresse. Those offen-
ded, that cast Ieremias the Prophet into a dyrtie
lake, and darke dungeon, and al those that stroke
him.] And innmerable the like. Isaias blamed the
vulgar people of the Iewes, for this crime saying [Be-
hold you fast to debates, and contentions, and strike
with the fist impiously] S. Iohn Baptist, exhorting al
sinners to repentance, admonisherh souldiars [Not to
calumniate anie man.]

All Christians
are bound to
use clemencie,
and meeke-
nes.

3. Generally, al Christians must rather suffer, then
doe violence. Our Sauour commandeth [Not to re-
sist euil: but if one strike thee on the right cheeke,
turne to him also the other.] Be you rather content
to take a second blow, then by priuate auctoritie, to
reuenge the first. In no wise to strike thy fellow ser-
uants [Not reuenging your selues, my dearest (saith S.
Paul) but geue place vnto wrath. For it is written:
Reuenge belongeth to me: saith our Lord.]

*Reuengeful vvordes, and anger vvithout
iust cause, are also forbidden.*

ARTICLE 27.

Anger with
reason is a helpe

A Nger being in it selfe, neither vertue, nor vise,
but a passion of the mind, grounded in the
natu-

natural power of the soule, which is called *facultas* to vertue; with-
irascibilis: When it is rightly vsed, perteyneth to the out iust reason.
 vertue of fortitude: whereby hard thinges ate be rter is a sinne.

put in execution, notwithstanding impediments, that
 hinder the seruice of God, or anie other iust thing. But
 when it resisteth, or excedeth reason, it becommeth
 a hurtful sinne, often and much condemned in holie
 Scriptures. [Cain seeing Abels Sacrifice to be re-
 spected, and his owne not respected of God; he
 was exceding angrie, and his countenance abated:
 (Wherupon) our Lord said to him: Why art thou
 angrie? and why is thy countenance fallen?] Io-
 sephs brethren, seing that he was beloued of his
 father, more then al his sonnes, were so ouercome
 with the passion of anger, that they [hated him: nei-
 ther could they speake anie thing to him peace-
 ablie] When Saul heard the wemen singing, in the
 triumph of Dauids. victorie ouer Goliath [Saul
 strooke a thousand, and Dauid tennethousand: he
 was exceding angrie, and did not looke vpon Da-
 uid with right eyes from that day.]

2. But anger ruled with reason, is very commen-
 dable, and necessarie [So Moyse (though he was the
 mildest man aboue al men that dwelt vpon the earth)
 was angrie against them, that contrarie to his com-
 mandment, had left some Manna vntil the morning]
 Also when he saw the golden calfe, and the people
 dācing, he [being very wrath, threw the tables out of
 his hand, & brake them, at the foote of the mount]
 Likewise against the rebellious schismatikes, Core,
 Dathan, and Abiron, being [very wrath, he said to our
 Lord: Respect not their sacrifices] Againe he was very
 angrie with the Princes of the Hoste, the Tribunes, &
 Centurions, because they had reserved the wemen of
 [the Madianites, which had seduced the children of
 Israel, by the suggestion of Balaam] Eliseus the man of
 God, was angrie with Ioas King of Israel (who haning
strooken

Examples of
 commendable
 anger.

strooken the earth three times, stood stil) and said to him: If thou hadst strooken five, or six, or seuen times, thou hadst strooken Syria euen to destruction] King [Assuerius was angrie with Aman, for plotting mischefe against the whole nation of the Iewes] Manie examples occurre of iust anger against sinnes, and imperfections. Wherupon the Royal Prophet, and S. Paul, doe admonish Gods seruants to be angrie for iust cause, saying [Be angrie, and sinne not] Which includeth two good lessons [Be angrie] when cause requireth, els you doe sinne in pusillanimitie: and [Be angrie] with moderation, els you doe sinne in passionate furie. For auoyding wherof, the same Apostle faith [Let not the sunne goe downe vpon your anger. Geue not place to the diuel. Anger (saith Salomon) is better the laughter: because by sadnes of the countenance, the mind of the offender is corrected. But be not quickly angrie: because anger refterh in the bosome of a foole.]

Gods anger is
not passion,
but perfect iu-
stice.

3, It is also most frequently said in the holie Scriptures: that God is angrie with sinners. But Gods anger is properly called *propassion*, not *passio*, because his perfection admitteth not anie passion, nor imperfection. He is said to be sorie, angrie, and the like, when he doth such thinges, as men vsually doe, when they are iustly moued with sorow, anger, and the like. As where it is said, that [it repented God, that he made man on the earth: And touched inwardly with sorow of hart, I wil, saith he, cleane take away man, whom I haue created, from the face of the earth] signifying, that as men repenting that they haue done something, vse to reuerse, or vndoe that which they had done, & like not: so [God seing mans cogitation wholly bent to euil; decreed, by an vniuersal floud, to take away man from the face of the earth] as if he were penitent, sorrowful, or angrie, which in dede is vnpossible, that he should be. Because he is immutable. So there is infinite

diffe-

5. difference between Gods anger, sorrow, furie, &c: and
 these passions in men. When therefore it is said, that
 24. [God in the spirite of his furie, destroyed sinners: His
 11. furie wil take indignation: wil strike with the sword:
 6.7. His furie is angrie against his people. Let thyne anger
 cease O Lord, and the like: it is therby signified; that
 9. God so punished, or wil punish sinnes, as his iustice re-
 10. quireth. And to expresse it the better, it is declared by
 the similitude of mens indignation, anger, wrath, and
 furie, iust or vniust, moderate, or immoderate: but so
 to be vnderstood, that in God it is alwayes most iust,
 and most moderate, lesse then sinners deserue. And
 these passions in man ought alwayes to be moderate:
 and so anger is often necessarie, to correct vices in our
 selues, and in others. Otherwise it is sinne.

4. Against immoderate anger therefore holie Scrip- Admonitions
 ture, hath manie wholsome admonitions. Holie la- against vnbridi-
 4.7. cob the Patriarch iustly reprehended the vndiscrete dled anger.
 60. [furie of his sonnes Simeon and Leui, in killing manie
 7.5. Sichimetes] with danger to themselves, and whole
 familie. Ioseph aduised his brothers [not to be angrie
 14. in the way.] To which passion travelers are much sub-
 iect, by occasion of wearines, want, and frequent mo-
 lestations. The Royal Prophet admonisheth so to haue
 iust indignation against the wicked, that we hurt not
 6.7. our owne soules [Cease from wrath, and leaue furie:
 1.7. haue not emulation, that thou (thyself) be malignant.
 For so a man by his passionate emulation, falleth into
 2.7. that sinne, which he condemneth in others [A foole by
 7.1. and by sheweth his anger (saith Salomon) but he that
 dissembleth iniuries is wise. A soft answer breaketh
 anger, and a hard word raiseth vp furie. A peaceable
 tongue is a tree of life: but that which is immoderate,
 6.7. 21. shal breake the spirite. He that is swete in speech, shal
 7.7. 1. finde great things. Better is a drye morsel with ioy,
 then a houseful of victimes with browning. He that
 moderateth his wordes, is learned and prudent. A spi-

rite that is easie to be angrie, who can susteyne? Say not I wil requite euil, expect our Lord, and he wil deliuer thee. It is better to dwel in a desert land, then with a brawling, and angrie woman. Say not: As he hath done to me, so wil I doe to him. As a citie being open, and without compasse of walles: so a man that can not repress his spirite in speaking. Answer not a foole according to his follie (that is foolishly) lest thou be made like to him. Answer a foole according to his follie (as his follie may be corrected) lest he seme to himself to be wise. As coales to burning coales, and wood to fire, so an angrie man raiseth brawles. Dropping through, in the day of cold, and a brawling woman, are compared together. A wise man, if he contend with a foole, whether he be angrie, or whether he laugh, shal not finde rest. A swete word multiplieth friendes, and appeaseth enemies: and a gracious tongue in a good man abundeth.] bringeth good fruite. Other Prophets, by wordes and examples teach the same.

Immoderate
anger is for-
bidde by this
commande-
ment,

5. Christ our Lord, teaching the true sense of this commandment against murder: explaneth clearly that [whosoever is angrie with his brother (without iust cause) shal be in danger of iudgement. And whosoever shal say to his brother: Raca (that is, anie litle Word, or sound of word, tending to reproch, or reuenge,) shal be in danger of counsell (shal be punished more or lesse) And whosoever shal say: Thou foole (a manifest calumnious word, notoriously diminishing his fame) shal be guiltie of the hel of fire] Neither did our Lord approue the zeale of his disciples, S. Iames, and S. Iohn, demanding [If they should pray that fire might come downe from heauen & consume certaine (disdainful Samaritans) but turning, he rebuked them, saying: You know not of what spirit you are] And accordingly when his Apostles had receiued the Holie Ghost, with his diuine giftes, they vsed, and taught.

CHRISTIAN DOCTRINE. *Art. 28. 163*

taught al mildnes, ioyntly with zele of truth, and of
other vertues. [Blesse them that persecute you (saith
S. Paul) blesse, and curse not. Let euerie man be swift
14. to heare (saith S. Iames) but slow to speake, and slow
19. to anger. For the anger of man, worketh not the iu-
stice of God] S. Peter exhorting to meekenes saith [To
21. this are you called: Because Christ also suffered for vs,
leauing vs an example to folow his steppes. Who did
no sinne, neither was guile found in his mouth. Who
9. when he was reuiled, did not reuile; when he suffered,
he threatned not: but deliuered him selfe to him, that
10. iudged him vniustly. Be ye louers of fraternitie (that
7.8. is, of al your brothers, and neighbours) merciful, mo-
2.7. dest, humble: for vnto this you are called; that you
may by inheritance, possesse benediction] So these &
other Apostles, in manie places, admonished to be-
ware of immoderate wrath, and anger, from reuenge-
ful wordes, as from other sinnes; though euerie inor-
dinate passion, or hastie word is not mortal, but more
1. commonly a venial sinne. [For in manie things (saith
4.7.1 S. Iames) we offend al. If anie man offend not in
7.17. word, this is a perfect man.]

*Al are bound, so much as lieth in them, to haue
peace vvith al; and to loue their enimies.*

ARTICLE 28.

IT is the Law of nature, directed by the light of
reason, that we must doe to others as we would, *As we would*
that they should doe to vs. Wherupon holie Tobias, men: so we
exhorting his sonne, amongst manie particular good *beloued of al*
4.7.16. lessons, geueth this general rule [That which thou ha-
rest to be done to thee by an other: see thou doe it not
to an other at anie time] Seing therfore we would not
that anie should hate vs, we must not hate anie. And
as we would that al should loue vs, so we must loue al.

More expressly God commanded [Thou shalt not hate thy brother in thy hart, but controlle him openly (if he be in fault) lest thou (by silence seeming to consent) incurre sinne through him. Thou shalt loue thy friende as thy selfe, I the Lord. If a stranger dwell in your land, and abide among you, doe not vpbraide him: but let him be among you, as the same contri-man: and you shall loue him as your selues; for you also haue bene strangers, in the Land of Ægypt. I the Lord your God] Againe, [Doe you therefore loue strangers; because you also were strangers in the land of Ægypt].

We must also
loue enimies,
that loue not
vs.

2. Enimies are also neighbours; sometimes of our kindred, or brothers. But whether so or not, the Law prescribed, that [If thou mete thine enimies ox, or asse, going astray, bring it backe to him. If thou see the asse of him that hateth thee, lye vnder his burden, thou shalt not passe by, but shalt lift him vp with the burden] So wilfully blinde were the Pharisees, that vpon the holie text [thou shalt loue thy freind as thy selfe] they falsely, and maliciously inferred, as an other precept [Thou shalt hate thyne enimie] directly opposite to the other text [Thou shalt reduce the asse going astray to his owner [and, lift vp the asse fallen vnder his burden] belonging to him that hateth thee. King Dauid by fact and word, teacheth Christians to loue their enimies. Who [when he might haue killed King Saul in a caue, and an other time in the campe, he would not. Neither would he kil Semei: scornfully reuiling him: nor suffer others to kil him. Whereupon, and vpon like patience, and loue towards particular enimies to his owne person, he most truly testified of himself, saying [With them that hated peace, I was peaceable: When I spake to them, they impugned me gratis] without cause; without effect. For they did not moue him to emnities, in reuenge of himselfe. But in reuenge of Gods enimies, he as truly auouched,
and

and reioyced therein before God, saying [Did not I hate them, that hate thee, O Lord; & pined away; because of thyne enimies? With perfect hatred did I hate them: they are become enimies to me.] Salomon preacheth the same doctrine I [Ioy (saith he) foloweth them that geue counsels of peace. Cōtend not with the wicked, nor emulate the impious. If thyne enimie shal hunger geue him meate: if he thirst, geue him drinke. For doing this, thou shalt heape hote coales of fire vpon his head] This is the way to mollifie his hard hart, with the feruour of thy charitie.

3. Blessed are the meeke (saith the true peace makere *Readie minde* our B. Sauour) for they shal possesse the land. Blessed *to remitte in-* are the peace makers: for they shal be called the chil- *iuries, is neces-* dren of God. If thou offer thy gift at the Altar, and *sarie.* there thou remember, that thy brother hath ought against thee; leaue there thyne offering before the Altar: and goe first, to be reconciled to thy brother: and then coming thou shalt offer thy gift. I say to you, loue your enimies, doe good to them, that hate you, pray for them that persecute, and abuse you: that you may be the children of your Father, which is in heauen: who maketh his sunne to rise, vpon good & bad: and rayneth vpon the iust, and vniust. For if you loue them that loue you, what reward shal you haue? Doe not also the publicanes this? And if you salute your brethren only, what doe you more? Doe not also the heathen this? Be you perfect therefore, as also your heauenlie Father is perfect. You must forgeue seuentie times seuen times (that is how often soeuer) Vnles you forgeue others, my heauenlie Father (saith Christ) *3. v. 12.* *34.* *23. v. 34.* *7. v. 60* shal deliuer you so the tormenters, vntil you repay al the debt: If you forgeue not euerie one his brother, from your hartes. Our Lord also himself prayed for those that crucified him. And S. Steuen prayed for them, that stoned him to death.

4. Blesse them that persecute you (saith S. Paul)

Let al good
Christians di-
rect their con-
sciences by
these admoni-
tions of Christ,
and his Apo-
stles.

To no man rendering euil for euil. If it may be, as
much as is in you, hauing peace with al men. Not re-
uenging yourselues, my dearest, but geue place vnto
wrath. Be not ouercome of euil, but ouercome the
euil in good. Certes there is plainly a fault in you
(saith he to the Corinthians) that you haue iudgemets
among you. Why doe you not rather take wrong?
Why doe you not rather suffer fraude? Al the Law is
fulfilled in oue word. Thou shalt loue thy neighbour
as thy self] saith the same Apostle to other Christians.
[But if you bite and eate one an other; take heede you
be not consumed one of an other] And reciting
workes of the flesh, which are (among other) enmities
contentions, emulations, angers, brawles, dissentions,
sectes, enuies, murders, and the like. [I fore tel you
(saith he) as I haue foretold you, that they which doe
such thinges, shal not obteyne the kingdom of God.
If we liue in the spirite, in the spirite also let vs walke.
Let vs not be made desirous of vaine glorie, prouo-
king one an other, enuying one an other. If there be
anie consolation in Christ, if anie solace of charitie, if
anie societie of spirite, if anie bowels of commiseration;
fulfil my ioy, that you be of one meaning, ha-
uing the same charitie of one minde, agreeing in one,
nothing by contention, neither by vaine glorie: but
in humilitie, each counting others better then them-
selues: euerie one not considering the thinges, that are
their owne, but those that are other mens. We besech
you brethren, admonish the vnquiet, comforte the
weake minded, beare vp the weake, be patient to al.
See that none render euil for euil to anie man: but al-
wayes that which is good, pursue towards each other,
and towards al.] S. Iames vrgeth the same loue, and
concord amongst al saying, [Grudge not brethren, one
against an other, that you be not iudged. Behold the
Iudge standeth before the gate] The like S. Peter: ad-
monisheth al [to make their soules chaste in obediēce
of

Let both cha-
lengers and ac-
ceptors of cō-
bates, and al

1.2
9.10
8.

Gal. 3.

7.12

25.16

Phil. 2.3

1. Thes. 5.

14.15

Iac. 5.7

1. Pet. 1.7

22.

1.2 of charitie, in the sincere loue of fraternitie, from the hart, loue ye one an other earnestly. Laying away therefore al malice, and al guile, and simulations, and enuies, and detractions: as infants euen now borne, reasonable: milke without guile desire ye, that in it you may grow vnto saluation. Before al thinges hauing mutual charitie, continual among yourselues: because charitie couereth the multitude of sinnes] S. Iohn most diligently inculcateth the very same necessitie of louing al men, saying [He that saith he is in the light, and hateth his brother, is in darkenes euen til now. He that loueth his brother, abideth in the light, and scandal is not in him. But he that hateth his brother, is in the darkenes, and walketh in the darkenes, and knoweth not whither he goeth: because the darkenes hath blinded his eyes. He that loueth not abideth in death. Whosoeuer hateth his brother, is a murderer. And you know that no murderer hath life euerlasting abiding in himself.] He hath not sanctifying grace, by which euerlasting life should be obteyned.

*Adultrie, fornication, & al venerious actes,
are greuous sinnes. And after vowed
chastitie as sacrilegious.*

ARTICLE 29.

6.7. **L** Vxurie abunded much in the first age of the world. For [after that men begane to be multiplied vpon the earth, and had procreation of daughters: the sonnes of God (the better sorte of people. Which were of Seths progenie) seing the daughters of men (especially of Cains race, which were more wicked) that they were fayre, tooke to them- selues wiues out of al. Which they had chosen] without order, at their pleasure. Wherof came the generation of Giants (an huge great, lascinious, and cruel people)

The whole world was drowned especially for sinnes of the flesh

people.) And the earth was corrupted before God, & was replenished with iniquitie. And God said to Noe: The end of al flesh is come before me. I wil destroy them with the earth] So that especially for carnal finnes al were drowned, with an vniuersal floud, sauing eight persons. After which againe, for the abominable sinne of Sodom and Gomorre, with other cities adioyning [Our Lord rained vpon them brinstone and fire, & wholly consumed them. And they were made an example, susteyning the paine of eternal fire.] Likewise carnal finnes were condemned in al other Nations. Pharao in Ægypt, and Abimelech in Gerara, heathen kinges, knew that adultrie is a great sinne: & therefore commanded their people, that none should touch Sara the wife of Abraham, nor Rebecca Isaacs wife. The Sichemetes were iustly slaine for rauishing Dina, Iacobs daughter, though the maner of reuenge was not discrete. Incest was worthely contemned in Ruben, for which his father Iacob depriued him of his birth right. Simple fornication was iudged in Thamar to be worthie of death. Holie Ioseph the Patriarch would in nowise assent vnto his mystresse to committe the crime of adultrie. For which his constant chastitie he was vniustly cast into prison. But by that occasion, shortly after aduanced.

Likewise Sodom and Gomorre. VVere burut for carnal finnes, not to be named.

The written Law punished diuers carnal finnes with death.

2. In the written Law, al kindes of fleshlie venerious finnes, are for bidde, by the common name of aduoutrie. God saying to his people [Thou shalt not committe aduoutrie] And that vnder paine of death [If anie man committe adultrie with an other mans wife, dying let him dye: both the adulterer, and the aduoutresse] Likewise incest with kindred, or alied; bestialitie; and fleshlie finnes against nature, were punished with death: some stoned, some burut. For fornication with pagane people [twentie foure thousand Israelites were slaine, hanged on gibbers, by the handes of the Iudges. God so commanding, that his furie might be auerted from Israel.]

3. Manie holie examples, and wholsome admonitions are written in the holie Scriptures, commending chastitie, and condemning fleshlie sinnes, especially in these places of the old Testament, besides the former recited and others. *Iob. 24. v. 15. ch. 31. v. 1. Tob. 4. v. 13. 2. Reg. 11. v. 2. ch. 12. v. 7. 3. Reg. 11. v. 1. 2. &c. Psal. 49. v. 18. Prou. 6. v. 31. Eccli. 23. v. 24. Mal. 3. v. 5. Dan. 13. v. 8. 9. &c.*

Manie holie Scriptures doe much condemn al carnal sinnes.

4. At which is much more confirmed in the new Testament, where al puritie is required, in soule and bodie: in act, word, and thought. Against carnal cogitations our Sauour expressly denounceth that [Whofocuer shal see a woman to lust after her, hath already committed aduoutrie with her in his hart] If the hart yeeld ful consent to such cogitation. And therefore commandeth al to auoide al occasions, of such tentations, by the eyes, yea [rather to plucke out that eye, that scandalizeth. For it is expedient that one of the parts perish, rather then that the whole bodie goe into hell] Against simple fornication (which the Gentiles commonly held for no sinne) the Apostles in their Councel made an expresse Decree, declaring it to be vnlawful: much more are al other greater sinnes of this kind, more damnable. S. Paul testifieth that diuers Gentiles [not honoring God, as they knew him, became vaine in their cogitations, changed the glorie of the incorruptible God, into a similitude of the image of a corruptible man, and of foules, and four-footed beastes, and of them that crepe, haue worshipped, and serued the creature, rather then the Creator. Therefore God deliuered them into passion of ignomie, and into a reprobate sense, replenished with al iniquitie, malice, fornication] and al vncleanes. For this kind of sinne he punished some, & admonished al to auoide the same. Yea to shunne the companie of such Christians, as became fornicators. [Considering that their bodies being (by profession) the members of

Especially the Law of Christ requireth al puritie of mind and bodie.

Christ, are by fornication made the members of har-
 lottes] noting with al that fornication is not only a ^{2. Cor.}
 sinne against the soule, but also [against the bodie] ^{21.}
 which it defileth, weakneth; corrupteth, wasteth, & ^{Gal. 5.}
 destroyeth, much more al impudicicie, and lecherie ^{Eph. 5.}
 being workes of the flesh, destroy the spirite. And ^{Colos.}
 therefore [ought not so much as to be named among
 Christians] And so in stead of reciting more sacred
 textes, I rather remitte those, that shal nede to see
 more (for this purpose) vnto these special places. v. 5.
 1. Thef. 4. v. 3. Heb. 12. v. 16. ch. 13. v. 4. Iac. 4. v. 4. Apoc.
 21. v. 8.

Violation of
 vowed cha-
 stitie is sacri-
 lege.

5. Only here we adde, that whatsoeuer fleshlie
 venerious sinne is anie way committed in act, word,
 or deliberate thought, with consent of the minde, by ^{1. Tim.}
 such as haue vowed chastitie, is spiritual incest, and ^{v. 11. 12.}
 sacrilege. In so much, that the very purpose, and wil ^{v. 15.}
 to marie, after promise to God, of perpetual chastitie,
 is more damnable [because they haue made voide
 their first faith (that is to say, their promise and vow,
 to God) & are turned back after Satan] [faith S. Paul.
 If the vow was solemne, such pretended mariges are
 no mariges at al, but sacrilegious adultrie. If the vow
 was only priuate, then the Mariage is valide: but the
 breach also of such a vow is damnable.

*Al are bond to esteeme chastitie; as a precious
 thing. And to chatise the bodie, that it may
 serue the spirite.*

ARTICLE 30.

Al are bound
 to kepe either
 perpetual cha-
 stitie or matri-
 monial,

Albeit none are bond to kepe their virginitie, or
 perpetual continencie, wholly abstaining from
 Mariage, but such as voluntarily accept of that Euan-
 gelical counsel, and binde themselues therto by free
 vow: yet not only those that doe so promise vnto
 God

God, are thenceforth strictly obliged: to performe the same: but also al others are bond to esteeme much of chastitie, & euer to obserue it so far, as their state requirereth: either in Matrimonie, as the Law of that Sacrament prescribeth, or in single life, vntil they shal lawfully contract Mariage. Both which sortes of chastitie, according to their diuerse degrees, are often commended in holie Scripture.

2. I haue made a couenant with myne eyes (said Exemples of chastitie,
holy Iob) that I would not so much as thinke of a virgin] By whose so chaste, and prudent example, others may lerne that to auoide carnal cogitations, it much auaieth to restraine the eyes, and other senses from geuing occasion to concupiscence of the minde; Iob. a married man,
& so to conserue chastitie, in thought, word, & dede: according to the state of euerie one. And this so diligent care of so holie a man wel sheweth the greatntes and necessitie of the same verrue. Other exemples doe also cōfirme the same. Ioseph the Patriarch was an especial paterne of chaste life, not yelding to tentatiō, but prudently fleeing, & constantly suffering the affliction of imprisonment, and losse of fauour, and commoditie, Ioseph in single life,
with present displeasure both of master, and mistresse, where he liued, as a bought & sold seruant, in a strange countrie. Iudith the godlie widow, for the loue of chastitie, much chastised her owne bodie [who Iudith a widow.
in the higher part of her house made herself a secrete chāber, in which she abode shut vp with her maides, and hauing cloth of hare vpon her loynes, she fasted at the dayes of her life, but Sabbathes, & new moones and the feastes of the house of Israel] So she liuing in widoual chastitie, wel nere senentie yeares, adioyning other vertues vnto her chastitie, became the helpe and safetie of al the people, in extreme distresse not only the deliuerer of Bethulia, but consequently of al the conutrie (As Ioachim the High priest testified in her iust praise, saying to her) Thou art the glorie

rie of Ierufalem; thou the ioy of Israel: thou the honour of our people: because thou hast done manfully & thy hart was strengthened, for that thou hast loued chastitie: and after thy husband not knowne anie other. Therefore also the hand of our Lord hath strengthened thee, and therefore shalt thou be blessed for euer. And al the people said: So be it, so be it] Of this vertue of chastitie see more exemples in the fiftith Article, where we are to declare the lawfulness, and worthines of vowed chastitie.

The flesh is to the soule as a bondman to his master.

3. In the meane while consider here, the necessitie & vtilitie, of duly chastising the bodie, that it may serue the spirite. The bodie is or ought to be the seruant of the soule. In regard wherof Salomon saith [A seru-
uant (a bondslaue) can not be taught by wordes (alone) because he vnderstandeth that, which thou saist, and contemneth to answer] that is, obeyeth not: and therefore must be made, with due stripes to obey. And therefore he admonisheth those that doe not rightly chastise their owne bodies, of the inconuenience which foloweth, saying [He that nourisheth his seruant delicatly from his childhood, afterward shal feelee him stubborne] To the same purpose in commendation of chastitie, an other wisemen saith [O how beautiful is the chaste generation, with glorie: for the memorie therof is immortal: because it is knowne both with God, & with men. When it is present, they imitate it, and when it hath withdrawne it self, they desire it. And it triumpheth, crowned for euer: winning the reward of vndefiled conflicts.]

4 Two thinges doth our Sauour necessarily require, in al faithful soules, by the parable of wise virgins [Lampes, and Oyle] for lampes without oyle, faith without workes, are shut out from the marriage of glorious soules with Christ the heauenly spouse. And oyle without lampes, that is, workes without faith, neuer approach at al, to the gate of heauen. Euen

so chastitie, without other good workes, sufficeth not
 to saluation, but other workes without due chastitie
 auaille nothing at al: can not so much as pretend anie
 reward at al. Chastitie therefore according to euerie
 ones proper state, is first required, euen as faith it self,
 and then are other good workes to be adioyned [Let
 your loynes be gyrded (saith our Lord) and candles
 burning in your handes.] What is gyrding of the
 loynes, but chastising of the whole bodie? for if the
 panch be ful, the loynes wil be inflamed; if al the bo-
 die be pampered, the loynes wil first rebel. Yeathough
 the bodie be competently, and temperatly fedde; yet
 wil the loynes be scarssly, or hardly kept in order, and
 subiection. Concupiscence remaineth in the iust, for
 Christians exercise. The flesh striueth against the spi-
 ritet. If the spirite striue not, if it resist not, the battle
 is quickly lost. S. Paul doubtles liued with al tempe-
 rance, yet was not without his combate. He was en-
 riched spiritually, with most excellent giftes, with vn-
 speakable knowledge of diuine Mysteries, with ad-
 mirable power to worke miracles, with most burning
 zele of Gods glorie, and health of soules, with al ver-
 tues, especially with perfect charitie, the same that
 geueth life to al the rest: yet for his better exercise, for
 his greater victorie, for his more glorious crowne:
 lest other incomparable gifts [might extol him, there
 was geuen him a pricke of the flesh, an angel of Sa-
 tan to buffere him. For the which he often besought
 our Lord, that it might depart from him, but receiued
 answere; that Christs grace sufficeth him: for power,
 and vertue is perfected in infirmitie.] What did he
 therefore more besides his earnest, and frequent pray-
 er; him self telleth vs, what els he did; saying [I doe
 runne (the course of warefare, to gaine the victorie)
 not as it were, at an vncertaine thing: so I fight, not as
 it were beating the ayre (with wordes only) but I
 chastise my bodie, and bring it into seruitude, lest per-
 haps

Chastitie ac-
 cording to the
 state of euerie
 one, is most
 necessarie.

S. Paul for his
 more merite,
 suffered tenta-
 tions.

And therefore
 both prayed
 and chastised
 his bodie.

haps, when I haue preached to others, my self become reprobate.] Thus by example teaching what al should doe: he also writte the same, for instruction to al posteritie; and further addeth [In al thinges (saith he) let vs exhibite our selues, as the Ministers of God, in much patience, in tribulations, in necessities, in distresses, in stripes, in prisons, in seditions, in labours, in watchings, in fastings, in chastitie;] Alwaies among necessarie vertues, naming *chastitie* for a special one, in al degrees: as wel in chaste Mariage, which must be honorable in al fidelitie, loue, concord, & al other respects, [The bed vndefiled] free from aduoutrie: as in single life, that chastitie be perfect in dede, word, & thought.

Chastitie is an especial vertue of edification.

Likewise S. Peter admonisheth to loue and kepe chastitie, not only for the perfecting of euerie ones soule, but also for edification to others, saying [Let the women be subiect to their hushandes: that if any beleue not the word, by the conuersation of the women, without the word, they may be wonne; considering your chaste conuersation in feare] With care to geue no least cause of ielousie, touching chastitie.

Al vniust getting, or holding of others goods, is forbidde by the Law of God; and nations.

ARTICLE 31.

Al iniurie in temporal goods is forbidde by the name of theft.

VNder the name of theft, are comprehended al iniuries, done to anie other in their temporal goods, estimation, and fame. As by secrete stealing, by violent robbing, by fraudulent deceiuing, by vsurie, oppression, tyrannie, by not paying debts, by destroying vniustly others goods: by calumniation, detraction, derision: by anie vniust maner depriuing an other of that thing, which belongeth vnto him. Al which are forbidde by these general wordes of Gods Law [Thou shalt not steale.] More particularly the same

Exod 20. 15.

same diuine Law, adioyned due punishmēt for transgressing in certaine cases, conuenient for that time and people, saying [He that shal steale a man, and hold him, being conuicted of the trespassse, dying let him dye. If anie man steale an ox, or shepe, and kil, or sel it: he shal restore fīue oxen for one ox; and foure shepe, for one shepe] So greater finnes are more seuerely punished, aboue the proportion of the damage: which Iudicial penal precepts may be changed, or taken away, or others made by Princes, & Common wealths, as is declared before, and more hereafter. But the Moral precepts euer did, and stil doe bind al men. Of Which we especially speake here, prouing the same as wel by the old, as by the new Testament.

2. Touching vsurie therfore, which is too much vsed, and by manie defended, or cloked, the Law of God saith [If thou lend money to my people being poore, that dwelleth with thee, thou shalt not vrge them, as an exactor, or oppresse them with vsuries. If thy brother be empouerished, and weake of hand, & thou receiue him as a stranger, and sejourner, & he liue with thee, take not vsuries of him, nor more then thou gauest. Feare thy God, that thy brother may liue with thee. Thou shalt not geue him thy money to vsurie: and ouerplus of the frutes, thou shalt not exact of him. I the Lord your God. If thy brother constrained by pouertie sel him self to thee, thou shalt not oppresse him, with the seruitude of seruants (that is of bondslaues) but he shal be as an hyreling, and a sejourner. Thou shalt not lend to thy brother money to vsurie, nor corne, nor anie other thing, but to the stranger] By strangers is vnderstood, onlie such as are enemies, against whom is lawful warre. For al nations admitted among Gods people, were by his Law, in case of his proper people.]

Vsurie is condemned by the written Law.

3. Vsurie is also condemned as a wicked iniustice, by the holie Prophets, and by Christ himself expressly.

The

The Royal Prophete plainly affirmeth, that whosoever wil enter into heauen, must be free from the sinne of vsurie, amongst other requisite conditions, saying: [Lord, who shal dwel in thy tabernacle, or who shal rest in thy holie hill? (and therto answereth) He that walketh without spotte, and worketh iustice. (And among other greuous sinnes, nameth vsurie. [He (saith the Prophet) that hath not geuen his money to vsurie: and hath not taken giftes vpon the innocent] signifying that vsurie, & briberie doe exclude from heauen. Describing also the wicked conuenticle, which is opposite to the holie Citie of God, he saith [There hath not ceased out of the streates therof Vsurie & guile] Again, amongst greuous sinnes, from which sinners can not be redemed, but by new iustifying grace, he saith [From vsuries, and iniquitie he shal redeme their soules] Salomon admonisheth vsurers, that the goods which they gette by that trade, are not theirs, but perteyne to the poore of whom they receiue them, saying [He that heapeth together riches by vsuries, and ocker, gathereth them for him, that is liberal to the poore] Ezechiel saith [He that geueth to vsurie, and taketh more (then he lendeth) what shal he liue? he shal not liue, wheras he hath done these detestable thinges, dying he shal dye: his bloud shal be vpon him] Nehemias amongst other thinges, which he condemned, and corrected in the people, saith [I rebuked the Princes, and Magistrates, and said to them: Doe you euerie one exact vsuries of your brethren? and I gathered against them a great assemblee] Christ our Lord correcting also the false doctrine of the Scribes and Pharisees, who wrested the sense of holie Scriptures, in excuse of their auarice, and of taking vsurie: commandeth both to lend to the needie, and to take no vsurie at al, saying [He that asketh of thee, geue to him, and to him that would borrow of thee, turne not away] And directly against the same corrupters, who

And especibly
by Christ.

accoun-

54. accounted, whom they lift their freindes, and whom
 they lift their enimies, he saith [If ye lend to them of
 whom ye hope to receiue, what thanke is to you? for
 sinners also lend vnto sinners, for to receiue as much.
 But loue your enimies : doe good: and lend, hoping
 for nothing] by lending, nor exacting, nor expecting
 anie more for lending, but the same in iust value
 which is lent. For so iustice requireth, and bindeth
 him that boroweth, to pay al the debt. [Owe to no
 man anie thing (saith S. Paul) but that you loue one an
 other] signifying that al are bound in due time and
 maner, to pay al other debts: and perpetually, to be
 only in debt of mutual loue, each one to others.

4. Other theft, roberie, & fraud, are by the same di-
 uine auctoritie condemned. [Hope not in iniquitie,
 (saith the Psalmist) and couet not robbries. The rob-
 bries of the impious (saith Saloman) shal draw them
 downe. Emulate not euil men, neither desire to be
 with them, because their minde doth meditate rob-
 beries, and their lippes speake deceipts. He that is par-
 taker with a theefe, hareth his owne soule. The riches
 of the vniust, shal be dried vp, as a riuer, & they shal
 found as great thunder in the raine. (saith an other
 wiseman) The nephewes of the impious, shal not
 multiplie boughes: nor vncleane rootes sound vpon
 the toppe of a rocke. They haue not knowne how to
 doe right (saith the Prophet Amos) resfuring [vp ini-
 quitie, and robberies in their houses.]

Against theft,
 roberie, and
 al fraude.

5. Particularly against bribes, the Law saith [Nei-
 ther shalt thou take bribes, which doe blinde also the
 wise: and peruert the wordes of the iust] Repeting
 the same commandment, our Lord saith againe [Thou
 shalt not accept person, or gifts: because that giftes
 blinde the eyes of the wise; and change the wordes of
 the iust. Cursed be he that taketh giftes, to kil the
 soule of innocent bloud: and al the people shal say:
 Amen. Fire (saith holie Iob) shal deuour their taber-
 nacles

Against bribes

nacles, which gladly take giftes. The impious (saith Salomon) receiue the giftes out of the bosome, that he may peruert the pathes of iudgement. He that knoweth a person in iudgement doth not wel; this man euen for a morsel of bread, forsaketh the truth. He that pursueth auarice, disturbeth his house: but he that hateth giftes shall liue] Other Prooheres threaten punishment for this vice of bribrie; especially when great persons are corrupted therewith. [Thy Princes (saith Isaias to the Iewes) are vnfaithful, cōpanions of theeues: al. loue giftes, follow rewardes. Woe to you which inst. sic the impious for giftes. He that shaketh his handes from al gift, and stoppeth his eares, lest he heare bloud, and shutteth his eyes, that he may see no euil: this man shall dwell on high, the munitions of rockes shall be his highnes; bread is geuen him, his waters are faithful. His eyes shall see the King in his glorie] The like saith Amos [I haue knowne manie your wickednesses, and your strong sinnes, enemies of the iust taking bribe: and oppressing the poore in the gate. Her Princes iudged for giftes (saith Micheas) and her Priestes taught for wages: and her Prophets (false Prophet) diuined for money. For this, Sion shall be ploughed as a fildes, and Ierusalem shall be as an heape of stones; and the mount of the Temple, as the high places of the forests] signifying the ruine of Ierusalem and Temple, for auarice, bribrie, and other great sinnes.

Tyrannie and
extorsion is
most damna-
ble.

6. Aboue al other iniuries Tyrannie, by forcebly inuading mens goods, and persons, vnder pretence of iust power, is most wicked & execrable. So [Achab King of Israel, moued with vniust indignation, and fretting, because Naboth (his faithful subiect) would not sel him his vineyard, agreed to Iesabels deuise, that Naboth should be accused, & by false witnesses condemned, and stoned to death, as for blasphemie: and so the king tyrannically possessed the vineyard of Na-

both

both] adding wilful murder of the innocent, to his
 17 tyrannical oppression. And God reuenged the same,
 also in this world, vpon Iezabel, who was suddenly
 slaine, & eaten by dogges: vpon Achab, whose bloud
 7. also the dogges did eate: and vpon al Achabs familie,
 and generation, which was quite ruined, and extin-
 7. guished. And [al tyrannical oppression is further eter-
 nally punished, in fire and brimstone.]

*Justice committed in sacred things is sacrilege.
 And bying or selling spiritual thinges,
 is Simonie.*

ARTICLE 32.

BEsides the ordinarie rules of iustice to be obser-
 ued in temporal thinges, reason directeth, that as
 spiritual and sacred thinges, persons, and places doe
 excel the rest, so euerie iniurie done in them, is grea-
 ter offence in the sight of God, then theft, roberie, or
 wrong committed in profane thinges. And this sinne
 is called Sacrilege, because sacred thinges are stol-
 len, or violated. And both God, and his deputies in
 earth, haue seuerely punished this crime. Wherof be
 18. manie notorious examples [God hauing commanded
 the Israelites, in the conquest of Iericho, that what-
 soeuer of gold, or siluer, there should be taken, or of
 brassen vessels; or yron, should be consecrated to our
 Lord, and laide vp in his treasures. One Achan refer-
 uing secretly to himself certaine money, & other pre-
 cious things; the people assailing their enemies were
 ouercome in battel, wherwith Iosue, and the whole
 campe being much afflicted [Our Lord said: I wil be
 nomore with you, til you dispatch him that is guiltie
 13. 16. of this wicked fact. Arise (saith our Lord) sanctifie the
 people, there is anathema in thee] Trial was made by
 lotte, Achan of the tribe of Iuda, being found to haue
 trans-

Theft & other
 iniures in sa-
 cred thinges is
 sacrilege.

God comman-
 ded, to appro-
 priate certaine
 tēporal goods
 vnto sacred
 vses.

And punished
 transgressors
 with death.

transgressed. Iosue said to him [Because thou hast disturbed vs, our Lord disturbe thee in this day. And al Israel stoned him, and al thinges that were his, were consumed with fire, And the furie of our Lord was auerted from th(m).] 7.23. 16.

Terrible examples in the King of Babylon.

In King Antiochus.

And Ananias.

Simonie is no lesse sinne.

2. Ballasar King of Babylon, sonne of Nabuchodofor, with his wiues, concubines, and nobles, deriding holie thinges, and blaspheming God, dranke in the sacred vessels, that were brought from the Temple of Ierusalem, and the same night was slaine, and his kingdome conquered by Darius the Mede, and so that Monarchie was translated from the Assirians to the Medes and Persians. In like maner, or rather more miserably was Antiochus Epiphanies (a most wicked King of the Grecians) for persecuting, and most sacrilegiously robbing, & contaminating the holie vessels, and treasures of the Temple [was most worthily plagued in his bowels, with bitterest torments in his inner parts, but not ceasing frō malice stil threatned, breathing fire in his minde, confessing that he was iustly tormented, but neuer awhite repented, his liue flesh falling from his bodie, in desperate maner, the sacrilegious blasphemers, with most miserable death, departed this life] Ananias also and Saphira [For sacrilegious fraud, died suddenly] stricken with the hand of God; vpon S. Peters reprehensue word. Dan. 4.30. 1. Mach. 13.24. 39. 2. Mach. 7.16. 18.19. ch. 9. 4. 1. Mach. 3.5.10.

3. Like vnto Sacrilege, is the crime of Simonie. so named of one Simon a Magician, who falsely valuing spiritual grace, with earthly thinges [offered to giue money for such power, as the Apostles had; that vpon whomsoever he should impose his handes, they might receiue the Holie Ghost] To whom therfore S. Peter said; [Thy money be to thee vnto perdition; because thou hast thought with money to bye the Holie Ghost, so the Magitian fel into the gal of bitternes] Into this sinne long before, fel Giezi the seruant of Elizeus the Prophete [requiring and receiuing

tem-

5. 7. temporal reward, of Naaman the Assirian, for a miraculous cure, wrought by the Prophete, in cleansing the same Naaman from leprosie. For which wicked sinne, the Prophete punished his owne seruant, with a perpetual plague of leprosie, saying vnto him [The leprosie of Naaman shal cleaue to thee, and to thy seede for euer: And he went out from him a leper, as it were snow] Into this enormous crime do al they fal, that either bye or sel anie spiritual holie thing, or anie thing annexed vnto spiritual power, or function. For albeit the bodily cure, & clensing frō leprosie in Naaman, was a temporal, & corporal benefite, valiable in some sorte with money, if it had bene done, by industrie and art of Phisitiones; Yet being miraculously wrought by Gods Prophete, it was so annexed to spiritual power, and function, that the false valuation therof was wicked sinne, & was punished accordingly. And euen so are al spiritual benefites, & benefices ordained for maintenance of spiritual power, & functions. As be Church landes, tithes, oblations, & Ecclesiastical reuenues. The vniust vsurpation wherof, by intrusion, force, or other meanes by Ministers, false pretended Clergimen, in heritical countries, is both Sacrilege in the vniust possession of sacred thinges: and Simoney in the maner of obtaining them, being annexed to spiritual functions, and granted and gotten, for farre worse then temporal profane labours, of mere laimen: and therefore (besides the profession, and practise of heresie) altogether vncapable of those possessions.

It consisteth in bying and selling spiritual thinges, for a temporal price.

Prodigalitie, in superfluous expenses: and nigardnes in sparing, are forbiddē by Gods Law.

ARTICLE 33.

Vertue consisting in the iust meane, is peruerred by either of the extremes, of too much, or of too little.

Liberalitie consisteth in

the right
meane be-
twene Pro-
digalitie, and
niggardnes.

little. And therefore if pretended Liberalitie do either excede in ouer much geuing, or spending of wordlie goodes, it loseth the nature of vertue, and is the vise of Prodigalitie: or if it be defectiue in ouer much getting or sparing; it is Auarice, or Niggardnes; which vices are cōdemned by the light of reason, & by the law of God. A few textes of holie Scripture may suffice in confirmation therof. [He that troubleth his house (saith Salomon) shal possesse the windes: and he that is a foole, shal serue the wise. A diligent woman is a crowne to her husband. A wise woman buildeth her house; the vnwise wil with her hand destroy that also which is built. He that kepeth the Law (of reason) is a wise sonne, but he that feedeth gluttons shameth his father. A prince lacking prudence shal oppresse manie by calumnie: but he that hateth auarice, his dayes shal be made long. He that tilleth his ground, shal be filled with breades, but he that pursueth idlenes, shal be replenished with pouertie. Beggerie, and riches geue me not: geue only thinges necessarie, for my substance.]

Against
Idlenes.

Prodigalitie is
condemned by
Isaias the Pro-
phet.

2. Isaias the Prophete describeth the superfluous, vaine, & lasciuious attyre of some wemen, saying] The daughters of Sion, are hawtie, and haue walked with stretched out necke, & went with twingling of eyes, and clapping their handes, walked on their feete, and ietting in a sette pase. Our Lord shal take away the ornament of their shoes, & litle moones. And cheynes and ouches, & braceletes; & the shedings combes, and sloppes, and tablettes, and swete balles, & earlets Ringes, and pearles hanging on the forehead. And changes of apparel, and shorte clokes. And for swete sauour, there shal be stinke, and for a girdle, shal be a corde; and for frised haire, baldnes: and for a stomacher, shal be harecloth] Al which riotte, and superfluitie, the Prophet adonisheth prodigal persons to auoide, otherwise iust punishment wil fal vpon them,
by

by the contrarie afflictions, for such vaine pleasures. True frugalitie requireth; that as we would haue no want, so we must make no wast.

3. Our Sauour in commendation of S. Iohn Baptist, said to the people [What went yc out into the desert to see? a man clothed in soft garments? Behold they that are clothed in soft garments, are in Kings houses] Insinuating, that in kings courtes is commonly superfluitie of expenses in costly apparel, and other delicates. Againe our Lord taxeth the like superfluitie towards mens selues; with avarice and niggardnes towards the poore [There was (saith our Lord) a certaine rich man, and he was clothed with purple, and filke, and he sayred euerie day magnifically] who neglecting to releue a poore man, called Lazarus. When they both dyed [Lazarus was carried by Angels into Abrahams bosome (a place of rest, and plentiful comfort) and the rich glutton was buried in hel] Accordingly S. Paul teacheth that [Pietie with sufficiencie, is great gaine. Hauing foode, and wherewith to be coueted, with these al (moderat persons) ought to be content] S. Peter admonisheth that [wemens trimming ought not to be outwardly, in platting of haire, or laying on gold round about, or on putting on vestures; but in the incorruptibilitie of a quiet, and modest spirite] S. Iames seuerly reprehendeth vnmerciful rich men [that make merrie vpon the earth, and in riotousnes nourish their hartes in the day of slaughter.] When they kil and offer victimes, they pamper themselves, and neglect the poore. Of avarice & niggardnes, see more in the last commandment.

Christ and his Apostles, condemne al prodigalitie.

And miserable niggardnes.

It is specially forbidde, to hurt the fame of anie person vniustly.

ARTICLE 34.

22. 7. 1. **B**etter is a good name, then much riches. About siluer and gold good grace. And better then precious

Defamation is worse then theft.

cious oyntments.] And therefore in like proportion, it is a greater sinne, to hurt anie person, vniustly in their fame, then in their external goods. Which thing holie Scripture further testifieth, in regard of diuers sortes of this kinde of iniurie. The common people of the Israelites, when they were afflicted by king Pharao in Ægypt, greuously offended in murmuration, and calumniation: charging Moyſes and Aaron, as if they had bene the causers, that al the people were more afflicted, saying to them [You haue made our sauour to stincke before Pharao, and his seruants: and you haue geuen him a sword for to kil vs] Again in the desert they calumniated Moyſes, as if he had bene careles of them, saying [What shal we drinke, would to God we had died by the hand of our Lord, in the Land of Ægypt. Why haue you brought vs into this desert; that you might kil al the multitude with famine? Why didst thou make vs goe forth out of Ægypt, to kil vs, and our children, and our beastes with thirst. Why haue you brought forth the Church of our Lord into this wildernes, that both we and our cattel should dye? Why did you make vs ascend out of Ægypt, and haue brought vs into this exceding naughtie place, which cannot be sowed, which bringeth forth neither figge, nor vines, nor pomegranats, moreouer also hath no water for to drinke?] Against this malicious iniurie of calumniation, our Lord gaue expresse commandment, saying [Thou shalt not caluminate thy neighbour.] When therefore Gods true seruants are vniustly charged, with crimes falsly imputed, they must first with patience and meekenes, recurre to God by prayer, as Moyſes and Aaron did. And also with discrete zele, in due time and place, must answer in iustification of truth, as the Prophet Elias answered wicked Achab, saying plainly [Not I haue troubled Israel, but thou, and the house of thy father: Who haue forsaken the commandments of our

Against calumniation.

Eccle.

2.

Exod.

ch. 15.

ch. 16.

ch. 17.

Num. 14.

4.5.

v. 6. 6.

Leuit. 19.

v. 13.

3. R. ch. 18.

v. 17. 18.

our Lord, and haue folowed Baalim] So our B. Sau-
our confuted the Pharisees calumniations, with true,
plaine, & modest answers [To eate with vnwashen
handes, doth not defile a man: but they transgresse
Gods commandments, that teach the people, not to
releue their parents, for their owne traditions.]

2. Detraction, consisting in vnlawful reuealing o-
thers secrete faults, defectes, or imperfections, is more
or lesse sinne, according to the wrong, and damage
commonly ensuing therby. Which ouer frequent in-
iurie, is worthily condemned in holie Scripture [I did
persecute euerie one (saith holie Daud) that secretly
detracteth from his neighbour. The thinges which
thyne eyes haue seene (saith Salomō) vtter not quickly
in a brawle, lest afterwards thou canst not amend it:
when thou hast dishonoured thy freind. The North-
winde (saith he) dissipateth raine, and a sadde looke
the tongue that detracteth] If a serpent bite in silence,
nothing lesse then it, hath he, that detracteth secretly.

Against de-
traction.

Hedge thyne eares with thornes, and heare not a
wicked tongue: and make doores to thy mouth, and
lockes; & right bridles to thy mouth. And take heede,
lest perhaps thou slippe in thy tongue, and fal in the
sight of thyne enimies, that lye in waite for thee, and
thy fal be vncurable vnto death. He that stoppeth his
eares, lest he heare bloud (saith Isaias) and shutteth his
eyes, that he may see no euil: This man shal dwel on
high] signifying that none ought curiously, neither
to vtter, nor to heare euil of others. [Detract not one
from an other, my bretheren (saith S. Iames) * He that
detracteth frō his brother; or he that iudgeth his bro-
ther, detracteth from the Law, and iudgeth the Law.
But if you bite, and eate one an another (saith S. Paul)
take heede you be not consumed one of an other.]

Against the
hearing of de-
traction.

3. Contempt, or smal respect of others is not a smal
sinne: and derision is also a greater fault, and very in-
iurious. The wife of holie Iob derided him, saying:

Against deri-
sion.

Against al
finnes of the
tongue.

[Doeſt thou yet continue in thy ſimplicities] The wife and kinsfolke of Tobias derided him. when he was blinde, ſaying [Where is thy hope, for the which thou didſt beſtow almes, and burials. Thy hope is become vaine manifeſtly, and thine almes now haue appeared] S. Paul geueth al Chriſtians a general Rule, for mutual wordes, and external behauiour, ſaying [Loue the charitie of the brotherhode, one towards another: with honour preuenting one another.] And generally, againſt al finnes and iniuries committed by the tongue. Salomō ſaith [For the finnes of the lippes, ruine approacheth to the euil man.] S. Iames ſaith [If a man offend not in word, this is a perfect man (a rare man.) The tongue is fire, a whole world of impietie. Thou, What art thou, that iudgeſt thy neighbour? Who art thou, (ſaith S. Paul) that iudgeſt another mans ſeruant?] As if he ſaid: It ſufficeth that euerie one control, correct, and amend his owne faultes, & theirs which by office perteyne to his charge: to aduiſe others of brotherlie charitie, and with al modeſtie: teaching: not otherwiſe to intermedle [For who art thou that iudgeſt another mans ſeruant?]

Suſurratation is an eſpecial iniurie, and a deteſtable ſinne.

ARTICLE 35.

Suſurratation is
the poyſon of
concord, and
opposite to
pacification.

SVſurratation by ſuggeſting cauſe of diſlike, to make or nourish diſcord, where agreement ought to be, doth not only hurt their good name, of whom euil report is made, as calumniation, and detraction doe; but alſo diminitheth mutual loue, and deprieth (or induoureth to depriue) both parties, of that good fauour and freindſhip, which ſhould be in charitable perſons, and is betwene ſpecial freindes, which is great iniurie, and a diueliſh malice; the bane & poyſon.

son of humane societie: and therefore to be detested of
al good persons, as it is often condemned in holie
Scriptures. The Law saith [Thou shalt not be a cri-
minator, nor a Whisperer among the people.] Against
this precept of God, and nature [Doeg an Idomeite
reuealed to king Saul, that Abimelech the Priest had
assisted Dauid, geuing him victuals, and a sword, and
consulting our Lord for him] Wherby Saul was so
incensed against Abimelech, that he sent for him, and
slew him, & aboue fourscore other Priests, & fauorers
of Dauid: and stroke al the citie of Nobe, for the same
pretensed cause, al vpon the wicked suggestion of
one Whisperer Doeg. Dauid therefore, finding oportu-
nitie, to manifest his true affection to Saul, besought
him, not to geue credite, nor eare to such malicious
Whisperers, saying to him [My Lord king: For what
cause doth my Lord persecute his seruant? What haue
I done, or what euil is there in my hand? Now ther-
fore, heare I pray thee, my Lord King, the wordes of
thy seruant: If our Lord stirre thee vp against me, let
there be odour of sacrifice (be it grateful to God, I
I am wel content with Gods wil) but if the sonnes of
men (haue stirred thee vp against me: they are cursed
in the sight of our Lord, which haue cast me out this
day, that I should not dwel in the inheritance of our
Lord] The Princes of the Philistims did also suggest
to their king Achis, cause of suspicion against Dauid,
saying [Is not this Dauid, to whom they sang? Saul
hath strooke his thousandes; and Dauid his ten thou-
sands.] Absolom King Dauids owne sonne, ambi-
tiously, and very seditiously, whispered amongst the
people: falsely suggesting, as if there had bene defect
in his fathers maner of gouerning, and so solicited,
and [intised the hartes of the men of Israel, to fal from
their allegiance, & to adhere to himselfe in rebellion.

2. Against such whisperers, the same Royal Pro-
phet, and euerie iust soule prayeth thus: [Iudge me, &

Suffuration

is condemned

by many ho-
ie Scriptnres.

The enormi-
tie therof is
often descri-
bed.

God, and discerne my cause, from the sinful nation: from the vniust and deceitful man deliuer me] And against al such traitors, as Doeg was to Dauid, euerie faithful seruant of God, worthily inueigheth, saying [Why doest thou glorie in malice, which art mightie in iniquitie? Al the day hath thy tongue thought iniustice: as a sharpe rasar thou hast done guile. Thou hast loued malice more then benignitie: iniquitie rather then to speake equitie. Thou hast loued al words of precipitation: a deceitful tongue. Therefore wil God destroy thee for euer: he wil plucke thee out, and wil remoue thee out of thy tabernacle: thy roote out of the land of the liuing:] Thou shalt be vtterly destroyed, & al the race, that folow thy malignant hart, and wicked steppes. Likewise Salomon pathetically describeth this enormous crime of Sufurration, saying [Six thinges there are, which our Lord hateth: and the seuenth his soule detesteth. Loftie eyes; a lying tongue; handes that shede innocent bloud; a hart that deuifeth most wicked deuises; feete swift to runne into euil; a deceitful witnes that vttereth lies; (al fixe very wicked and damnable, but the seuenth) he that among brethren soweth discordes.] is most detestable: because it is most opposite to the cheefe vertue charitie: it breaketh vnitie: and is the proper sinne of the diuel. Againe saith Salomon: The impious man diggeth euil, and in his lippes fire burneth. A peruerse man raiseth contentions: and one ful of wordes, separateth Princes. An vniust man allureth his freind, and leadeth him by a way not good. He that with astornied eyes thinketh wicked thinges, byting his lippes, bringeth euil to passe. He that concealeth offence, seeketh freindships (which is a singular good worke of charitie) he that in other word repeteth it (making it worse then that which he heard) seperateth the confederate (breaking cōcord, or nourishing the discord) He that meditateth discordes, loueth brawles. The wordes

7.8. wordes of the duple tongued as it were simple, & the
 7.20. same come to the inner partes of the bellie. When
 wood faileth, the fire shal be extinguished: and the
 whisperer taken away, brawles cease.] To al this, an
 other wise preacher addeth, to refresh the memories
 5.7. of al the faithful [Be not called a whisperer (saith he)
 and be not taken in thy tongue, and so be confoun-
 ded. For vpon a theefe is confusion, and repentance:
 & a very euil cōdemnation vpon the duple tongued:
 but to the whisperer is hatred, and enmitie, and
 1.7.31. contumelie. The whisperer shal defile his soule, and
 shal be hated in al: and he that shal abide with him
 3.7.15. shal be odious. The stil man and the wise, shal be ho-
 nored. The whisperer and the duple tongued is ac-
 curst. For he hath troubled manie, that were at peace.
 A third tongue (malicious, or vndiscrete report to
 27. one, what an other hath said) hath moued manie; and
 dispersed them from nation into nation. It hath de-
 stroyed the walled citie of the riche; and hath digged
 downe the houses of great men. It hath cut the forces
 9. of peoples, & vndone strong nations. A third tongue
 hath cast out manlie women, and depriued them of
 10. their labours, (al the merite of their former good
 11. workes) He that regardeth it shal not haue rest: nei-
 ther shal he haue a freind, in whom he may repose.
 21. The stroke of a whippe maketh a blew marke, but
 the stroke of the tongue wil break bones. Manie haue
 fallen in the edge of the sword, but not so manie as
 they that haue perished by their tongue. Blessed is he
 that is defended from a wicked tongue.]

3. S. Paul with no lesse zele and force, reciting whif-
 perers, detractors, inuentors of euils, among other
 1.7.30.31.32. grosest sinners, odible to God, denounceth: that not
 only they which doe such things, but they also which
 consent to the doers, are guiltie of death, euerlasting.
 1.7.30.31.32. 6 Admonisheth therfore al Christians, [not to be sedu-
 ced with vaine wordes. Because for these thinges

S. Paul com-
 demeth it
 amongst other
 great crimes.

cometh the anger of God, vpon the children of diffidence. Become not therefore partakers with them.]

Al are bound to practise sometimes vworkes of mercie; spiritual, and corporal.

ARTICLE 36.

Vworkes of mercie are alwayes counselled, and in some cases commanded.

DEcline from euil, and doe good [saith the Royall Prophet: teaching that it sufficeth not to abstaine from doing wrong, but it is also necessarie to doe good. And especially, among other good workes, to helpe the needie, with spiritual and corporal reliefe. Sometimes it is but counseled without obligation, sometimes it is commanded, as abilitie serueth, and others necessitie vrgeth. And in general, al are bound, sometimes to bestow almes, more or lesse, of one kinde or other. Gods prouidence so ordaining, that some doe neede, and others can helpe: at least the poorest can pray, can admonish sinners to repent, can remitte offences done to themselues, can sometimes giue a dish of cold water, or the like. [If a stranger dwell in your land (saith our Lord in the written Law) and abide among yon, doe not vpbraid him. There shall not want poore, in the land of thy habitation, therefore I command thee, that thou open thy hand to thy needie & poore brother, that liueth in the land. Thou shalt not see thy brothers ox, or shepe straying, and passe by, but thou shalt bring it backe to thy brother] In particular for the poores sake it was commanded, that [When thou reapest the corne of the land, and gatherest grapes, thou shalt leaue some to the poore and strangers to take. I the Lord your God.]

Gods prouidence ordaineth that some

2. Examples of the rich and poore, which gaue and receiued, and both merited, are for instruction to others, recorded in holie Scriptures. Abraham was

18.7. so readie to releue the needie, that he earnestly inui-
 ted, and besought strangers passing by the way, to en-
 ter into his house, to lodge, and eate, and drinke with
 him. And so did Lot. And they both supposing that
 9.7.2. they inuiert strange men, receiued holie Angels. A
 godlie widow woman in Sarepta fedde Elias the Pro-
 phete, by Gods special prouidence, for her merite, ra-
 ther then for his neede. For otherwise he was also
 15. serued by a Crow, when God would so haue it [Ab-
 8.7. dias (gouernour of king Achabs house) receiued and
 releued an hundred Prophetes, whom Iesabel perse-
 cuted. Tobias being captiue (with manie others) in
 1.7.2.3. Alsiria, forsooke not the way of truth: but imparted
 7.19. that he could make, dayly to his brethren captiues
 2.7.3. with him, which were of his kindred. He went to al,
 and gaue them wholesome admonitions. He lent to
 the needie; and gaue as he was able; and he buried the
 dead, with danger of his owne life. He aduised his
 4.7.7. sonne to geue almes (among other fatherlie precepts)
 9.10. He and his sonne, and whole familie were assisted,
 12.7.9. comforted, and directed by an Angel, in their happie
 14.7.15. wayes, and seruice of God.] And so innumerable
 17. others, did manie workes of mercie.

are richer,
 some poorer,
 that al may
 merite.

3. Of the reward of almes dedes, the Royal Pro-
 phete testifieth saying [The iust shal be in eternal me-
 morie: he shal not feare at the hearing of euil. He distri-
 buted, he gaue to the poore: his iustice remaineth for-
 cuer and euer. His horne (his crowne) shal be exal-
 ted in glorie.] The Sapiential Bookes abund in pre-
 cepts, and praises of almes dedes [Let not mercie &
 truth leaue thee (saith Salomon) put them about thy
 throte: and write them in the tables of thy hart: and
 thou shalt finde grace, and good discipline before
 God, and men. Doe not prohibite him to doe good,
 that is able. If thou be able, thy selfe also doe good.
 Say not to thy freind: Goe, and returne, and to mo-
 row I wil geue to thee, wheras thou maist geue forth-
 with

The reward
 of al good
 workes is
 great.

with. He that hideth corne, shall be cursed among the peoples: but blessing vpon the head of them that sel. *ch. 11. 30.*
 The fruite of a iust man, a tree of life: and he that gaineth soules, is wise. He that despiseth his neighbour, sinneth; but he that hath pittie on the poore, shall be blessed. Mercie and truth prepare good thinges. He honoreth his Maker, that hath pittie on the poore: and he wil repay him the like. He that stoppeth his eare at the crie of the poore, himselfe also shal crie, & shal not be heard. A gift hidde quencheth angers; & a gift in the bosome, the greatest indignation. He that is iust, wil giue, and wil not cease. He that is prone to mercie, shal be blessed: for of his breades, he hath geuen to the poore. Deliuer them that are led to death: and those that are drawen to death, cease not to deliuer. If thou say, I am not of force: he that seeth into thy hart, he vnderstandeth: and nothing deceiueth the keper of thy soule: and he shal render to a man, according to his workes. He that geueth to the poore, shal not lacke; he that despiseth him that asketh, shal susteyne penurie. Cast thy bread vpon the passing wayers, because after much time thou shalt finde it (in eternal life.) Sonne, defraude not the almes of the poore (saith an other diuine Preacher) and turne not away thine eyes from the poore. Despise not the hungry soule: and exasperate not the poore in his pouer-tie. Afflict not the heart of the needie, and deferre not the gift to him that is in distresse. Reiect not the petition of him, that is in affliction, and turne not away thy face from the needie. From the poore turne not away thyne eyes, for anger: and leaue not to them that aske of thee, to curse thee behinde thy backe. For the prayer of him that curseth thee, in the bitterness of his soule, shal be heard: and he that made him, wil heare him. Make thy selfe affable to the congregation of the poore. Bow downe thyne eare to the poore, without sadnes, and render thy debt, and
 answer

Almes deedes
 are like to
 good seede,
 sown in good
 ground; And
 are much com-
 mended in al
 the Sapiential
 bookes.

7.2. answer him peaceable wordes in mildnes. Deliver
 him that suffereth iniurie, out of the hand of the
 proud; and be not faint in thy soule. In iudging be
 merciful to pupils, as a father; and as an husband to
 their mother; and thou shalt be as the obedient sonne
 of the Hieghest: and he wil haue mercie on thee,
 more then a mother] If thou wilt doe good, know to
 whom thou doest it: and there shal be much thanke
 in thy good deedes. Doe good to the iust, and thou
 shalt finde great reward. And if not of him, assuredly
 of our Lord. For it is not wel with him, that is euer
 occupied in euil thinges, and that getteth not almes:
 because the Hieghest both hateth sinners, and hath
 mercie on them that are penitent] Wherfore the best
 0.7. and most necessarie almes for obstinate sinners, is to
 correct them, as Salomon often admonisheth [A
 rodde (saith he) on his backe, that lacketh witte. He
 that spareth the rodde, hateth the childe: but he that
 7.14. loueth him, doth instantly nurture him. The pesti-
 lent being punished, the litle one shal be wiser. The
 7.11. iust deuileth concerning the house of the impious,
 that he may drawe the impious from euil. Follie is
 2.7.15. tyed together in the hart of a child: and the rodde
 of discipline shal drine it awaye. Be not defrau-
 7.14.7. ded of thy good day, and let not a litle portion of a
 16. good gift, ouer passe thee. Geue and take, and iu-
 stifie thy soule. He that lendeth to his neighbour, doth
 mercie, and he that preuaileth with hand, kepeth the
 9.7.1. commandment. Lend to thy neighbour in the time
 0. of his necessitie: and againe, repay thy neighbour in
 1. his time. Manie haue not lent, not because of wicked-
 13. nes (not of want of compassion) but they were afraid
 to be defrauded without cause. But yet vpon the hum-
 ble, be strong of minde, and for almes differre him
 not. Loose money for thy brother, and thy freinde,
 14.6.6. and hide it not vnder a stone vnto perdition. Put thy
 treasure in the precepts of the Hieghest, and it shal
 profite thee more then gold. Shut vp almes in the

Of al sortes of
 almes, corre-
 ction of sin-
 ners is the best.

hart of the poore, and the same shal obtaine for thee against al euil. Aboue the chield of the mightie, and aboue the speare, it shal fight against thine enemye. Geue to the Highest, according to his gift, and with a good eye, doe according to the abilitie of thy handes. Because our Lord is a rewarder, and wil repay thee, [seuen times so much] For he geueth grace in this life, & glorie in heauen, for euerie good worke of mercie.

The same is
vrged by other
Prophets.

4. Isaias, and other holie Prophets testifie, that almes deedes doe excel fasting, and other mortifications, though the same also are commended in due times, and maner. To such as fasted, and omitted workes of mercie. God said [Is this such a fast, as I haue chosen, for a man by the day to afflict his soule? Is not this rather the fast that I haue chosen? Dissolue the bandes of impietie: loose the bundels that overlode: dismisse them free that are broken, & breake in sunder euerie burden. Breake thy bread to the hungrie, and the needie; and bring in the herberles into thy house; When thou shalt see the naked, couer him: and despise not thy flesh (for al men are of the same flesh) Then shal thy light breake forth as the morning; and thy health shal sooner arise, and thy iustice shal goe before thy face: and the glorie of the Lord shal embrace thee] Yea these workes are preferred before external Sacrifice [I would mercie & not sacrifice saith our Lord] Amos crieth [wo to them, that were in Sion, great men, heades of the peoples, going stately into the house of Israel] and had not compassion vpon the poore. Nehemias by word and example teacheth al, to practise workes of mercie [We as you know (saith he to the Priestes and Magistrates) haue redemed our brethren the Iewes, that were sold to the Gentiles, according to our abilitie: and wil you therefore sel your brethren? (by not releuing them, suffer them to be sold againe?) and shal we redeme them? I also and my brethren, and my seruants haue lent money, and corne

to very manie. Let vs not aske this againe in comon:
 Let vs remitte them the debt, that is due to vs.]

5. Christ our Lord, the God of mercie, coming from heauen to doe workes of mercie: to redeme al mankinde, to teach men, to feede men spiritually, and temporally, to purchase eternal life to other men, by his owne death: teacheth, that not only for wicked deeds, & greuous wronges done, but also for omission of good workes: euerie [vnprofitable seruant; shal be cast into vtter darknesse, where shal be weping and gnashing of teeth,] And so requireth workes of mercie of euerie faithfull seruant, towards others: that vnlesse they performe such workes, he wil iustly exclude al that neglect to doe them, from eternal life [calling the iust into life euerlasting; because they doe them: & reiecting the wicked, because they doe them not] In the meane time, exhorteth his children [To heape vp treasures in heauen, where neither the rust, nor moth doth corrupt, and where theues doe not digge through, nor steale. For Where thy treasure is (saith our Lord) there is thy hart also] He came to geue; euen himselfe, not to take: to minister, not to be ministred vnto] And S. Paul willeth al men [to remember the word of our Lord Iesus: because he said: It is a more blessed thing to geue, rather then to take.] So did S. Paul perswade the Ephesians in his pastoral Sermon: so did he perswade in his feveral Epistles, the Corinthians, the Galathians, the Philippians, and al Christians, to be diligent, and abundant in al workes of mercie, and that with alacritie [Because (saith he) God loueth a cherefull geuer] assuring al that they shal reape in blessings, as they sow] Which is alwaies vnderstood, according to the deuout affection, and sincere good wil of euerie one, in proportion of their abilitie. Wherupon our Lord auoucheth, that [a poore Widow, which cast two mites into the treasure of the Temple, cast in more then al the rest;

Omission of
 of almes dedes
 in case of ne-
 cessitie is
 damnable.

Not those
which geue
litle, but those
which geue al
they haue, are
like to the de-
uout poore
widow.

Though none
are bound to
geue al, yet al
are bound to
haue a good
wil to helpe al
that nede.

though manie riche men cast in much: because al they
of their abundance cast in, (what to them seemed
conuenient) but she of her penerie, hath cast in al that
she had, her whole liuing.] Her example therfore is
not rightly pretended by rich persons, whē they geue
smal almes, and cal it the poore widowes two Mites.
For none do perfectly imitate this deuoute poore wi-
dow, but they onlie, which in dede geue al that they
haue, whether it be much or litle. Neuertheles others
doe also right wel, which geue more or lesse, but few
are comparable to this most bountiful liberal geuer
of al that she had, and of al at once without limite, and
without delay.

6. Only al are bound to doe in this point, as S. 1. Te
Paul writeth to S. Timothie, Willing him [to com- 17. it
mād the rich of this world, not to be high minded: nor
to trust in the vncertaintie of riches: but in the liuing
God, to doe wel, to become rich in good workes, to
geue easily, to communicate to others that nede: to
heape vnto them selues a good foundation, for the
time to come, that they may apprehend the true life]
The assurance wherof, he confirmeth also in an other Heb. 13.
place saying [With such hostes, God is promerited] 16.
A sacred text so cleare, that albeit our Aduersaries not
induring the name of merite, doe corrupt the text, yet
confesse the thing it self [That God is wel pleased
with such workes] that he sheweth fauour for them.
And what is it els in true English, but merite (how-
soever they quarrel with S. Ierom about the Latine
word, *promeretur*) seing they here confesse that such
workes doe please God, and procute Gods fauour:
Why may we not say; that they merite God: that is,
They (through Gods grace) merite eternal life, which
consisteth in the sight, and fruition of God. And also
say, as the Apostle here speaketh [By such hostes God
is promerited] S. Iohn also teaching that the omission
of such worke in time and place requisite, sheweth
the

the want of necessarie charitie [He that shal haue the substance of this World (saith he) and shal see his brother haue neede, and shal shut his bowels from him: how doth the charitie of God abide in him?] Plainly affirming that such a man, not releuing his neighbour in that case, hath not charitie. Which S. James further explaineth, teaching also that it sufficeth not to say, vnto them that are naked, and lacke daylie foode; [Goe in peace, be warmed & filled, if thou geue them not the thinges, that are necessary for the bodie, what shal it profite] saith he: signifying that it profiteth nothing. For euen as such an answer doth not corporally helpe them that are in necessitie: so doth it not spiritually profite him, that so answereth, hauing meanes, and not releuing the needie. The same thing doth S. Peter teach, admonishing [Before al thinges to haue a mutual and continual charitie: because charitie couereth the multitude of finnes. Vsing hospitalitie one towardes an other, without murmuring. Euerie one as he hath receiued grace, ministring the same, one toward an other, as good dispensers of the manifold grace of God.] These and the like workes of mercie, spiritual and corporal are required of euerie one, according to their abilitie, and others necessitie. For which our Sauour, the iust Iudge wil say to those on his right hand, in the day of Iudgement, [Come ye blessed of my Father, possesse you the kingdom prepared for you from the foundation of the world. For I was an hungred, & you gaue me to eate: &c. And to those on the left hand: Get ye away from me, you cursed, into fire euerlasting, which was prepared for the diuel, and his angels. For I was an hungred, and you gaue me not to eate, &c. And these shal goe into punishment euerlasting: but the iust into life euerlasting.]

Especially to releue those that are in extreme necessitie,

*Al are bound, vwhen lawfull auctoritie
duly requireth it, to testifie the truth,
vvhich they know;*

ARTICLE 37.

Affirmative
precepts bind,
when due cir-
cumstances
concurr.

Negative precepts doe bind at al times, not to do those things which are vnlawfull: but affirmative precepts only binde, when iust causes require, and other due circumstances concur. So al are bond to testifie the truth which they know, when a lawfull Iudge, or Superior in due maner commandeth it. And also when an established iust Law prescribeth, al are bond to reueale the truth, that is necessarie to be known, for the common good, and for iustice sake, in euerie case of important necessitie: though they be not expressely demanded. Touching which point, the Law of Moyse ordained, that [who-
soever knew that an other had sworne falsely, vnles
he did vtter it, he should beare the iniquitie.]

Silence is som-
times a great
sinne.

2. Against vnlawfull silence, the holie Psalmist ex-
postulateth as with the fautor of sinners, saying [If thou
didst see a theefe, thou didst runne with him, and with
adulterers, thou didst put thy portion. He that is par-
taker with a theefe (saith Salomon) hateth his owne
soule. He heareth one adiuring, & telleth not. Sonne
obserue time (saith an other diuine Preacher) and a-
uoid from euil. For thy soule be not ashamed to say
the truth. Accept no face against thyne owne face, nor
against thy soule a lie. Reuerence not thy neighbour
in his offence, nor kepe in a word in time of salua-
tion. Hide not thy wisdom in the beautie therof.
For by the tongue, wisdom is discerned: and vnder-
standing, and knowlege, and doctrine, by the word
of the wise, and stedfastnes in the workes of iustice.
For iustice contend for thy soule, and vnto death
strive

strive for iustice: and God wil ouerthrow thine enemies for thee.]

3. We haue memorable examples of this iust, and necessarie reuelation of the truth, in diuers worchie persons [Achior an Ammanite informed Holofernes the truth, concerning the people of the Iewes, who though he was threatned, and banished, yet was he by this occasion conuerted to true Religion, esteemed and rewarded for his fact. Mardocheus a noble Iew, discovering & reuealing a treason contriued against king Assuerus, in the citie of Susa, was esteemed, and finally rewarded; and by his meanes, the people of Israel, which were captiues vnder the Medes and Persians, were deliuered from danger of ruine, plotted against them, by their wicked enimie Aman. Daniel the Prophete (whiles he was very young) vnderstanding, that innocent Susanna was vniustly accused, and condemned to death [cried out amongst the people with a loud voice: I am cleane from the bloud of this woman. Returne ye into iudgement, because they haue spoken false testimonie against her] He then conuincd her false accusers, and witnesses; wherby she was deliuered, and they iustly punished with death.

Examples of
necessarie de-
claration of
truth.

4. S. Iohn Baptist came for the testimonie of necessarie truth, which was not knowne to the people [To geue testimonie of the light] which he performed most faithfully. Our B. Sauour himselfe [came to beare witnesse of the truth] He also taught his disciples, to admonish fraternally priuate offenders of their faultes: and if that should not suffice to correction, then to adioyne one or two witnesses: that in the mouth of two or three witnesses, euerie word may stand] & truth be confirmed. And finally [if nede require to tel the Church] He also gaue his Apostles commandment [to testifie of himself, to al the nations of the world.] And accordingly they preached

Especially
Christian faith
and doctrine
must be declared, where
nede requireth.

Christ

Christ euery where. And vpon this commission and commandment, S. Peter and S. Iohn said plainly [We can not but speake those thinges, which we haue sene and heard] Al the twelue, and S. Paul, S. Barnabas, S. Luke, & S. Marke, and innumerable other Apostolical men, haue and stil doe testifie of Christ our Redemer, and Sauour, auouching Christian doctrine, notwithstanding anie prohibition to the contrarie [Because the word of God is not tyed] Al truthes are good, and to be auouched in due time, place, and maner. But Christian faith and religion is most principally euery, and euery where, with discrete zele is to be confessed, and professed, & in no case to be denied [Because he that denieth Christ before men, shall be denied by Christ, before the face of the Father of heauen.]

It is forbidde to beare false vvittnesse, or to lie, or iudge rashly.

ARTICLE 38.

Al maner of lying is forbidde by the Law of God, and nature.

GOd being truth it self, and louing truth in al thinges, detesteth lying, and al vntruthes. And hath therfore expressly amongst other precepts, commanded saying [Thou shalt not speake against thy neighbour false testimonie] Further ordaining (besides punishment of the soule) special temporal reuenge by death, or other paine, for this offence against our neighbour: that [If a lying witnes stand against a man, accusing him of preuarication: both of them, Whose the cause is: shall stand before our Lord, in the sight of the Priestes, and the Iudges, that shall be in those dayes. And when searching most diligently, they shall finde, that the false witnes hath said a lye against his brother: they shall render to him, as he meant to doe to his brother; and thou shalt take away the euil out of the middes of thee; that others hearing may

may haue feare, and may not be bold to doe such things. Thou shalt not pitie him: but life for life; eye for eye: tooth for tooth: hand for hand: foote for foote shalt thou exact. Thou shalt not admitte a lying voice (saith our Lord againe to euerie appointed Iudge) neither shalt thou ioyne thy hand to say false testimonie for a wicked person.)

2 Neither is it lawfull to affirme, a bare opinion as one thinketh to be true, not being assured vpon knowledge, nor to auouch a probable cōiecture, as if it were certaine: which is rash iudgement, iustly reprov'd by holie Iob: saying to his importune freindes, which charged him with supposed faultes, not committed by him [Heare ye my correptions, and attende the iudgement of my lippes. Hath God neede of your lyes; that for him you speake guiles? Doe you take his person, and doe you endeavour to iudge for God? He shal reprove you, because in secret (indirectly) you take his person] and office vpon you. Likewise the Royal Prophete, and others doe often reprove both lying, and rash assertions. [Ye sonnes of men (saith the Psalmist) how long are you of heauie hart? Why loue yon vanities, and seeke lying? Sinners are alienated from the matrice, they haue erred from the wombe; they haue spoken false thinges. They loued God with their mouth, and with their tongue they did lye to him: The enemies of our Lord haue lied to him] Salomon saith [Whosoever trusteth to lies, feedeth the windes: and the same man foloweth flying birdes. He that speaketh that which he knoweth, is an vtterer of iustice: but he that lieth, is a fraudulent witnes. Lying lippes are an abomination to our Lord: but they that doe faithfully, please him. The iust shal detest a lying word, but the impious confoundeth, and shal be confounded. A false witnes shal not be vnpunished; & he that speaketh lyes, shal not escape. The bread of lying is sweete to a man: and aft erward

To affirme a thing vncertaine, as certaine, is rash iudgement.

All sortes of lies are condemned by the holie Scripture.

his mouth shall be filled with the grauel stone. He that gathereth treasures with a lying tongue, is vaine, and wiles and shall stumble at the snares of death. A lying witnes shall perish. Desire nor his meates, in which is the bread of lying. Cloudes, and winde, and no rayne following, a glorious man, and not accomplishing his promises. A dart and a sword, and a sharpe arrow, a man that speaketh false testimonie against his neighbour. A Prince that gladly heareth wordes of lying, hath at his seruants impious.] Thus did wise Solomon preach against lying. An other holie preacher admonisheth the like, saying [Doe not gaine say the word of truth, by anie meanes, and be ashamed of the lye of thine vnskilfulnes (of an vtruth vttered out of error, which the speaker supposed to haue bene truth) Plow not (deuise not) a lye against thy brother: neither doe likewise against thy freind. Be not willing to make anie lye: for the custome therof is not good. (is verenaught) Lying is a wicked reproche in a man: & in the mouth of men without discipline, it shall be continually. Better is a theefe, then the continual custome of a lying man: but both shall inherite perdition. The maners of lying men, are without honour: & their confusion is with them, without intermission.

Above al-
ther lyars, false
prophetes, and
heretikes are
most detesta-
ble

3. Of al damnable liars false Prophets, and Heretikes are most wicked: because they belie God, calling their errors Gods word: and speake in his name, whereas [he sent them not, he commanded them not, neither hath spoken vnto them. They say they are Apostles, and are not, and are found liars.] Their false doctrine is the word of the diuel, for of him they are sent [The diuel is their father. When he speaketh a lye, he speaketh of his owne: because he is a liar, and the father of all lying] S. Paul therefore admonisheth al seducers, & liars [to put on the new man, which according to God is created in iustice and holinesse of the truth. For the which cause, laying away lying, (saith

(saith he) speake ye truth, euerie one with his neighbour, because we are members one of another] And the Angel in the Apocalypse reciteth the sinne of lying, amongst other damnable crimes, saying [To the fearful (such as feare the world more then God) to the incredulous, and execrable, and murderers, and fornicators, and forcerers, and idolaters, and al lyars: their part shal be in the poole burning with fire and brimstone, which is the second death] And into the heauenlie Ierusalem [There shal not enter anie polluted thing, nor that doth abhominntion, and maketh lye, &c.]

4. Against rash iudgement, and inconsiderate asser-
 tion of anie thing vncertaine, which is a common ly condemneth
 vife of careles persons, especially of barbarous peo-
 ple: our B. Sauour admonisheth al men, saying rash iudge-
 [Iudge not, that you be not iudged. For in what iudg-
 ment you iudge, you shal be iudged: and in what ment of things
 measure you mete, it shal be measured to you againe] doubtful.
 The barbarous common people in Milera, first rashly
 iudged [that S. Paul was a murderer, because a Viper Much more al
 inuaded his hand.] and by & by againe, rashly iudged manifest lying.
 [that he was a God] because there was no harme done
 to him by the viper.

False accusation, and condemnation of the innocent: and iustification of the guiltie, are damnable finnes.

ARTICLE 39.

VNiust proceeding in the Tribunal seate of Iustice, is greater wickednes then simple lying, or priuat wrong, because publike feared iustice is dubbed by false pretence of auctoritie, and by doing iniurie: for albeit [there is no power but of God] yet is not the abuse of Power from God. From whom is nothing
 but iust, and good. And therefore iniustice defended, Pretended iustice and wicked proceeding, as in

forme of Law,
is duple ini-
quitic.

or cloked by pretence of auctoritie, is not only ini-
rious to men, but also to God. [Whose Law is imma-
culate] And the same Law prescribeth, that euerie
Iudge shal exactly without acception of persons, in
al causes geue true and iust sentence [Thou shalt not
folow the multitude to doe euil: neither shalt thou
in iudgement agree to the sentence of the most part,
to stray fro the truth. The poore man also thou shalt
not pittie in iudgement. Thou shalt not doe that
which is vniust, nor iudge vniustly. Consider not the
person of a poore man: neither honour thou the
countenance of him that is mightie. Iudge iustly to
thy neighbour. Doe not anie vniust thing in iudge-
ment: in rule, in weight, or measure. Thou shalt not
decline the poore mans iudgement. The innocent,
and iust thou shalt not put to death: because I abhorre
the impious man. Heare them (that haue causes) and
iudge that which is iust: Whether he be the same
countriman, or a stranger. There shal be no difference
of persons: so shal you heare the litle, as the great:
neither shal you accept anie mans person; because it
is the iudgement of God.] In regard of which diuine
office [Iudges are called goddes.]

Examples and
testimonies a-
gainst corrupt
Iudges.

2. Against this Law, the sonnes of Samuel of-
fended [Being Iudges in Bersebee, who walked not
in their fathers wayes; but declined after avarice, and
tooke bribes; and peruerred iudgement] Against such
peruerse Iudges, the Royal Prophet inueigheth say-
ing [God stood in the assemblie of goddes (of Iudges
called goddes) and in the middes he iudgeth goddes.
How long iudge ye iniquitie, and accept ye the per-
sons of sinners. I said: You are goddes, and the sonnes
of the Hieghest al. (ye that haue auctoritie of God.)
But you shal dye as men: and fal as one of the Prin-
ces.] When you dye, you shal finde, that you are mor-
tal men: and because being Princes, you iudged not
right iudgement, you shal be punished as euil prin-
ces

ces [For to the litle one mercie is granted: but the
 mightie, shal mightely suffer torments. To the stron-
 ger more strong torment is imminent.] Salomon
 further saith [He that iustifieth the impious, and he
 that condemneth the iust, both are abominable be-
 fore God. These thinges also to the wise: To knowe
 a person in iudgement is not good (that is, according
 to the Hebrew phrased, is very badde) They that say
 to the impious: Thou art iust: peoples shal curse them,
 and tribes shal detest them. They that rebuke him,
 shal be praised: and blessing shal come vpon them.
 The king that iudgeth the poore in truth, his throne
 shal be replenished for euer. Loue iustice, you that
 iudge the earth [saith the wise man] Thinke of our
 Lord in goodnes, & in simplicitie of hart seeke him.
 Heare ye kinges, and vnderstand; learne ye Iudges of
 the endes of the earth. Geue eare ye, that rule multi-
 tudes, and that please your selues in multitudes of na-
 tions: because the power is geuen you of our Lord,
 and strength by the Higheest, who wil examine your
 workes, and search your cogitations. Seke not to be
 made a Iudge, vnles thou be able by power to breake
 iniquities; lest peahaps thou feare the face of the
 mightie, and put a scandal in thyne equitie. Presents
 and giftes blinde the eyes of the Iudges; and as one
 dumbe in the mouth, turneth away their chastismēt.
 Our Lord wil heare the prayer of him that is hurt He
 wil not despise the prayers of the pupil: nor of the
 widow, if she poure ont speach of mourning. Doe not
 the widowes teares runne downe to the cheke: and
 her exclamation vpon him, that causeth them to
 runne?] According to these most wholsome instructi-
 ons, the good Kinges, and other Iudges carefully per-
 formed their offices, and gaue charges to others sub-
 ordinate to themselues, to doe the same [Take heede
 what you doe (saied good king Iosaphat, to the parti-
 cular Iudges of his kingdome) for you exercise not

The dutie of
 good Kinges
 and Iudges.

the iudgement of man, but of our Lord: and whatsoever you shal iudge, it shal redound to you. Let the feare of our Lord be with you: & with diligence doe al things: for there is no iniquitie with the Lord our God: nor acception of persons, nor desire of giftes.] The Prophet Micheas (as likewise other Prophets) seuerely reprehended vniust iudges: saying, [Heare Mich.
this ye Princes of the house of Iacob, and ye iudges 1.9.
of the house of Israel, which abhorre iudgement, and peruert al right things: which builde Sion in bloud, and Ierusalem in iniquitie. Her Princes iudged for 7.11.
giftes, and her Priestes taught for wages, and her Prophets (pretended prophets) diuined for money, and the y rested (pretended to relie) vpon our Lord, saying: Why, is not our Lord in the middes of vs? euil shal not come vpon vs.]

Vicked pretended lawes, against truth and iustice, are not Lawes but Tyrannie.

3 Aboue al other wickednes in publike transgressing of Law, and Iustice: the makers of wicked Lawes so farre surpasse, as the principal auctors of iniustice, are more faultie then the accessorie participants. And therefore Iſaias the Prophete crieth [Woe to them that make wicked Lawes: and writing, haue I/s 10.1
written iniustice. That they might oppresse the poore in iudgement, and doe violence to the cause of the humble of my people: that widowes might be their praye: and they might spoile pupilles] A notable example of a wicked Law (most like to Heretikes proceedings against Catholiques) is written by Daniel the Prophet, of a Decree deuised by his enemies to intrappe him, as if he had bene disloyal to the King. For [when they could not finde anie occasion against Drn. 6.1
him, on the behalfe of the King, because he was faithful and no falt, nor suspicion was found in him] They suggested to the King, to make a Decree in matter of Religion] That euerie one which should pray to God, 7.7.
or to anie but to the King only, should be cast into the lake of Lyons] which being enacted, and published

shed, Daniel not with anie contempt of the King, nor wittingly prouoking the persecutors, but warily in his owne house, prayed thrise in the day to God, as he had accustomed before: and the malicious men curiously watching and searhing, found him praying in his vpper chamber, his window being opened to-wardes Ierusalem, therupon accused him, as a transgressor of the kinges Edict. Vrged the king, and by much importunitie, forced him to geue sentence, that Daniel should be cast into the lake of Lions, and so it was. Wherin both the king sinned greuously, as wel in yelding to the wicked suggestion, as by putting such a pretended Law in execution, through faintnes of hart, and also the cruel craftie persecutors, more heynously offended both God, and the King. And so by Gods iust iudgement, fel themselves into that pitte which they had made to catch the innocent. For God preserving Daniel from the Lions, the king iustly condemned the plotters of the wicked Law [to be cast into the same denne of Lions, who were there presently deuoured] For though it was true that Daniel did so pray to God, contrarie to the kinges Edict, as they did charge and accuse him: yet because the Law was vniust, and against God, and Religion, they were iustly punished by the King, whom they had most wickedly abused. And the King by this meanes, came to honour God, better then before.

4. Moreouer against both wicked Lawes, and abuse of good Lawes, our B. Sauour, gaue diuers precepts, commanding Magistrates to abstaine from iniustice, and to doe iustice [Did not Moyse (saith he) geue you a Law, and none of you doth the Law? Why seeke ye to kil me? Iudge not according to the faces but iudge iust iudgement. And to the vniust Scribes and Pharises our Lord cried. [Woe to you hypocrites, because you rish mint, and anise, and cummine, and haue left the weightier thinges of the Law: iudgement,

Christ condemneth al wicked lawes and abuse of iust Lawes.

ment, and mercie, and faith. These thinges you ought to haue done, and not to haue omitted those other. ^{Mat. 23, 24} Blind guides, that straine a gnat, and swallow a camel. And passe ouer iudgement, and the charitie of ^{Luc. 11} God.] S. Iames, amongst manie other admonitions, ⁴² blameth the Iudges that wrest the Law: who by pre-
 tence of good Law, in dede make wicked Lawes, to serue their owne turne. [For he that iudgeth his brother (saith he) detracteth from the Law: and iudgeth ^{1st. 4. 11.} the Law. But if thou iudge the Law (by false interpretation) thou art not a doer of the Law, but a Iudge. ^{11.} But whar art thou, that iudgeth thy neighbour?] that darest iudge, that thy neighbour breaketh the Law, because he displeaseth thee? So thou vrgest his conscience, for thyne owne comoditie: not for his amendment. Wherin thou offendest against the Law: Which appointeth indifferent Iudges, to decide controuersies betwene parties, and neuer alloweth anie partie, to be Iudge in his owne cause. [For there is one Law-
 maker, and Iudge (God, who auctoriseth lawful in- ^{7. 11.} different Iudges, in whom himselfe is principal) that can d. stroy, and deliuer.]

*It is a particular vickednes, to praise, or
 to flatterr anie for their sinne.*

ARTICLE 40.

Not to admonish an other of his fault is sometime a sinne: but to praise anie for his fault, is alwayes a grosse fault.

FRaternal correction being an especial worke of mercie, tending to the spiritual good of others, is to necessarie in time, and place requisite, other circumstances also concurring, that the omission therof ^{Mat. 18. 15.} is sinne, more or lesse, according to the necescitie and hope of good therby. Much more to commend, or praise anie person, for his fault is a farre greater crime, tending to the obduration of sinners, and their eternal ruine. Then the which there can scarce be greater
 crueltie

crueltrie. For this is worse then corporal iniuries, against bodilie health or life, by so much, as the soule of euerie one, is better then their bodie.

2. This sinne therfore of flatterie in euil actions, He that prai-
seth sinne, ma-
keth the offe-
der more ob-
stinate, and
himself parti-
cipant therof.
is worthily reprov'd by the Royal Prophete, saying
[Because the sinner is praised in the desires of his soule:
and the vniust man is blessed (commended by others) more and more offend-
ed, and so is deprived of Gods grace, and according
to the multitude of Gods wrath, he shal not seeke to
recouer Gods fauour by repentance: but becommeth
bolder in the sinnes committed, persisting and reioy-
cing in them. So by taking pleasure in sinnes, and pas-
sing wirth impunitie, they thinke not of death, nor of
iudgement] Therefore pride holdeth such sinners, and
they are covered with their iniquitie, and impietie,
Their iniquitie hath proceeded as it were of fatte, they
haue passed into the affection of the hart. They haue
thought and haue spoken wickednes: they haue spo-
ken iniquitie on high.] Boldly boasting of their euil
wordes and deedes. Such praisers therfore of wic-
kednes, doe both participate of others sinnes, for-
merly committed, by praising and approuing them,
& of the iteration of the like, by their inciting others
thereto. Al such parasites the same Psalmist purposed
to shunne, and willingly to heare sincere admonitors,
saying [The iust shal rebuke me in mercie, and shal
reprehend me: but let not the oyle of a sinner fatte
my head] Salomon also aduise the prudent to be-
ware of a flatterer, saying [When he shal submitte his
voice, beleue him not, because there are seuen mis-
chiefs in his hart. Better are the woundes of him that
loueth, then the fraudulent kisses of him that hateth.
It is better to be rebuked of a wiseman, then to be
deceined with the flaterie of fooles. Because as the
sound of thornes burning vnder a pottle: so the laugh-
ter of a foole: but this also is vanitie.]

Flatterie is
condemned
by manie
Scriptures.

3. Woe to them that sow cushions vnder the cubite of euerie hand (saith our Lord by his Prophete Eze-^{Eze.} chiel) and make pillowes vnder the head of euerie ^{18.} age, to catch soules; and when they caught the soules of my people, they did viiuficate their soules] affirming that they were in good state of spiritual life and health, when in dede they were in euil state of sinne, and in danger of ruine, deceiuing them by fawning ^{Mich.} flatterie. Likewise [Our Lord saith (by his Prophete ^{6.} Michas) Vpon the false prophets, which seduced my people: that bite with their teeth: and preach peace: There shal be night to you for vision, and darknes to you for diuination.] It shal be quite contrarie to that which flaterers say. They praise sinners, and promise good successe, but calamities shal take the sinners in the end. Flatterie is the opposite vise to sinceritie, and charitable aduise. And it corrupreth the true vertues of fidelitie and freindshipe, vnder pretence of affabilitie. [Whosoever seke to please men (in their euil dedes, wordes, or purposes) are not the seruantes of ^{Gal. 1. 10.} Christ] as S. Paul auoucheth. And againe, saith of him selfe in an other place [So we speake, not as pleasing ^{1. Thes. 4. 5.} men, but as pleasing God: who proueth our hartes. For neither haue we bene at anie time in the word of adulation, as you know, nor in occasion of auarice: God is witnes: nor seeking glorie of men, but in plaine sinceritie and veritie.] Let louers of flatterie remember king Herod Agrippa, who accepting of the peo- ^{2. Cor. 12.} ples flatterie, saying: that [his wordes were the voices of a God, and not of a man, was forthwith stroken by ^{Act. 12.} an Angel: and being consumed of woormes, he gaue ^{22. 23.} vp the ghost] and died a miserable wretch, for suffering that blasphemous flatterie.

*If anie be demanded of a secrete thing, by re-
uealing vvhherof vniust hurt is like to en-
sue, it is not lawfull to reueale it.*

ARTICLE 41.

A Seuerie one is bond to declare that truth which he knoweth, when it is duly demanded, by lawful auctoritie, for iustice sake: so when anie thing is vniustly demanded, that wrong may be done thereby to himselfe, of whom it is demanded, or to anie other, it is not lawfull to reueale it. Because so to reueale, is to concurre to iniustice: which al are bond to auoide. As is cleare by reason, and by authentical examples, and instructions of holie Scripture.

Truth must
sometimes be
concealed.

2. The Midwiues in Ægypt, which feared God, and did not kil the Hebrewes children: being demanded, Why they did not kil them? could not lawfully tel the true cause to king Pharaos: for that he would then haue vniustly punished the same Midwiues, and terrified others from vsing the like pietie, and by some other meanes haue destroyed such children. And although they sinned venially, by making an officious lie (which is neuer lawfull) yet they were rewarded for their pietie [because they feared God.] Likewise Rahab, being commanded by the king of Iericho, to bewray the men that were in her house, iustly concealed, & hid them. For which fact, she is specially commended by S. Paul, and by S. Iames. But Samsons wife offended, in bewraying her husbands riddle, for feare of temporal harme. And shortly after, both she, and her father were burnt by the same enemies. Michol iustly concealed Dauid her husband, when her father king Saul had sent certaine men to kil him: and made an excuse to her father. An other woman iustly concealed Dauids men being in danger of Absolom, who would haue killed them.

Examples of
concealing the
truth.

Confirmed by
other holie
Scriptures.

3. Salomon confirmeth this doctrine, of necessarie concealing the truth in some cases, in which Iustice, or Prudence, or other vertues should be violated. For al vertues are so connected, that if anie one be perverted, the others are but false pretenses, not true vertues. To this purpose he saith [A circumspect man concealeth knowlege: and the hart of the vnwise pronoketh follie. Be not witnes without cause against thy neighbour. He that kepeth his mouth, kepeth his soule: but he that is vnaduised to speake, shal feele euils. A wiseman feareth, and declineth from euil, the foole leapeth ouer, & is confident. Al thinges haue a time. There is a time to kepe silence, & a time to speake] teaching that consideration, & discretion when, and what to speake, are alwaies necessarie. And namely in geuing testimonie, and reuealing secretes: lest anie should either beare witnes rashly, without sufficient cause: or vntruly affirming vncertaine, as certaine, errout for truth: or vniustly, by which anie may be wronged; and so the reuealer should cooperate to others doing iniurie; and participate in the same sinne.

Truth is not
to be reuealed
without probability
of good therby.

4. For other causes also, besides the auoiding of iniuries, truth must somtimes be concealed. As from the vnworthie, lest they should contemne it: for which reason, our B. Sauour saith [Geue not that which is holie to dogges: neither cast your pearles before swine: lest perhaps they tread them with their feete; and turning al to teare you] He spake very much in Parables, saying: I wil open my mouth in parables: I wil vtter thinges hidden, from the foundation of the world.] But would not explaine euery thing to al, saying to his Apostles [To you it is geuen to know the Mysteries of the kingdome of heauen, but to the multitudes it is not geuen.]

They

They that are vniustly demanded, may lawfully answer in an other sense, then the demander understandeth it.

ARTICLE 42.

FOr so much as it is neuer lawfull to lye (no not venially and sometimes is not lawfull to reueale the truth; and that sometimes also silence, or refusing to answer, will be hurtful to the parrie that is examined or to others: he that is so pressed, may lawfully in such a case to auoide perplexitie, answer in a true sense, reserued in his owne minde, different from that sense, in which the demander, or others doe vnderstand his answer. Which maner of answering by equiuocation (that is by wordes which may haue diuers significations) is approued by manie good examples, and testimonies of holie Scriptures: wherof we shal here recite a competent number.

Truth must be prudently concealed, when vniust hurt would ensue, by reuealing it.

2. Abraham going into Ægypt, and foreseeing danger, which probably might happen to him, & to Sara his wife [willed her to say, that she was his sister] Which was true in his sense, because she was his nere kinswoman, and in a general signification was his sister (as he called Lot his brother, being his brothers sonne) but was not true in that sense, as the Ægyptians vnderstood it who vpon this affirmation thought her to be his german sister, the daughter of his owne father and mother, and so not to be his wife. Again Abraham said the same in Gerarts, where he dwelt afterwards, [She is my sister.] Isaac said the like of his wife Rebecca. [She is my sister. For he was afraide to confesse, that she was married to him, thinking lest peraduenture they would kil him, because of her beautie. Ioseph said to his brethren, when they were with him in Ægypt [You are spies] Albeit he knew

Examples of concealing the truth by equiuocation.

So did Abraham.

Isaac.

Ioseph.

right wel, who they were, & why they came: yet they not knowing him, he called them spies: because they might seme so to be, before strangers, vntil they should proue themselves to be comen for iust cause: with faithful and honest meaning Furthermore God himselfe bade Samuel to say [that he was comen to Bethleem, to immolate to our Lord] wheras the particulate cause, for the which he came thither, at that time, was to annoint Dauid, to be King of Israel. The godlie zealous mother of the seuen brothers Martyres, in the persecution of Antiochus, by equiuocation, deceiued the Tyrant, seming to promise him, that she would per[wade] her youngest sonne to saue his life, by yelding to the kings wil. Which she performed not wickedly, as the tyrant vnderstood her, to saue his temporal life, but piously to saue his soule, and spiritual life: by perseuering in Gods Law. And the good Priestes of the Temple, being commanded by Nicanor, to deliuer Iudas Machabeus into his handes, did both say and sweare [that they knew not where he was] meaning that they knew not precisely in what particular house he was: or knew not with intention to take him, and to deliuer him prisoner to his persecuters, as they were vniustly commanded: or in some other reserued sense.

3, Our B. Sauour likewise very often spake in parabables, which might haue diuers senses, alwayes most true in his owne sense and meaning. not alwayes true in the most common signification of the wordes, nor as the hearers vnderstood. So he said to the Iewes that asked a signe of his power: [Dissolue this temple, and in three dayes I wil raise it] which they vnderstood of the material Temple in Ierusalem [but he spake of the Temple of his bodie] An other time being in Galilee, & certaine men willing him to go into Iewrie, to the feast of Scenopegia he said [Goe you vp to this festiual day: I goe not vp to this festiual day, because my

time

Samuel.

The mother
of seuen Mar-
tyrs.

The Priestes
of the Tem-
ple.

Christ him-
self vsed equi-
uocation of-
ten in wordes.

1. Reg. 16.
2. 3.

2. Mach. 25.
26. 27.

ch. 14. v. 10.
31. 32. 33.

Ioan. 2. v.
19. 21.

ch. 7. v. 2.
3. 8.

time is not yet accomplished. But after that his brethren were gone vp, then he also went vp to the festiual day: not openly, but as it were in secrete.] He said also to his disciples concerning the day of the general Iudgement [Of that day, and houre no bodie knoweth, neither the Angels of heauen, but the Father alone. Nor the Sonne, but the Father. Nevertheless it is certaine, that our B. Sauour, (also in his humanitie) knoweth that day, in which he shal be Iudge of al men: & that he knoweth al thinges whatsoeuer are, or haue bene, or shal be: but he knoweth not the day of Iudgement, to reueale it beforehand, when it shal be, as he hath reuealed manie other Misteries. Namely that it wil come sudainly, whē most men shal not expect it, nor thinke it to be so nere, as they shal finde and feele it. So that, saying [the Sonne of man knoweth not that day, and houre] was spoken by him in some other sense, then such wordes doe commonly signifie. Likewise after his Resurrection, our Lord vsed equiuocation in his fact, when walking with two disciples, and drawing nere to Emmaus [He made semblance to goe further. *Finit se longus ire.*] Some time in fact.

23. 7. S. Paul spake wlt h equiuocation, when he made the Pharisees to thinke, that he was of their Sect. [For knowing that one part of his aduersaries was of the Sadduces, and the other of Pharisees, he cried aloud in the Councel: Men brethren: I am a Pharisee, the sonne of Pharisees] In general the same great Apostle aduised the Ephesians, and in them al Christians, [to walke warily, not as vnwise, but as wise; redeming the time, because the dayes are euil.] S. Paul vsed also equiuocation, to get lawful fauour of some of his Aduersaries.

5. 7. 15.

4. But we must alwayes obserue, that equiuocation is neuer lawful in pointes of faith, nor in profession therof, which must be cleare and plaine. For vpon confessing Christ, and Christian Religion, in word, and fact, dependeth eternal saluation, and vpon denying, or not confessing the same in due time, and place In matters of fact, equiuocation is lawful, to auoide perplexitie.

But not in pro-
fession of faith
or of Christi-
an doctrine.

place, foloweth eternal damnation [Euerie one that
shal confesse me before men (saith our B. Sauour) I
also wil confesse him before my Father, which is in
heauen. But he that shal denie me before men, I also
wil denie him, before my Father which is in heauen]
He also is accounted to denie his faith, that in due
time, when he is called to trial, maketh euasions, and
doth not plainly confesse it, because Christ our Lord
wil only confesse and acknowledge, those before his
Father, that confesse him in word and deed before
men. So S. Paul teacheth, saying [With the hart we be-
leue vnto iustice: but with the mouth confession is
made to saluation.] Factes also must be answerable.
Else if some say they are Christians, and exteriorly
communicate, or practise anie act of infidelitie, with
Christs enemies, they denie him worse then in word
only, because deedes are more then wordes. Of such
the same S. Paul saith: They confesse that they know
God; but in their workes they denie. Whereas they
know God, (and his true Religion) they doe not glo-
rifie him as God] So that such knowlege, and such
confession by wordes, with contrarie deedes, doe not
diminish, but augment their damnation [That seruant
that knew the wil of his Lord, and prepared not him-
self, and did not according to his wil; shal be beaten
with manie stripes.] Albeit therefore in temporal cau-
ses, and in matters of fact, those which are vniustly
commanded to reueale the truth, may equiuocate in
their answeres: yet in poyntes of faith, they must
speake plainly without al equiuocation.

*Whosoever doe vniustly hurt others, or be
in debt, are bound to restitution.*

TRue repentance, amongst other conditions, especially requireth a resolute purpose to cease from sinne. And therefore whosoever hath vniustly hurt an other, must repaire the damage, by rendring al that he hath vniustly taken, or anie way withholdeth from an other, or is by anie meanes indebted: at least he must haue a readie wil, and a true purpose to restore al, according to his abilitie, and best endeauour so fowne as he shal be able, and the creditor requireth: els he continueth in sinne, so long as he persisterh in minde, to hold, or not restore, that which right'y belongeth, and is due to an other. Whether it be temporal goodes, landes, money, or money worth: or damage done to the person or bodie of anie; or to their fame or reputation. And so this bond of restitution perteyneth to al the sinnes, committed against al the former commandments of the second table, concerning the dutie towards Parents, & other Superiours: concerning murder, adultrie, theft, false testimonie, and al the branches of the same five commandments.

Of this obligation commeth the common approued *Axiome*, or general Rule, that sinne is not remitted, vnles that be restored, which is vniustly taken away, or withholden: at least (as is already said) in good wil, and true desire, with purpose when abilitie shal serue. Al which is cleare by the rule of reason, and in summe was expressed in the written Law of Moyse, perteyning to Moral precepts, and so bindeth al Christians (according to the particular Lawes of euerie nation) no lesse then the Iewes. For example it was ordayned, that if a man strike a woman that is with childe, and she make aborte, but herselfe liue, he shal be subiect to so much damage, as the womans husband shal require, & as the arbiters shal award. But if her death doe entue therupon, he shal render life for life. Also: Eye for eye; tooth for tooth; hand for hand; foote for

The Law of
like paine,
called Lex;
talionis.

foote: aduſtion for aduſtion: wound for wound, ſtripe for ſtripe, &c. And he that is conuicted of anie offence, ſhal render al thinges, which by fraude he would haue obtained, whole, and the fifth part beſides to the owner, vnto whom he did the damage.] He that ſtriketh (and killeth a beaſt, ſhal render oue for it] that is, the like in value: yea though the damage happened by negligence only, and not of other malice, they that ſo offended, were bond [to confeſſe their ſinne, and to reſtore the principal it ſelfe, and the fifth part ouer, to him againſt whom they ſinned] Al which perteyneth to the firſt and ſecond partes of penance: that is, to neceſſarie ſorrow for their ſinne, and humble confeſſion therof. For except the offender wil recompence the wrong, he is not rightly ſorie for it, and vnles he confeſſe it, he cannot haue remiſſion. Beſides both which, it is alſo neceſſarie to make Satisfaction, which is the thirde eſſential part of Penance, diſtinct from Reſtitution.

Al are bond
to pay debtes
in due time
and maner.

2. Thoſe alſo that contract debts by lawful meanes, as by borrowing, by bying vpon credite, or by anie other way, are bound to pay ſuch debts in due time, and maner, els the delay; or withholding, is as vnlawful, as vniuſt getting [The ſinner wil borrow (ſaith the Royal Prophet) and not pay.] ſignifying that he ſinneth, which wil not pay al that be boroweth. [Who ſoeuer detracteth from anie thing (ſaith Salomon) he bindeth himſelfe for the time to come.]

Chriſt wil
haue iuſtice to
be ſariſfied,
before he wil
accept of vo-
luntarie ſacri-
fice.

3. Touching reſtitution in general, to the ſufficient contentment of the owner, our Sauour declareth it to be ſo neceſſarie, that it muſt be preferred before al free oblations to God. [If thou offer thy gift before the Altar (ſaith he) and there thou remember that thy brother hath ought againſt thee (that is, if thou haſt done him wrong, and not geuen him contentment) leaue there thy offering before the Altar, and gee firſt to be reconciled to thy brother: and then

com-

comming, thou shalt offer thy gift] Deuout Zacheus wel considered, that al sinnes of iniurie are irremissible, vntil that which is iust be restored to the owner, in fact, or iu preparation of minde. And therefore being rich, and able to render al that he owed to anie man, he said [Lord, if I haue defrauded anie man of anie thing, I restore fourfolde,] S. Paul gcueth a general admonition: so to render al that is due to euerie one, that onlie mutual loue and charitie, remaine a perpetual debt [Render (saith he) to al men that is due, owe no man anie thing: but that you loue one an other.]

It is forbidde to consent in minde vnto vnlawful carnal thoughts.

ARTICLE 44.

Beause al sinful actes do procede from the minde, yelding consent to euil suggestions of concupiscence: and because sometimes the external vnlawful actes are committed, sometimes the consent is expressed in wordes, but not completed in factes, and sometimes the cōsent remaineth only in the thoughts, not proceeding into external actes, nor wordes: after the prohibition of Adulterie, and Theft (amongst other sinnes in the former Precepts, in al which not only external deedes, and wordes, but also internal consent of the minde are vnlawful, and implicitly forbidden by Gods Law) two other cōmandments are added; concerning the internal desires of vnlawful carnal delectation, and of vniust vllurping other mens temporal goodes. In which two kindes of concupiscence, there is more frequent tentation, and more danger of yelding mental consent, by occasion of mans corrupt inclination, and more pownes to these two vices (for that man consisting in bodie, of flesh

Not only external actes of sinne, but also internal cōsent of mind, is forbidden by Gods law.

Why consent of minde is more expressly forbid in two

kindes of
finnes, seeing
it is vnlawful
in al kindes.
Sap 1 v. 3.

and bloud, and liuing corporally by the vse of tem-
poral goodes, and by possession of them, hath more
estimation amongst men of this World) mans cor-
rupt nature, more often desireth, and more often ta-
keth pleasure in such desires, then in bare cogitation
of other impietie. And therefore it seemeth more neces-
sarie to haue expresse commandements against these
particular concupiscences of the flesh, and of the
world, that we not yeeld consent of minde vnto
them. Touching therefore concupiscence of the flesh,
God not only forbiddeth in the sixt commandement,
al adultrie, & al particular sinnes of that carnal kind,
in act, or word, but also in the ninth commandment,
forbiddeth internal consent of the minde vnto carnal
cogitations. And likewise touching concupiscence
of the world, not only forbiddeth al iniuries in world-
lie goodes, by fact or word, in the seuenth command-
ment, but also in the tenth, forbiddeth to geue mental
consent, vnto vnlawful desires of worldly goodes.

Examples and
admonitions
against men-
tal consent
vnto carnal
concupif-
cence.

2. For better auoiding of the former of these two
mental sinnes, by consenting in minde to the pleasure
of carnal thoughtes: holie Iob before this precept was
expressed in anie written Law, sincerely testifieth of
himselſe, saying [I haue made a couenant with mine
eyes, that I would not so much as thinke of a vir-
gine.] So did he gouerne his senses, that his thoughtes
might be more safe from consenting to such carnal
pleasure. The like did chaste Sara, the daughter of
Raguel, confidently say of her selfe, in her prayer to
God, that she had kept her minde and thought free
from carnal delight, saying [Thou knowest Lord, that
I neuer coueted a husband, and that I haue kept my
soule cleane from al concupiscence. Neuer haue I
compained my self with sporters, neither haue I made
my selfe partaker with them that walke in lightnes.
But a husband I consented to take, with thy feare, not
with my lust.] To this purpose, other diuine Scrip-
tures

9. rures exhort al persons, to kepe their mindes, and
 1. thoughtes pure from consenting to carnal finnes, ad-
 3. uising married persons [not to be ielous] al men in
 4. general to shunne the occasions of intricemēt[s] [Looke
 5. not vpon a woman, that it desirous of manie: lest per-
 6. haps, thou fal into her snares. With her that is a dan-
 7. cer, be not daily conuersant nor heare her, lest per-
 8. haps thou perish in her efficacie. Behold not a virgin,
 9. lest perhaps thou be scandalized in her beautie. Looke
 not round about in the wayes of the citie, nor wan-
 der vp and downe in the streates therof. Turne away
 thy face from a trimmed woman, and gaze not about
 vpon others beautie. By the beautie of a woman ma-
 nie haue perished: and therby concupiscence is in-
 flamed, as a fire. Goe not after thy concupiscences,
 and turne away from thy wil (thy lust, or carnal appe-
 18. v. titte) If thou geue to thy soule her concupiscence, she
 1. wil make thee a ioy to the enemies] to diuels which
 25. v. 18. alwaies seeke mans ruine. And therefore man being
 weake, must both labour & pray for grace & strength
 against this kinde of aluremēt, as this diuine Preacher
 instructeth in this, or like maner. [O Lord Father &
 God of my life, leaue me not in their cogitations.
 Take from me the concupiscences of the bellie: and
 let not the concupiscences of copulation take holde
 of me; and geue me not ouer to a shamelesse and foo-
 lish minde.]

Concupif-
 cence getting
 consent of the
 wil, is a sinne
 in thought.

And therefore
 it is necessarie
 to shunne al
 dangerous
 occasions,

3. Scribes and Pharisees, helde it sufficient to ab-
 staine from the external act of finnes, not caring much
 for badde speaches, and lesse of euil thoughts. Wher-
 upon our Sauour Christ said [Vnles your iustice a-
 bound more then that of the Scribes and Pharisees,
 you shal not enter into the kingdome of heauen.] And
 amongst manie correctiōs of their defects, he teacheth
 plainly concerning the sixt & ninth commandments,
 that the former alone sufficeth not, as they falsely sup-
 posed. For they said only [Thou shalt not committe

Chr'ist repro-
 ueth the
 Scribes and
 Pharises for
 neglecting
 this ninth
 command-
 ment.

aduoutrie.] But our Lord requireth also the obserua-
tion of the ninth commandment. [Thou shalt not
desire thy neighbours wife. Whosoever shall see a wo-
man to lust after her (with consent of wil, before ei-
ther external act, or word) hath already committed
aduoutrie with her in his hart.] Conformably hereto
S. Paul admonisheth to flee from all the three sortes
of luxurie, in act, word, & thought. Touching the act,
he sheweth, that it corrupteth both bodie & soule,
saying [Euerie (other) sinne whatsoever a man doth,
is without the bodie (defiling only the soule) but he
that doth fornicate, sinneth against his owne bodie.]

Carnal finnes
defile both the
bodie and the
soule.

Touching fornication in word, without act, he saith:
[Fornication, and all vncleannes, or auarice, let it not
be so much as named amongst you, as it becommeth

Sainctes: nor filthines, nor foolishnes, nor scurrilitie]

Touching also fornication in thought only, he saith,
that those which are truly chaste [Thinke on] the

things that pertaine to our Lord: that they may be
holie, both in bodie and in spirite The flesh and the
spirit are aduersaries, one to an other. They that be

Christes, haue crucified their flesh, with the vices and
concupiscences. If we liue in the spirite, in the spirite
also let vs walke]

S. Peter very plainly teacheth, that
not only the loynes of the bodie, but also fleshly co-
gitations (which he calleth the loynes of the minde)
must be girded and restrained, that we may rightly &
fruitfully trust in Christes grace

Secret though-
tes, are loynes
of the minde.

[Hauing (saith he) the
loynes of your minde girded, sober, trust perfectly in

that grace, which is offered you: in the reuelation
of Iesus Christ] Again he saith [My dearest I be-
seech you, as strangers and pilgrimes (trauellers to-
wardes heauen, being as yet subiect to tentations)
to refraine your selues from carnal desires, which
warre against the soule.]

It is forbidden to consent in minde vnto vnlawful desires of worldlie goodes.

ARTICLE 45.

IN like maner, as besides the prohibition of actual adulterie, internal consent vnto carnal thoughtes, is forbid: so besides the act of theft, mental consent to vniust desires of worldlie goodes, is also prohibited by the expresse Law of God in these wordes [Thou shalt not couer thy neighbours house, nor seruant, nor handmaide, nor oxe, nor asse, nor any thing that is his.] Which vnlawful desire is properly Auarice, a vice condemned by the Law of nature, as may appeare by the iudgement of Iethro the Priest of Madian, who prudently counseling Moyse his sonne inlaw, to appoint subordinate Iudges, ouer the common people, aduised him to choose such as were not addicted to the vice of couetousnes. But [to prouide out of al the people men, that are wise (said he) and doe feare God, in whom there is truth, and that doe hate auarice.] He wel considered that the roote of all sinnes, is in the minde and cogitation of the hart. So that manie sinnes are comitted in the hart, which neuer come to be vttered in wordes, nor executed in factes. And therupon the wiseman in the beginning of his booke saith expressly that [Peruerse cogitations separate from God] And so either vniust desire to gette, or miserlie niggardnes in keping, or vaine pleasure of the minde in possessing worldlie goodes, produceth sinne, and offendeth God.

2. For which cause, the holie Psalmist exhorteth the faithful, saying, [Hope not in iniquitie, and couere not robberies: if riches abound, set not your hartes vpon them] Himselfe also prayed [Incline my hart, o Lord, into thy testimonies, and not into auarice.]

Salomon

Special ad-
monitions
against coue-
tous mindes.

224 Part. 3. AN ANKER OF
Salomon geueth manie most excellent documents, to moderate mans desires of worldlie thinges [The iust (saith he) eateth, and filleth his soule, but the bellie (the desire) of the impious is vn-sati-able. Better is a litle with the feare of our Lord, then great treasures, and vn-sati-able. Better is a poore man that walketh in his simplicitie: then a rich, writhing his lippes, and vn-wise. Al the day he longeth and desireth, but he that is iust wil geue, and wil not cease. Labour not to be rich: but sette a meane to thy prudence. Hel and per-dition are neuer filled: in like maner also the eyes of men are vn-sati-able. A couetous man shal not be filled with money: and he that loueth riches, shal take no fruite of them: and this therfore is vanitie. There is also an other very il infirmitie, which I haue sene, vnder the Sunne: riches kept to the hurt of the ow-ner. For they perish in very euil affliction: he hath be-gotten a sonne, which shal be in great pouertie. As he came forth naked from his mothers wombe: so shal he returne, and shal take nothing away with him of his labour. Let not thy hand be stretched out to re-ceive, and closed to geue. Nothing is more wicked then the couetous man. Why is earth & ashes proud? Nothing is more wicked then to loue money. For he hath his soule also to sel. He that loueth gold shal not be iustified: and he that foloweth after corruption, shal be replenished of it. Blessed is the rich man that is found without spotte, and that hath not gone after gold; not hoped in money, and treasures. Who is this, and we wil praise him: for he hath done merueilous thinges in his life? Who is proued therin, and perfect, shal haue eternal glorie. He that could transgresse, and hath not transgressed? and doe enils, and hath not done.]

The Pro-
phetes ac-
count coue-

3. To al such as yeld internal consent vnto the concupiscence of others external goodes: God by his Prophets often threatneth, not only temporal puish-ments,

ments, but also eternal in the euerlasting fire of hel.

vi. 14. [Which of you (saith our Lord, to al couetous minds) can dwel with deuouring fire? Which of you shal dwel with euerlasting heates?] To which question, the Prophet answering, telleth who shal escape this in- quen- chable fire, saying [He that walketh in iustice, and speaketh truth, that casteth away avarice of op- pression: and shaketh his handes from al gift; and stop- peth his eares, lest he heare bloud, and shuttereth his eyes, that he may see no euil.] signifying that those which wil escape eternal damnation, must resist the concupiscence of the flesh, & of reuenge, and of aua- rice: not lending their eyes to see euil, nor their eares to hearken vnto sheeding of bloud, nor their handes to catch other mens goodes. Al which must be corre- cted in the hart, from which al euil procedeth. And namely from avarice, our Lord saying (I wil extend my hand vpon the inheritance of the land. For from the lesser, euen to the greater, al studie avarice (al folow avarice) thynne eyes (saith our Lord againe to his peo- pl.) and thy hart are to avarice, and to shede innocent bloud, and to craftie oppres- sion, and to the course of euil worke. Their hart foloweth their avarice. For there is avarice in the head of al: and the last of them wil I kil by the sword: there shal be no flight for them]

4. Christ our Sauour expressly teacheth, that al sinnes procede from the hart, and wil of man, & there- fore must be there corrected, as in the roote. [If thynne eye (that is thynne intention) be simple, the whole bo- die shal be lightsome. But if thynne eye be naught, thy whole bodie shal be darke some]. The actions procee- ding fō the wil are good or euil, as the wil directeth wel or ill. [God and Mammon are the two masters, whom no man can serue. [For that thing which the hart most loueth, and preferreth, is to that person *summum bonum*, his God, in that action. [The things

Christ tea- cheth that al sinnes procede from consent of the hart.

that procede out of the mouth, (or from the handes, feete, or other member) come forth from the hart, and those thinges (being euil) defile the man. For, from the hart, come forth euil cogitations, murders, aduoutries, fornications, theftes, false testimonies, blasphemies. These are the thinges, that defile a man] because the hart consenteth to them. Hence it is that S. Paul calleth [Auarice the seruice of Idols] because a couetous man preferreth temporal gaine, before the seruice of God. [They that wil be made rich (saith the same Apostle, of al those that in hart and wil yelde to the vnlawful concupiscence of other mens goodes) fal into tentations, and the snare of the diuel, and manie desires vnprofitable and hurtful, which drowne men into destruction and perdition. For the roote of al euil is couetousnes: which certaine desiring (al the mischief cometh from vnlawful desiring) haue erred from the faith, and haue entangled themselues in manie sorowes. Command the rich of this world, not to be hiegh minded, nor to trust in the vncertaintie of riches: but in the liuing God, who geueth vs to enioy al thinges abundantly) to doe wel, to become rich in good workes: to geue easly: to communicate (with the needie) to heape vnto themselues a good foundation for the time to come, that they may apprehend the true life] He lamenteth the fal of one special Clergie man, by ouer much loue of this world, saying [Demas hath left me, louing this world] Amongst other special qualities requisite in Clergimen, the same Apostle S. Paul instructeth al Bishops, not to admitte anie to ho[ly] Orders [that are folowers of filthie lucre.] and warneth al the faithful in general, saying [Let your maners be without auarice] S. Iames and other Apostles admonish in like maner to roote out this desire of others goods, as the principal cause of manie other greuous sinnes. [From whence are warres, and contentions among you (saith S. Iames)

Auarice is a dangerous sinne in al men, but specially in the Clergie.

Are

Are they not hereof? of your concupiscences, which warre in your members: you couet and haue not: you kil, and enuie, and can not obtaine: you contend, and warre, & cannot haue] your vnsatiable desires. He further admonisheth vnmerciful richmen of their future iudgement, saying [Goe to now ye rich men, wepe, howling in your miseries, which shal come to you. Your riches are corrupt, and your garments are eaten of mothes. Your gold and siluer is rusted, and their rust shal be for a testimonie to yon, and shal eate your flesh as fire: You haue stored to your selues wrath in the last dayes. You mayt (hrough Christ) be made partakers of the diuine nature (saith S. Peter) fleeing the corruptiō of that cōcupiscence, which is in the world] He warneth also al Christians, of the special concupiscences of the flesh, and of auarice, by which vnstable soules fal from the true faith into heresie [having eyes ful of adultrie: and their hart exercised with auarice: become the children of malediction: leauing the right way, they haue erred: hauing followed the way of Balaam, (the sonne of Beor (a southsayer, or Magitian) which loued the reward of iniquitie: but had a checke of his madnesse, the dumme beast (an asse) speaking with mans voice, prohibited the foolishnes of the prophete] of him that pretended to be a Prophete; and loued reward for iniquitie.

Christians are bound to obserue Ceremonial precepts of Christ, and his Church.

ARTICLE 46.

Gods peculiar people in the old Testament, for the better obseruing of his Moral precepts, concerning mans dutie towards God, in the first table of the ten commandments, were also bound to obserue very manie other sacred Rites (as some haue diligently numbred, sixe hundred and thirtene Ceremonial precepts helpe to the obseruation of the Moral.

monial precepts. Al which are now abrogated by Christ our Sauour, because they did foreshadow him, and things pertaining to him, as then to come, who now is come: and others are ordained by Christ, and by his auctoritie, more fitt for the present state of the Church. Which are proued to be right religious actions (to the honour of God, and spiritual good of soules) as wel by example of the former prefigurative, as by practise of Christ himself, and his primitive Church.

Diuers Ceremonial Rites were obserued before the written Law.

Sacrifice.

Distinction of cleane and vncleane.

Abstinence from eating bloud.

Circumcision.

The Paschal Lambe, with vneleuened bread.

2. Concerning therefore the figurative examples of Religious external Rites in the olde Testament, to which the faithful seruants of God were then obliged, we shal here recite some obserued before the written Law: others commanded by the Law: and some also instituted afterwards. Long before the Law, euen from the beginning of the world, not only Sacrifices were offered, as appeareth by Abel and Cain; but also other publique maner of inuocating the name of our Lord, was instituted by Enos the Patriarch: and consequently continued by others. Noe obserued distinction of cleane and vncleane, receiving of al cattel & foule, seven male and seven female of those which were cleane, into the Arke; and two and two, male and female, of the other sort reputed vncleane. And after the flood he offered Sacrifice vpon an Altar, of al the same which were cleane: but none of the vncleane. At which time, God also prohibited the eating of bloud. And when God had called Abraham out of his countrie, he gaue him an especial commandment for himselfe, and for al the male of his progenie, and societie, to circumcise the prepuce of their flesh, instituting the Sacrament of Circumcision. Likewise the Sacrifice of the Paschal Lambe, was instituted before the Law was written: with the obseruation of eating it, with vneleuened bread, and other ceremonies.

3. Then God geuing his people a written Law very manie
 very brefely comprised the tenne commandements. other Rites
 And forthwith largely added almost innumerable were ordain-
 ceremonial Rites. As is manifest in the residue of the ed by the
 same Booke of Exodus: and in the greatest part of written Law.
 Leuiticus, concerning the making of a Tabernacle,
 Altars, the Arke of couenant, sacred Vessels and Ve-
 stments; Sacrifices, Sacraments, Feasts, Fastes, Vowes,
 Tithes, and other obseruances. Wherof is also frequent
 mention in the Bookes of Numeri, and Deuterono-
 mic. Partly by way of repetition, and partly by addi-
 tion. And their necessarie obseruation, is often also
 signified in the Historical, Sapiential, and Prophetical
 Bookes.

4. Moreouer, after that the Law was geuen, yea
 after Moyse his death, some other Religious ordi-
 nances were made, and priuilegies, or dispensations
 granted. As that Sacrifice was sometime offered law-
 fully in other places, besides the Tabernacle & Tem-
 ple: yea and by others then Priestes extraordinarily.
 So Gedeon the Iudge, being of the Tribe of Manasses:
 Manue the father of Samson, of the Tribe of Dan,
 offered Sacrifices in priuate places. Samuel also,
 though a Prophet, yet not a Priest, offered Sacrifice in
 Bethleem. Likewise Elias the Prophete, vpon special
 occasion, built a new Altar, in the mount of Carmel,
 and offered Sacrifice thereon, which God approued,
 miraculously sending fire from heauen, which consu-
 med the oblation, and confounded the four hundred
 and fiftie false prophets of Iesabels faction, his Ad-
 uersaries. Mardocheus also with other principal
 Iewes [ordayned a new Feast, to be kept solemnely
 euerie yeare] in grateful memorie of Gods benefite, in
 deliuering the whole people from imminent danger
 of ruine. In like maner [Iudas Machabeus, when he
 had ouercome Antiochus, and cleansed the Temple,
 and built a new Altar, instituted a yearly feast of the

More also were
 added after-
 wardes.

the Dedication therof, eight dayes together] Esdras ^{2. Mach.} also proclaimed an extraordinarie fast, which al the ^{9. 19.} people obserued by his commandment [that they ^{ch. 10. 7.} might be afflicted before the Lord their God: and ^{1. 24. 2.} might desire of him to be directed in the way of God] ^{21.}

Moral pre-
cepts alwaies
continuing,
Ceremonies
are changed,
according to
the diuerse
state of the
Church.

5. Our Lord and Sauour coming in flesh into this ^{Mat. 5. 17.} world [not to breake the Law and the Prophets, but ^{18.} to fulfil them] did not only teach, to kepe the moral precepts, more perfectly then the Scribes and Phari-
sees obserued them, but also to kepe the whole Law of Ceremonial, and Iudicial precepts, according to the wil of God the Lawmaker: to witte, with this differēce, that wheras the Moral precepts are vnchangeable, they contintinue stil the same, in al times and places, ^{Gal. 3. 12.} as they were from the beginning: but the Ceremoni- ^{ch. 4. 7.} al consisting in signification of thinges to come, with memorie also of figuratiue thinges done, the thinges prefigured and foresignified, being comen and fulfilled, those former Ceremonies doe cease, for that they should now be false (so farre as they signified thinges to come, which are already comen) and others are instituted, and commanded, which represent My-
steries performed, and present: and which withal fore-
signifie the heauenlie glorie, that is amongst the glori-
fied Sainctes, and to be expected by al the faithful ^{Heb. 11. 3.} true seruants of God. Euen as therfore [The old Te- ^{14.} stament was dedicated with Sacrifice in bloud, and strictly commanded by God, to be daily offered: so ^{Exo. 24. 8.} Christ our new Lawgeuer, instituted his new Testa-
ment with Sacrifice, the night before his death, in his owne most sacred bodie and bloud (the selfesame) which he gaue the day folowing, with expresse com-
mandment to offer it vntil he come agaiue, saying to his Apostles [Doe ye this for commemoration of me] ^{Lut. 22. 19.} Which also S. Paul recireth, repeting our Sauours wordes, saying [This Chalice is the new Testamēt in my bloud: this doe ye, as often as you shal drinke it, for

1. 7. for the cōmemoration of me. For as often (saith the Apostle) as you shal eate this bread, & drinke the Chalice, you shal shew the death of our Lord, vntil he come] So that this is the most principal Ceremonial precept in al the new Testament, and Law of Christ, to offer the dread Sacrifice of Christs owne Bodie and Bloud, in the formes of bread & wine; seuerally consecrated, the one from the other, by vertue of Christs wordes, saying of the one part [This is my bodie (and of the other part) This is my bloud] and so is shewed the most blessed death of our Lord and Redemer, which was by the separation of his most holie bodie and bloud on the Crosse, really and bloudily on the Crosse, and as really, but vnbloudily, at the last supper the night before: and stil as really and vnbloudily on the Altar, vntil he shal come, in the end of this world.

6. Manie other ceremonial precepts, our B. Sauour Christs instituted also gaue, which likewise binde no lesse, then the moral, because by them the maner is expressed, how God is to be religiously serued. For in the Institution of euerie holie Sacrament, is implied a ceremonial precept, to vse the same Sacrament in due time, and maner, to Gods honour, and good of soules. Besides also the holie Sacramentes, there be manie other holie Rites, partly vsed by our Lord himself, partly instituted by his Church, but al by his commission: by vertue wherof, the faithful are bound, both to esteeme them, and (due circumstances concurring) to participate the same. [And to obserue (generally and particularly) al thinges whatsoeuer (saith our Lord to his Apostles) I haue commanded you] To them also he had said before [He that heareth you, heareth me: he that despiseth you, despiseth me. And, Manie thinges I haue yet to say to you, but you can not beare them now. But when the Spirit of truth cometh, he shal teach you al truth. You shal receiue the vertue of the

Holie

Christ promi-
sed, and sent
the Holie
Ghost, to di-
rect his
Church.

Holie Ghost coming vpon you, and you shal be wit-
nesses vnto me] Neither was this comission of power,
& promise of truth, limited to onlie pointes of faith,
and doctrine, but also perteyned to the making of
Decrees and Lawes, concerning factes, and conuer-
sation of life, and for the gouernement of the whole
militant Church. As S. Paul witnesseth in his Sermon,
made at Ephesus, when he said to certaine Pastors
of the people [The Holie Ghost hath placed you Bi-
shops to rule the Church of God] And accordingly al
the Apostles, with other Apostolical Pastors, made
Decrees, which bond al Christians, and that by diuine
auctoritie, the whole Assemblie thus auouching [It
seemeth good to the Holie Ghost, and to vs] so binding
al to obey the same Decrees. Which againe S. Paul ad-
monished in Syria & Cilicia, commanding them to
kepe the precepts of the Apostles and Ancients] And
saying [Obey your Prelates and be subiect to them.]

As al are bond
to serue God:
so they are
bond to serue
him in due
maner.

7. Not only therefore the Moral precepts, but also
Ceremonial, and Iudicial, doe binde al Christians
in conscience, whether they be expressly de clared in
the holie Scriptures, or decreed by the Apostles, and
their Successors, authorized by the word of God.
Such are al the Decrees of approued Councils and
Sea Apostolique, Constitutions of al Bishops within
their Dioceses. And of al Prelates within their owne
Iurisdictions. Because as it is necessarie, to serue God,
and neuer to serue false goddes: so it is no lesse neces-
sarie to know, and obserue the right maner of seruing
God, by his visible ordinarie Deputies, and not euerie
private person to be his owne master, or guide. And
when by such ordinances, some thinges are changed,
abrogated, or newly instituted, as iust causes, with va-
riety of times, places, persons, and other occasions re-
quire, al are stil obliged to the general Rule [To obey
their Prelates. Al in subordination of Ecclesiastical
Ierarchie. To edification, and according to order.]

Christ

Christians are also bound to observe all Iudicial precepts of temporal Superiors.

ARTICLE 47.

T Here were likewise in the old Testament manie particular Iudicial Lawes, so pertainyng to the Moral precepts of the second table of the Decalogue, as the Ceremonial pertainyng to the Moral precepts of the first table: which in deed bind not Christians, by vertue of Moyses Law, no more then the Ceremonial doe; yet are they partly established, and partly changed by Christian Princes, and Common wealthes, and so binde all their subiectes in conscience, no lesse then the former did binde the people of God in the former times. Whereupon we are to consider, that as Gods faithful people, being sometimes by his permission, in captiuitie vnder infidel Princes, were bound to obey, and observe their temporal Lawes, not repugnant to true faith, and religion: so in like maner Catholiques are bound to obey, and observe temporal Lawes, and statutes, not only of Catholique Princes, and countries, but also of Heretikes or other Infidels, so far as they are not contrarie, nor preiudicial, to Gods honour, or Catholique Religion.

Iudicial precepts doe binde Christians, as they are ordaind by temporal Superiours, so farre as they are not repugnant to true Religion.

2. To this purpose, we may first observe, that immediatly after the recital of the tenne general commandments, Moyses together with Ceremonial precepts, declareth other particular diuine Lawes, concerning seruants, bargaines, offences, iniuries, contro-
uersies, and all doubts, which might happen among the people. [These are the Iudgements (said our Lord to Moyses) which thou shalt propose to them: If thou bye an Hebrew seruant, six yeares shal he serue thee, in the seuenth he shal goe out free, with what rayment he entered in, with the like let him goe out.] And so folow other Iudicial Lawes, concerning man-

Examples of Iudicial Lawes in the old Testament.

slaughter, & striking; especially of cursing or striking parents, concerning adultrie, deflouring of virgines, bestialitie, hurting strangers, widowes, and orphanes, theft, robberie, vsurie, with punishment for al these, and for idolattie, blasphemie, inchanting and the like, with a general Law called The law of like paine.

Other like
lawes were
added after-
wardes.

3. After that the Law was published and receiued a new difficultie occurring [When a man died without issue male: Whether that his daughters should succede to his inheritance, Moyses consulted our Lord, and a particular new Law was added, that [When a man dieth without sonne, his inheritance shal passe to his daughters. And so it was made a perpetual Law] which was not expresse before. And after Moyses his death, Iosue commanded some thinges, not formerly expresse: and the whole people promised to obey whatsoever he should command them [Al thinges (said they) that thou shalt command vs, we wil doe. He that shal gainsay thy mouth, and not obey al thy wordes, that thou shalt command him, let him dye] So the Iudges, each one in his time, had auctoritie to command, and by punishment to compel: and the people, euerie one in their degrees, were bound to obey. David being the General Captaine, and designed king, but not yet in possession of the kingdome [made a new particular Law, that he which abideth with the baggage in time of warre, should haue equal portiō with him, that went downe into battel. And euer after it was decreed, & ordained as a Law in Israel]

Examples of
obeying infidel
Princes
in lawfull tem-
poral causes,
but not in Re-
ligion.

4. When the same people were in captiuitie, first the ten Tribes vnder the Assirians: and afterwarde the two Tribes in Babylon, they were bound to obey and obserue the temporal Lawes and commandments of Infidel Kinges, and Magistrates: so farre as was not against God, and true Religion. As the holie Prophetes in those times, by word, & example taught, and admonished the people. And the same obligation

tion bond the faithful people, liuing vnder the schismatical Kinges of Israel. For notwithstanding they made a wicked schisme, and some of them professed heresies, yet were the good people bond to obey them in al iust temporal affayres: but by no meanes in matter of schisme and heresie, or idolatrie. Witnesses Elias, Eliseus, Micheas: Tobias, and the rest.

5. In confirmation wherof, Christ our Lord commandeth, to render the thinges that are Cæsars to Cæsar: and the thinges that are Gods, to God] Euidently distinguishing temporal and spiritual thinges: and so teacheth to geue temporal thinges, and temporal seruice to temporal Princes; but not spiritual obedience in religious causes. S. Paul vrgeth the very same necessarie obedience to Infidel Princes, and Potentates, saying to the Romane Christians [Let euerie soule be subiect vnto higher power: for there is no power but of God. And they that resist, purchase to themselues damnation. Therefore be subiect (saith he) of necessitie, not only for wrath, but for conscience sake] He instructeth S. Titus, [to admonish al the faithful people to be subiect to Princes, & Potestates, to obey at a word, to be readie at euerie good worke] which clearly includeth obligatiõ to obserue thelawful commandments of temporal Magistrates. S. Peter teacheth the very same, saying [Be subiect to euerie humane creature for God (to Magistrates created by men; and confirmed, or permitted by God) whether it be to the King, as excellling; or to rulers, as sent by him, to the reuenge (the punishment) of malefactors: but to the praise of the good] S. Iude taxeth Heretikes with disobedience to temporal Princes, and with contempt of Dominiõ [They despise dominion (saith he) and blasphemie Maiestie] Al Maiestie being by Gods ordinance, or permission, contempt therof with reproche is blasphemie: so iudged by this holie Apostle.

Christ and his
Apostles teach
the same.

Good workes of supererogation, are possible, pious, and profitable. And when they are wrought, doe binde in conscience.

ARTICLE 48.

A careful conscience ende-
uoureth to
doe some-
thing more
then is com-
manded. Left
he omitte that
which is ne-
cessarie.

Hitherunto we haue, according to our purpose, explicated the Ten Commandments of God, with other Ceremonial and Iudicial precepts, by keeping wherof, through Gods special grace, the faithful gaine the kingdome of heauen: & by wilfully breaking anie of them, fall into the state of eternal damnation. It resteth here briefly to speake of other good workes not commanded, but counselled, which are therefore works of Supererogation. Betwen which counsels and precepts, is so much difference, as betwen good and better: betwen lesse and more merite: and consequently lesse and more reward. Moreouer these workes of counsel doe helpe not only, for obtaining more grace, and glorie: but also for the better performing of the commandments, which are absolutely necessarie. Because those which wil endeavour no more, then that wherto they are strictly bound, are in great danger to transgresse sometime, that which is expressly commanded. And they which in deede haue iust care to fulfil Gods commandments, wil for more securitie (lest they be deficient) rather doe a litle more, then omitte that is necessarie. And likewise wil rather abstaine voluntarily from some thing lawfull, then not abstaine from al that is prohibited. And whereas Protestants denie it to be possible, for anie man, though he be iust, to doe such workes of Supererogation, they denie it, vpon the same false ground, as they denie it to be possible, to keepe anie at al of Gods commandments: confessing (if themselues say true) that they transgresse al and euerie one of the commandments. They beleue not in God, they hope not in God, they loue not God: they serue false gods: they

they are blasphemers, periured persons, murderers, adulterers, theues, & in euerie dede, word, & thought they are most wicked, if their owne doctrine be true, that none ~~can~~ kepe anie commandment at al. Wherefore seing it is cleare, that a faithful person, can and doth beleue in God, which he is bound to doe by Gods commandment: It is also possible, that he can geue a morsel more of bread to a poore man, then he is bound to doe, by anie comandment: which in such a case of free gift without special necessitie, is a worke of Supererogation.

By the Protestants doctrine euerie man should be an Infidel, an Idolater, &c.

2. But forsomuch as our Aduersaries are extreme importune, in denying and often deriding this point of Christian doctrine; we shal here shew by abundant testimonies of holie Scriptures: that good workes of Supererogation, are not only possible, but also are pious in the sight of God, and spiritually profitable to the faithful that doe them. No doubt it was a worke of pietie, tending to brotherlie peace and concord, amongst freindes, that [Abraham gaue free leaue & power vnto his Nephew Lot to choose which part of land he would haue to possesse] to which free grant Abraham was not bond in equitie, but of mere liberallitie, gaue the choyse to Lot. For by indifferent equitie, and rule of reason, Abraham might haue chosen rather then Lot. At least it had bene abundant, or full iustice, that the landes had bene appropriated by casting lottes, which part each of them should haue and possesse. Iacob an other Patriarch, in a vow made to God, did not only promise, if God should prosper him, to serue him sincerely, and to pay tithes of his fruites: to both which he was formerly bond by diuine Law: but also he promised [to builde and dedicate a particular house, to Gods special seruice] whereto he was not bond before his vow. And so it was a worke of Supererogation: and it is also manifest that God accepted it, as an act of free deuotion, saying to

Examples of good workes more then were commanded.

Jacob afterwarde [I wil be with thee, I am the God of Bethel, where thou didst annoint the stone, and didst vow vnto me. Now therefore (because thou so didst) arise and goe out of this land (from Mesopotamia) returning into the land of thy natiuitie] into Chanaā. And so our Lord blessed and prospered him, & his progenie more & more. When the Tabernacle, with al the appertinances, was to be made in the desert [The children of Israel most liberally contributed, not only sufficient, but also more then was sufficient. Albeit the necessarie expenses were required, yet the superabundance was of Supererogation: and meritorious. Such a worke did the men of Iabes Gallaad [taking the bodies of King Saul, and his sonnes, & burying them, and fasting seuen dayes] Which fact King Dauid called a worke of mercie, meritorious of reward at Gods hand, saying to them [Blessed be you to our Lord, which haue done this mercie with your lord Saul, & haue buried him. & now our Lord certes wil render you mercie and truth] God wil according to his truth, reward good workes. The same King Dauid did a worke of Supererogation, as wel in that he desired to build a Temple to our Lord, as in providing meanes to doe it, though he was not permitted to performe it. And so did the Princes which contributed more for that purpose. And king Salomon in accomplishing it, in more excellent maner, then they were bond by anie commandment.

Vowes freely
made doe
binde in con-
science.

3. It is manifest in the written Law, that vowes (to witte, free promises to God of good thinges not commanded) are pious actes, and being made in due maner, doe binde in conscience, to the performance therof, as these holie Scriptures doe expressly testifie [The man that shal haue made a vow, and bond his soule to God by estimation, he shal geue the price (that is, if he geue not the thing promised, he shal geue the value therof) If anie man make a vow to our Lord, or bind

Leuit 27.7.
2. ad 30.

bind himself by an oath, he shal not make his word frustrate, but al that he promiseth, he shal fulfil. When thou hast vowed a vow to our Lord thy God, thou shalt not slack to pay it; because our Lord thy God wil require it; and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without sinne (which clearly sheweth, that the Law speaketh of thinges not commended) But that which is once gone out of thy lippes, thou shalt performe, & shalt doe as thou hast promised to our Lord thy God, and hast spoken with thy proper wil, and thyne owne mouth.] In al which, the same diuine Law declareth, that promises made by such as are subiect to the wil of Superiours, are not perfect vowes, nor doe binde, vntil they be ratified and confirmed, either by the expresse consent, or by interpreted consent of silence, after that the Superiours know, what is promised, & doe not gaine say it. As the promises of maides in their fathers houses, whiles they are in maidens age. Also of wiues in their husbandes time, and the like, may be frustrate by their superiors: which they could not be, if the promises were of thinges necessarie, and commanded. And if the superiors know and consent, then they are perfect vowes, and bind the superiors no lesse, yea rather more, then the parties that made the promises. And so to bind themselues, is a plaine worke of Supererogation.

4. Moreouer, that such vowes belonged not only to ceremonial Lawes of the old Testament, as Protestants would interpret them, and so account al such vowes to be abrogated in the Law of Christ, is further proued by other holic Scriptures. The Royal Prophet both exhorteth to make vowes, and admonisheth to render them which are made [Immolate to God (saith he) the sacrifice of praise (that is promise to God some special thanksgiuing, & praises of God) & pay thy vowes to the Hieghest] As thou shalt pro-

Vowes doe
bind as moral
precepts also
in the Law
of Christ.

promise so performe [Vow ye and render to our Lord *Psalm. 71.*
 your God, al ye that round about him, bring giftes. *12.*
 I wil render my vowes to our Lord (saith he) in the
 sight of al his people.] He also prayed to be rewar- *Psalm. 115.*
 ded, for his vow made, and payed [Remember Da- *5. 9.*
 uid o Lord (saith he) and al his meekenes. As he swaro *Psalm. 138.*
 to our Lord, vowed a vow to the God of Iacob] Sa-
 lomon taxeth those with great crime, that performe *Pro. 10. 7.*
 not their vowes, saying [It is ruine to a man, to de- *25.*
 uour saintes (to pretend the honour of Saintes, vow-
 ing to praise them) and afterward to retract the vow.
 If thou hast vowed anie thing to God, deferre not
 to pay it. For vnfaithful and foolish promise displea- *Eccles. 5. 2.*
 seth him. But whatsoeuer thou hast vowed pay it]
 Now how contrarie to so expresse holie Scriptures,
 do they preach, that perswade votaries to break their
 vowes of obedience, of chastitie, and of voluntarie
 pouertie? And what Scriptures haue they for their
 warrant? for sooth say they: Salomon also teacheth
 that [It is much better not to vow, then after a vow, *7. 4.*
 not to performe the thinges promised]. Ergo say
 they, It is not good to vow at al. As good a deducti-
 on, as if they should say: It is much better not to pro-
 mise anie thing to your neighbour, then not to per-
 forme that which is promised. Therefore it is not good
 to promise anie thing to our neighbours. Againe they
 argue, that it is vnpossible to kepe the vow of chasti-
 tie, which they would proue, because themselues
 haue not that gift and so inferre; Therefore none hath
 it. But where doth anie Scripture say: Thou shalt not
 make anie vow; or, Thou canst not kepe anie vow.
 It is certaine, that there is no such Scripture: because
 as you see, there be manie which exhorte the faith-
 ful to make vowes, and admonish them to performe
 the same. By the light of nature also simple mariners *Long. 1. 7.*
 of Ioppe knew that vowes are grateful to God, and *8. 16.*
 therefore, when by lotte Ionas was cast into the sea]

They

Protestants
 arguments a-
 gainst vowes,
 haue no pro-
 babilitie.

[They prayed, & immolated hostes, & vowed vowes]
 7. 19. Jonas also in the whales bellie vowed, and promised
 to fulfil his vowes, saying [In the voice of praise, I wil
 immolate to thee (ô God) what thinges soeuer I haue
 vowed, I wil render for saluation to our Lord]

5. As it were betwen the old Testament, and the
 new, [S. Iohn Baptist did workes of Supererogation, S. Iohn Bap-
 that is, good workes of his free accord, not comman- tist, and his
 7. 4. ded liuing very austerely [in the desert, with litle meate disciples did
 and hard rayment] therin pleased God, and edified workes of Su-
 the people [He also taught his disciples to fast much] pererogation.

7. 14. Which thinges were not otherwise commanded, but
 taken vpon them for the better seruice of God, and
 more merite. Our Sauour in a parable of a Samari-
 tan, that tooke compassion vpon a man spoiled, and
 wounded by theues, teacheth, that a charitable man, *Christ suppo-
 seth that man
 can doe more
 then is com-
 manded.*

10. 7. of the infirme [Whatsoeuer thou shalt Supererogate,
 I at my returne wil repay thee] Our Lord also saith,
 14. 42. that Marie (Magdalene) hath chosen the best part] sig-
 nifying that she of her owne free choise, gaue her self
 to contemplatiue life, to which she was not bond by
 anie commandment. Against this cleare doctrine, our

Aduersaries alleage our Sauours wordes to his disci-
 17. 7. ples, saying [When you shall haue done al thinges, that
 are commanded you, say: We are vnprofitable ser-
 uants.] Therefore sayth a Protestant, there is no me- *How a iust
 person is an
 vnprofitable
 seruant.*

rite nor profite in anie good worke, for when they
 shall haue done al, that is commanded, yet they are
 vnprofitable. We answer first, that by this supposition,
 [when you shall haue done al thinges that are com- *The first an-
 swere.*
 manded] is sufficiently proued, that the faithful can
 doe al that is comended. That is, can if they wil, kepe
 al the commandments. Which is yet more cleared by
 the next wordes: our Sauour affirming, that some

The second
answere.

faithful may say [We haue done that which we ought
to do] Which Protestants hold for impossible: teaching
that none can so doe. Which their error we haue
largely confuted in the first Article of this Part. Sec-
condly we answered (as before in the second Article)
that Gods seruants doing al that is comanded them,
must stil say, they are vnprofitable seruants to God,
our Master, who needeth not our seruice, nor is
made richer therby: but God so accepteth of our ser-
uice, that it is grateful to him, and so it is profitable to
ourselues, and we shal receiue wages for it. Yea for
great workes [are heaped vp great treasures in hea-
uen. And the vnprofitable seruant, shal be cast into
utter darknes, where shal be weping and gnashing of
teeth] Albeit therfore al good seruants must thinke &
say, that they are vnprofitable to God, yet Gods grace
maketh them profitable. Wherupon S. Paul saith [If a
man shal cleanse himselfe from his sinnes, he shal be a
vessel profitable to our Lord.] Thirdly we answered,
that although a seruant, doing al that is commanded
him, were vnprofitable both to his Master, and to
himselue, yet he might be profitable, for doing also
more then he is commanded. And his Master which
doth not thanke him, for doing al that he comanded;
yet wil thanke him, for doing the same, and also more.
Which is properly a good worke of Supererogation.
wherof we speake in this place. And of which S. Paul
saith [He that soweth in blessings, of blessings also
shal reape.]

Primitiue
Christians
without anie
commandment
put al their
goodes in a
communitie.

6. A most cleare example of Supererogation was
in the first Christians, when al the faithful, both Cler-
gie and Laitie, put their temporal possessions into a
common banke, for the competent maintenance of
euerie one: as S. Luke writeth in these wordes [Al that
beloued were together, and had al thinges common.
They sold their possessions and substances, and diui-
ded them to al, according as euerie one had nede: nei-
ther

ther did anie one say: that ought was his owne of those thinges which they possessed, but al thinges were common vnto them. Neither was there anie one needie amongst them. For as manie as were owners of landes, or houses, told them, and brought the prices of those thinges, which they sold; and laid it before the feete of the Apostles. And to euerie one was diuided according as euerie one had neede] Against which communitie, when Ananias and his wife offended, reseruing in priuate to themselves, part of the money, which they had receiued for their land [S. Peter (knowing by reuelation, that they dealt fraudulently) said to Ananias: Why hath Satan tempted thy hart, that thou shouldest lie to the Holie Ghost, and defraude of the price of the land? Remaining did it not remaine to thee, and being sold, was it not in thy power? Why hast thou put this thing in thy hart? Thou hast not lied to men (only) but to God. And Ananias hearing these wordes, fel downe, and gaue vp the ghost] The same punishment fel also vpon his wife. And the like doubles is due, to al them that doe the like. In successe of time, this voluntarie worke of Supererogation, by geuing al, and liuing in common, ceased to be so general in al Christians, as it was at first, both in Ierusalem, and other places (namely at Alexandria in Egypt) but stil remained in some persons. and places. Especially in Clergie men. Manie also adioyned vnto this Evangelical counsell (of liuing in common, without proprietie of temporal goodes) other two religious vowes, of obedience to a special Superiour, and of perpetual chastitie. As appeareth in manie holie religious Orders, which make al the three vowes. Al Clergie men which receiue the greater holie Orders, doe voluntarily promise perpetual chastitie, with special obedience to their Ordinarie, and haue more obligatiō then Laimen haue to vse workes of mercie towardees them that neede. And in particu-

Transgression
of his vow
was great
sinne.

VWhen this
general vow
ceased, yet
some stil ob-
serued the
same Rule.
And some ad-
ded other
vowes vnto it.

lar, there remaineth practise of living in communitie, or of common prouision, in al Cathedral & Collegial Churches, in subordination of Superiors and Subiectes, of Prouostes, Deanes, and Chanons. This forme of Communitie is also obserued in best instituted Colleges: & at this present in Seminaries of scholars, for the better prouision of the Pastoral Clergie, besides Religious and Regular Orders.

Vniuersal obedience, to a determinat Superior, is piously vowed.

ARTICLE 49.

Al Religious Orders make three special vows.

VWhich being made, doe binde as much as precepts.

Figuratiue examples of Religious Orders in the old Testamēt.

C Concerning therefore the more special workes of Supererogation, which are the three solemne Vowes of vniuersal Obedience; perpetual Chastitie, and voluntarie Pouertie, made by al Religious, and Regular Orders: we shal here in three distinct Articles, shew that they are very godlie actes, profitable to the vniuersal militant Church, and singular good meanes to the vowed persons, for attaining perfection in Christian life. So much the more meritorious, as they are freely vndertaken. From which time forwards, they binde as strictly, as an expresse precept of God: because promise maketh debt, and free promise to God, of a good thing not otherwise commanded, is a Religious Act: and therefore the breach thereof is sacriledge, by vniustly taking from God, that which is due vnto him.

2. The first of these, which is religious Obedience, was prefigured in the old Testament, by the Order of the Nazareites (so called because they were segregated from the common sorte of the faithful) who by vow bond themselues, to obserue a certaine prescript Rule of life, vnder a Superior, either perpetually, which was more rare, or for a sette time, which was then more common. Both which God so approued, that he prescribed them a particular Rule, saying to his people, by the mouth of Moyles [Man or woman, When they

6. 7. they shal make a vow to be sanctified, and wil consecrate themselves to the Lord, they shal abstaine from wine, and euerie thing that can make one drunke. Al the dayes wherin they are by vow consecrated to the Lord, whatsoeuer may be of the vineyard, from the rayssen to the kernel, they shal not eate. Al the time of his separation, a rasor shal not passe ouer his head, vntil the day be expired, that he is consecrated to the Lord, He shal be holie, whiles the bush of heare doth grow. Al the time of his consecration, he shal not enter in to the dead: neither shal he be cōtaminated: no not vpon his fathers, and mothers, and brothers and sisters corps: because the consecration of his God is vpon his head.] So by this vow some did voluntarily bind themselves, to absteyne from thinges otherwise lawfull. Some also were more specially called by God to embrace, and kepe this Rule of life. So Samson receiued this special grace of God, to be a perpetual Nazareite, with other great giftes, namely, a moit admirable corporal streingth, & corege of minde. But [When his heares were cutte] his former streingth departed from him. [And then the Philistians apprehended him, and manie wayes cruelly & scornfully abused him, vntil againe God restored to him, his former admirable strength. Also [Samuel the Prophete was a perpetual Nazareite, euen frō his infancie] first by his mothers vow: who presented him to Heli the High Priest, to remaine al his life, in the special seruice of God, in the Tabernacle, which he (coming to mature age) confirmed voluntarily, and duly performed.

3. Likewise Elias, and Eliseus the Prophets, and their disciples, obserued a special religious Rule [Hea- Disciples of
ric men, girded about the reynes with girdles of le- the Prophets.
ther (as Elias was described) Their disciples were called, The children of the Prophetes: They singularly both obeyed, and reuerenced their Superior. For [cō-
ming to mere Eliseus, they adored him flatte to the ground.] Their ordinarie diet was so meane, that

[a wilde herbe by mishappe being put into their pottage of broth, al their prouision was spoiled with bitterness] til the Prophete had miraculously amended it. *ch. 4. v. 10.*
 Their habitation was poore & straitte, in such cottages or cabinettes, as themselves could frame of boughes, *ch. 6. v. 11.*
 which they cut off fro trees] There was also an other *3. 4. 5.*

Rochabites.

Religious Order of Rechabites, instituted by a Holie man called Ionadab, the sonne of Rechab: who voluntarily bound themselves to a certaine Rule of life [not to builde: nor dwell in houses, but in tents: not to sow seed, nor to plant, nor haue vineyards: not to drinke wine] Al which they obserued so perfectly, that being by Gods commandment, proued therein by Ieremie the Prophet; he proposed their worthie example of obedience, against other lewes, which obeyed not the necessarie comandments of God: iustly commending these so religious obseruers of their Rule: & condemning the wilful transgressors of Gods Law [The children of Ionadab, the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people (saith our Lord) hath not

Assidians.

obeyed me] Like vnto these were also the Assidians, other wise called Esseni; a Societie of deuout men, obseruing a religious forme of life. Who moreouer professed a special rule of militarie life, in defence of true Religion. They ioyned themselves therefore, with zealous Marthathias, and his sonnes, and others in the holie warres against King Antiochus. In which warres [Alcimus (an Apostata Priest) solicited, and by false pretence of sinceritie, deceiued certaine Assidians, & getting threescore of them together, slew them most cruelly in one day] And then most maliciously accused and calumniated their whole Order, before King Demetrius, saying [They of the lewes that are called Assidians, of whom Iudas Machabeus is Captaine, doe nourish battles, & moue seditions: neither doe they suffer the realme to be in quiet] Which his calumnious slander, & special hatred, more against the Assidians;

dians then others, is a plaine testimonie of their more rare, & singular vertues: & special zeale in Gods seruice

4. Moreouer, God foresheued by his Prophets, that there should be Religious Votaries, and Orders of Religious persons in the new Testament: obseruers of special Rules of life, more tending to perfection, then other ordinarie Christians. In particular Isaias saith [The Egyptians shal vow vowes to our Lord, and pay them] which is fulfilled in the multitude of Christian holie Monkes in Egypt, amongst which are most renowned S. Paul the Eremite. S. Antonie. S. Hilarion, with innumerable others. In other places S. Basil, S. Ierom, S. Augustin, S. Benet. S. Bernard, and manie others of diuers particular Rules. But in general, al are imitators of the Apostles, who forsaking their natural parents and freindes, folowed Christ. Which counsel he also proposed to the young man [Which had kept al the commandments from his youth, asking what was yet wanting. [Whom our Lord beholding (as writeth S. Marke) loued him, and said to him: One thing is wanting vnto thee (not wanting for attaining heauen; for to that effect the keping of the commandements sufficeth, as our Lord had said before) If thou wilt enter into life, kepe the commandments, (and to another.) This doe, & thou shalt liue] but to perfection some thing was wanting: and therefore our Lord said [If thou wilt be perfect, goe sel the thinges that thou hast, and geue to the poore: & thou shalt haue treasure in heauen, and come, folow me] In which two wordes [Folow me] is included perfect obedience, and the best way to perfection. There be therefore two sortes of obedience, one is necessarie for al Christians, to be obedient to al Gods commandments, and al that so obey, shal attaine to euerlasting life in heauen. An other obedience is voluntarie, and tendeth to more perfection: to be obedient, not only in al the cōmandments of God, but also in the whole state

Prophecies
the old Testa-
ment of Reli-
gious Orders
in the Church
of Christ.

state of life, to a determinat Superior.' And to this obedience none are bound, except they wil freely by promise binde themselues therto. This is the state which al Religious Orders professe, for the more honour of God, and their owne better meanes to attaine perfection, and to auoide the frequent danger of falling from God, by tentations of the world, the flesh, and the diuel. So al haue libertie to choose their owne state of life, as God by his special grace inspirith each one. For [hauing giftes (saith S. Paul) according to the grace that is geuen vs, different. To one, certes by the Spirite is geuen the word of wisdom, to an other the word of knowlege (& so to others diuersly) And al these thinges, one and the same Spirite worketh, diuiding to euerie one according as he wil. Not al Apostles; not al Prophets; not al Doctors. For God hath set the members, euerie one of them in the bodie, as he would. And if al were one member, where were the bodie?] It were no perfect bodie. So if none should vow particular Rules of life, then were the Church of Christ, lesse [compassed & clothed with varieties] lesse adorned in this respect, the the Church of the old Testament. Which besides the distinction of Clergie & Laitie, had also Votaries, that bound the selues to some thinges, vnder obedience of Superiors, wherto they were not before obliged. But [whatsoever thou hast vowed pay it (saith Salomon) For an vnfaithful promise displeaseth God. And it is ruine to a man to retract his voves.

Rom. 12.
4. 5. 6.1. Cor. 12.
8. 9. 10.
11. 26. 27.
28.

7. 18. 19.

Ps. 44.
11. 1.Eccles. 5.
Pro. 20. 7.

Diuerfitie 'of
Religious Or-
ders adorneth
the Church of
Christ, with a
comelic varie-
tie.

Vow of perpetual chastitie, is an holie and meritorious act.

ARTICLE 50.

Solemne vow
of perpetual
chastitie is

Perpetual Chastitie, is the second solemne vowe, which is made, as a worke of Supererogation, by al Religious Orders, that professe anie approued Rule

Rule

Rule of Religion, of men or women. And is also promised by al Clergie men, which take the three greater Holie Orders, when they are made Subdeacons. The reason of this promise, so required by the Church and made by such Clergie men, is declared in the Sacrament of Holie Orders. Here it is further confirmed, that the same vow and promise, is both lawful and meritorious. In the old Testament this state of single life was more rare, yet there were also some examples in that time. Holie Abel the Martyr was neuer married; and is honoured in the Church of God, as a Virgin Martyr. Ieremie a Prophet & a Priest, was commanded by God, not to marrie [Thou shalt not take a wife (said our Lord to him) and thou shalt not haue sonnes and daughters in this place. Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place: and concerning their mothers: they shal dye, and not be mourned &c. [In this place (said our Lord) to witte, in Ierusalem & Iurie. And that he should marie afterwarde in Ægypt, when he was elder, and suffered more and more persecution, and finally was stoned to death in Taphnes, is not imaginable. But he is by the Church of God, honoured also as a Virgin Martyr, by very probable deduction from holie Scripture; & assured Tradition.

Some obserued perpetual chastitie in the old Testamēt.

2. It is also most probable, that holie Daniel, Ezechiel, Aggeus, Zacharias, and Malachias, al Prophētes, liuing and prophecyng in captiuitie, and continual tribulations, neuer married, though there be no other mention therof in the holie Scriptures. Of Iudith the holie widow, it is cleare that [she knew not man al the dayes of her life, after that Manasses her husband was dead: liuing to the age of an hundred and fife yeares] Retired from much companie, in frequent prayer, wearing heare cloth, and fasting much. Likewise an other holie widow, and Prophetesse, called [Anne the daughter of Phanuel, after that she had li-

Other examples of perpetual chastitie.

ued with her husband teneu yeares, remained in the Temple, vntil eightie and foure yeares, seruing God night and day, by fastings, and prayers] But aboue al other: The most glorious Virgin Marie, Mother of God, vowed and obserued perpetual Virginitie; the most singular example and Patronesse of al pure virgines, chaste widowes, and godlie obseruers of continent single life. To these are added S. Ioseph. S. Iohn Baptist, S. Iohn Euangelist, S. Paul, and S. Iames the younger, al their liues; al the other Apostles, at least, after their vocation. which may suffice for examples.

Luc. 1. 27.

The state of single life was prophesied in the old Testament.

3. Besides examples, God foresheued by his Prophete Isaias, that this state of single life should be more blessed in the new Testament, then the fruite of children, saying: [Let not the Eunuch say: Behold I am a drie tree, Because thus saith our Lord to the Eunuches; they that shal kepe my Sabbathes (with other precepts, wherto al are bound) and shal choose the things that I would, and shal hold my couenant, I wil geue vnto them in my house, & within my walles a place, and a name, better then sonnes & daughters: an euerlasting name wil I geue them, which shal not perish.] Two things doe men desire and hope for, by the fruit of Mariage: consolation of children, as partes of themselues, multiplied by lawful issue, & continuance of their name, or memorie, in future posteritie. Both which hopes, are so much greater, by chaste single life, as spiritual children gained to God, are cause of more comfort, then can be of manie sonnes and daughters, that may happen to anie parents. And so much more secure, as Gods promise which can not faile, is more certaine, then mens conceipt or imagination, which often perisheth. Yea the memorie also of voluntarie chastitie, is heauenlie and eternal; the fruite of Mariage, though both lawful, and commendable, yet but terrene, and temporal. For [after the Resurrection, there shal be no marying: but

1/4. 16. 7.

4. 5.

Single life is called Angelical.

Mat. 19. 7.

30.

al

al the blessed shal be as the Angels in heauen] Wherof single life is called Angelical.

4. Agreeable to this prophecie', and as it were an explanation therof, is our B. Sauours expresse counsel, proposed to al Christians, saying [There are Eunuches (persons that kepe perpetual chastitie) which were borne so from their mothers wombe: and there are Eunuches, which were made by men: & there are Eunuches, which haue gelded themselues (not corporally, for that is not lawful, but by vow of perpetual chastitie:) for the kingdome of heauen] The former two sortes, can neither haue children, nor anie special reward for their chastitie. But the third sort, because they are voluntarily chaste, by their free vow, not for the seruice of men, nor for worldlie commoditie, but for the kingdome of heaue, are those of whom I saias prophesied, that [choose the thing which God would haue them (yet doth not command them) And shal therfore haue both a better, and a surer reward in the house of God, then sonnes and daughters. And so to this better choise, to the which is promised a better and surer reward, in the kingdome of heauen, our Lord and Sauour inuitheth the faithful, but commandeth not, saying [*Qui potest capere, capat.* He that can take, let him take.] He that can so resolue with himselfe: let him make himselfe an Eunuch for the kingdome of heauen.

5. No lesse clearly S. Paul distinguishing between precept and counsel, exhorteth (such as wil folow his aduise) to choose single life, saying [I would haue al men to be as my selfe: but euerie one hath a proper gift of God: one so, an other so. But I say to the vnmarried, and to widowes: It is good for them, if they so abide, euen as I also. But if they doe not conteyne themselues (from fornication) let them marrie. For it is better to marrie, then to burne] that is, then to be overcome with tentations. Plainly teaching that for-

Our Saniour doth expresse counsel his seruants to undertake single life. But doth not command it.

St Paul coun-
seleth the
same, explicat-
ing Christs
doctrine.

nication is naught: Marriage is good, and perpetual
 continencie is better. Which he further declareth
 saying [As concerning virginie: commandment of
 our Lord, I haue not: but counsel I geue, as hauing
 obtained mercie of our Lord to be faithfull. I thinke
 therefore that this is good for the present necessitie:
 because it is good for a man so to be (that is, to be con-
 tent with his present state) Art thou tyed to a wife?
 Seeke not to be loosed. Art thou loose from a wife?
 Seke not a wife. But if thou take a wife, thou hast not
 sinned (in so resolving) And if a virgin marie, she hath
 not sinned] And interposing the tribulations which
 commonly folow Marriage; and the commodities of a
 single life, he cōcludeth, saying [This I speake to your
 profite: not to cast a snare vpon you, but to that which
 is honest, and that may geue you power (make you
 able) without impediment to attend vpon our Lord.
 Therefore both he that ioyneth his virgine (geueth
 his daughter in Matrimonie) doth wel; & he that ge-
 ueth not, doth better. A woman if her husband dye, is
 at libertie, let her marie to whom she wil; only in our
 Lord (that is, a true faithfull Christian, not an Infidel)
 But more blessed shal she be, if she so remane, accor-
 ding to my counsel; and I thinke that I also haue the
 Spirite of God.]

And teacheth,
 that after pro-
 mise is made,
 it bindeth, as
 other pre-
 cepts.

6. Thus the Apostle exhorteth al Christians, whiles
 they are in consultation, whether to marie, or no, to
 consider the comodities, and difficulties of each state:
 but after that they are resolved, he wisheth them to be
 constant in their resolution: yet with this difference,
 (as appeareth by his whole discourse) that the deter-
 minatiō of the lesse perfect, ought not to hinder good
 motions to the more perfect: but rather to change to
 the better, so long as there is no obligation. And ther-
 fore it is necessarie to discerne, betwen purpose and
 promise. For where there is only a purpose, the deter-
 mination may be altered, without sinne, either from
 inten-

intention of perpetual chastitie vnto Mariage, or from intention of Mariage, vnto perpetual chastitie.

But where promise is past, there no change is lawfull. *A purpose may be lawfully altered, but a promise must be performed.* Because those that promise, either perpetual chastitie, to God, or Mariage to anie marigeable partie, are bond to their promise, & can not without iust relaxation, or dispensation part from it. As the Apostle decideth this case, according as euerie one determined

in his hart, saying [He that hath determined in his hart, being settled, not hauing necessitie (not hauing promised) but hauing power of his owne wil (not hauing bond himselfe) & hath iudged this in his hart, to kepe his virgine, doth wel] though there was purpose of mariege; so long as there was not promise to marie. Concerning also vowed chastitie, he teacheth clearly, that it must be obserued. And therefore admonisheth Prelates, to be wel aduised, in admitting Widowes, or Virgines, to the vow of perpetual chastitie; counselling the vnfitte rather to marrie, then to be in danger to breake their vowes. [Honour widowes, which are widowes in deede (saith he) But the younger widowes auoide (such as are not mortified in manners) for when they shal be wanton in Christ, they wil marie, hauing damnation, because they haue made voide their first faith] Because they haue in wil violated their promise, made to God, and sinned, by consenting in wil to marie, after vowed chastitie.

Vow of voluntarie pouertie, to possesse no worldlie goodes in proper, is godli: and meritorious.

ARTICLE 51.

Voluntarie pouertie, by renouncing al proprietie of worldlie goodes, which al persons of Religious Orders doe solemnly vow; helpeth much to attaining perfection in this life: for that by cutting of al loue to external possessions, a great steppe is made to

Renunciacione of worldlie goodes, and of carnal pleasures, prepare

the way to re-
nounce also
the proper wil.

leauē also the desire of corporal and worldly pleasures. And these two resolutions prepare a readie way to resignē also the proper wil, subiecting it wholly to Gods wil, by the mediation of a special visible Superior: to whose commandment and direction, religious persons by vow, submitte their owne willes. Because in the intyre submission of mans wil to Gods wil, consisteth the greatest perfection of this life, which shal be more perfited in glorie: and is more or lesse perfect here, as it is more or lesse mortified. Albeit therfore perfectiō of this life may stand together with possessions of worldlie goodes, & with the state of Mariage (for Noe, Abraham, & other Patriarches & Prophets, were perfect men in their generations) yet are vowed pouertie, and chastiitie; very good meanes for mortification, and drawing neerer to perfection. But forsomuch as it is not absolutely necessarie, but only as the Royal Prophete admonisheth [If riches abound, set not your hart vpon them] it is not commanded, but only counseled [to geue al to the poore.]

Some in the
old Testament
liued in com-
mon.

2. In the old Testament, Elias, Eliseus, and their disciples: likewise the Rechabites, had either nothing in proper, but only in communie, or els had lesse then otherwise they might lawfully haue had; as is declared before. And so though they were not direct examples; yet were they apparant figures of Religious Chritian Orders, which doe vowe, and obserue voluntarie pouertie, renouncing al priuate proprietie of landes, and moueable worldlie goodes.

Our Sauionrs
maner of su-
feyning him-
selfe and his
Apostles, was
most perfect.

3. But more expresly our B. Sauour, with his disciples, liued in comon, vpon almes geuen them, which was put in a comon purse, to serue them al, according as euerie one had neede. And when our Lord sent his twelue Apostles, & stuentie two disciples to preach, he prescribed them this Rule, saying [Gratis you haue receiued, gratis geue ye. Doe not possesse gold nor siluer, nor money in your purses: nor a scrippe, for the

way:

way: neither two coates, neither shoes, neither rodde: for the workeman is worthie of his meate] And to a young man, inquiring what els was wanting to him, that kepeth the commandments: Our Lord answered [If thou wilt be perfect, goe sel the thinges that thou hast, and geue to the poore: and thou shalt haue treasure in heauen] Wheras therefore, to obtaine some place in heauen, it sufficeth to kepe the commandments: those which also geue al that they haue to the poore; doe merite treasure (that is, a great reward) in heauen. [For in my Fathershouse (said our Lord at another time.) there be manie mansions] And S. Paul saith, [He that soweth sparingly, sparingly also shal reap: and he that soweth in blessinges, of blessinges also shal reape. For God loueth a chereful geuer]

4. That al the Apostles, and manie others vowed, and obserued voluntarie pouertie, is further confirmed by that which S. Peter said to Christ, in the behalfe of them al [Behold we haue left al thinges, and haue folowed thee] And that also S. Paul did the same is manifest by diuers his speeches of himselfe, and frequent exhortations to others. For amongst other requisite qualities, and necessarie vertues in Clergimen, he requireth [That they be not couetous: not folowers of filthie lucre] Again he saith to S. Timothy, and in him to euerie Clergiman [Labour thou as a good souldiar of Christ Iesus. No man being a souldiar to God, intangleth himself with secular bussineses] He lamenteth also that some were parted from him, and were returned to the world, saying [Demas hath left me, louing this world] Of himselfe and other Apostolical men, he auoucheth, that they were needie (or poore) but enriching manie: as hauing nothing, and possessing ai thinges] Hauing nothing of their owne in proprietie, yet wanted nothing by Gods prouidence, for their competent vse of temporal goodes in this life.

Al the Apostles, & manie others vowed and obserued voluntarie pouertie.

5. Finally

Transgressi-
on of Vow
is damnable.

The command-
ments are ne-
cessarie.
More is bet-
ter.

5. Finally, that this vow of voluntarie pouertie, *Artic. 41*
binderh in conscience, is euident by the textes before
recited. And especially by the example of Ananias, & *Act. 5. 1.*
his wife Saphira. Concerning therfore workes of Su- *2. 5. 10.*
pererogation, we may here conclude, & so end this
third Part; that to doe anie such worke without vow,
ouer and besides the commandments, is very good.
To vow such workes, and to performe them, is much
better. But so to vow, and not performe, is the worst.
Before al, to kepe the commandments, is absolutely
necessarie. Christ Iesus grant to vs al his grace: so to
passe through temporal goodes, that we lose not eter-
nal.

The end of the third Part.

Deo Gratias.

THE FOVRT PART OF AN ANKER OF CHRISTIAN DOCTRINE. Concerning Prayer. Especially the *Pater noster.*

THE FIRST ARTICLE.

It is necessarie to pray often: actually desiring, and asking good thinges of God.

ETernal saluation (which consisteth in seeing God) is the absolute good thing, for which man is created. This is the complete felicitie desired of al men. This only, and nothing els doth satiate mans mind, and filleth his desires. It is attained by doing those thinges, which God (assisting with his grace) requirerh: and is lost by defect of anie one of the same thinges so required, according to that general Rule of reason: *Bonum est ex integra causa; malum ex quolibet defectu.* A good thing procedeth of the whole cause: euil of euerie defect. For obtrayning therefore this singular, most eminent good thing, the fruition of God in euerlasting life, al Christians confesse that for the first fundation, true Faith is necessarie. As we haue abundantly declared in the first part of this worke. It is also clearly proued in the second Part, that holie Sacraments are necessarie, and requisite, for remission of sinnes, & other especial effectes. Thirdly it is likewise manifestly shewed in the third Part, that it is necessarie to kepe Gods cōmandments. And for better accomplishing al the same, it resteth to declare in this fourt & last Part, the necessitie, & efficacie of

Mans cheefe end is eternal glorie.

Four general thinges are required thereunto.

1. True Faith.

2. Vse of holie Sacraments.

3. Obseruation of Gods Com mandments.

4. Prayer.

The contents
of this Part.

Prayer. Especially discussing, and explaining in what manner, in what tongue, with what preparation, attention; and intention; for whom, and to whom, it behooveth to pray.

At the faithful from the beginning of the world haue inuocated God by prayer.

2. First then concerning the necessarie vse of prayer, it appeareth by testimonies of holie Scriptures, that al the faithful seruants of God, held themselues obliged to desire and pray for Gods special grace. So Abel and Cain sought Gods fauour by offering Sacrifice, which is the most principal kinde of prayer, Though Cain performed it not in good sorte, as Abel did) And the Patriarch Enos in some forme of wordes [inuocated the name of our Lord.] Which sufficiently geueth vs to vnderstand, that not only these which are named, but also Adam and Eue, Seth, Canan, Enoch, and al others, especialiy those which were called [The sonnes of God] vsed both priuate and publike prayers. More particular mention is made of Abrahams praying, for Sodome and Gomoribe, sixe times renewing his supplication in one day, and had obtained his suite, if tenne iust persons had bene found in those cities. Likewise, vpon manie occasions, special prayers were often made by Gods faithful people. So Abrahams seruant prayed for good successe, in the particular busines, wherein his master imployed him, about the mariage of Isaac. The same [Isaac, besought our Lord, for his wife Rebecca, because she was barren: who heard him, and made Rebecca to conceiue.] Much more, it is to be vnderstood, that al true seruants of God, prayed for grace, and saluation of their soules, seeing they so carefully praied for temporal good thinges. Knowing that al good thinges, spiritual and corporal: temporal and eternal, procede from God, and are by praier to be obteyned of him.

3. Breefely al good workes are to be vndertaken with prayer, that they may succede to Gods honour, health of soules, or other good end, directed therunto. As a

Prayer ought
to accompa-

diuin

3.7. diuine Preacher exhorteth, saying [Be not hindered in al good
to pray alwaies, and feare not to be iustified, euen to workes.
death, because the reward of God abideth for euer]
For as grace and merite increase in this life: so is re-
7. 19 ward augmented in heauen. But both are the giftes of
7. God: to be obtayned of him, by al those meanes,
10. which he hath ordayned, & amongst other meanes by
1.7. prayer [In al these (saith the same preacher) beseech
the Hieghst, that he direct thy way in truth] So did
9. al the Patriarches, Prophets, & other godly persons.

4. Our B. Sauour, and his Apostles, by word and
example teach, that frequent prayer is necessarie, with It is necessa-
simple sinceritie of hart, and resignation of proper tie to pray
7. 5. wil: to be attentue, and instant, as it were with earnest often.
importunitie, like to him [that goeth to his freind at
7. 1. 2. midnight, to borrow three loaves: and continueth
knocking, and asking, vntil he obtaine his request:
through his importunitie.] And like to [the widow,
which ouertreated the Iudge (who seemed neither to
feare God, nor to respect man) with much solliciting
and importunitie, to heare and iudge her cause] For
so our heauenlie Father, knowing what we neede,
alwayes heareth, but sometime deferreth to grant;
that his seruants may know and feelee their owne ne-
cessities, and by perseuering, become more capable of
his benefites; desiring and asking by day & by night,
with deuout & hartie prayers [Reioyce in hope (saith
11. 7. S. Paul) Be patient in tribulation, instant in prayer.
Our Lord is nigh. Be nothing careful: but in euery
thing by prayer and supplication, with thankesge-
uing: let your petitions be known with God (that
your selues may be more sturred vp to seruant desire
7. 5. 6. in God) who best knoweth what is needful for you,
6. 7. 8. before you aske him] Likewise S. Peter requireth dili-
4. 7. gent & frequent prayer in al the faithful [The end of
al shal approach (saith he) Be wise therfore & watch,
in prayers. If anie of you lacke wisdom (saith S. Iames)

How we must
alwayes pray
without in-
termission.

let him aske of God, who geueth to al men abundantly, and vpradeth not, and it shal be geuen him] And wberas our Sauious admonisheth that [It beho- ueth alwaies to pray, and not to be wearie] And S. Paul willeth vs [to pray without intermission] These precepts are fulfilled, if at conuenient times we doe actually imploy our selues in formal prayer, and ceasing from that exercise, haue stil intention to returne thereunto againe, from time to time, & in the meane while, whensoever we set our bodies or mindes to other good actions, we intend, and direct the same to Gods honour, and our owne, and our neighbours good, desiring that God wil euer blesse, and prosper vs therin, We so doing, make no interruption, nor intermission, but continuation of other good workes, with prayer, and againe of prayer, with other good workes. And thus doing, we pray alwayes, & are not wearie, but kepe the same intention to pray againe, and againe, so long as we shal liue in this world; and in the next life, hope to praise God eternally.

Neither onlie
Faith: nor only
Hope doth
iustifie But
both are ne-
cessarie.

And do iustifie
together with
other vertues.

5. By al which it is most euident, that Prayer is the proper act of Hope (the second Theological vertue) is necessarie to Iustification, and saluation. Euen so necessarie, and withal so effectual, that saluation is ascribed in like maner to Hope, as it is to Fath. S. Paul saying [We account a man to be iustified by faith] and in the same Epistle saying also [By hope we are saued] Because both these vertues are necessarie, and by them both (together with other vertues, especially with Charitie, the third and greatest Theological vertue) the faithful cooperateth to his saluation. The Apostle nowhere saith: Faith onlie, nor Hope only iustifieth, or saueth. But he saith [That faith auaieth, which worketh by Charitie. Hope confoundeth not (and hope saueth) because the charitie of God is powred forth in our hartes.] And likewise al moral Vertues: the seven Giftes of the Holie Ghost.

Iac. 1. 7.
Luc. 11.
1 The 5.
17.

Rom. 3.
18.
Rom. 4.
5. 18.
1. Cor. 13.
13.
1/a. 11.
Mat. 5.
Gal. 5. 7.
Rom. 5. 7.

Ghost. The vse of holie Sacraments, and the obseruation of al Gods commandments, together with diligent prayer (wherof we here speake) are al necessarie. And al these together, through Gods grace, doe iustifie, and saue soules. But the wilful, and grosse defect of anie one of these, bringeth spiritual death of the soule: and if it so persist vnto temporal death of the bodie, it bringeth eternal damnation. Because euerie good thing, dependeth vpon the whole cause; and euil commeth vpon euerie notorious defect. According to the Maxime, that can not be denied.

Thanksegeuing for Gods benefites, is a special and necessarie kinde of prayer.

ARTICLE 2.

Holie Scriptures doe often instruct vs, that thanksegeuing, and praises to God, are special kindes of prayer: no lesse necessarie, then direct petitions for thinges needful. So Noe for his owne and his families conseruation, with other liuing creatures, [in the general diluge of the world [built an Altar to our Lord: and taking of al cattle, & foules that were cleane, offered Holocaust vpon the Altar. And our Lord smelled a swete sauour.] When God first promised to Abraham, that his seede should possesse the land of Chanaan [he builded there an Altar to our Lord.] And so in other places [where he pitched his tent, he builded Altars to our Lord, and called vpon his name] Melchisedech also offered Sacrifice of thanks to our Lord, for the victorie obtained by Abraham ouer their enemies. Iacob very gratefully recounteth the great benefites, which he had receiued of Gods bountie, saying [I am inferiour, ô Lord, to al thy mercies, and thy truth, that thou hast fulfilled to thy seruant. With my stasse I passed ouer this Iordan, and now with two troupes I doe returne] Likewise Moyse with al the people of Israel, in thanksegeuing

Examples of
thanksege-
uing and prai-
ses to God in
the Lawe of
nature.

for their deliuerie frō Ægypt, & safe passage through the read sea, [sang a Canticle of thankes and praises to our Lord: with voices, timbrels, and dances] These and manie other examples are recorded of this needefarie dutie, of rendring thankes and praises, together with other prayers vnto God, before the Law was geuen.

Certaine Sacrifices and Canticles, ordained for thankesgeuing by the Law.

Moyſes made in al three Canticles.

2. By the written Law, diuers Saerifices were instituted, as wel for thankesgeuing, as for obtrayning benefites of God. And withal special Canticles were composed by Moyſes, to be solemnly recited & song, conteyning thankes, and praises to God: both for general and particular gracious diuine fauours, receiued by his people. As when they had passed from the Moabites, and Armorrhaites in the wildernes, safe vnto Arnon, they sang a Canticle, at a Wel, as it were with duple quire: some singing this verse [Arise the wel] Others sang therto [The wel which the princes digged, & the captaines of the multitude prepared in the Lawgeuer, & in their staues &c.] The like thankes and praises they rendted the same time, for their victories against Schon, & Og, Kings of the Amorretes, and of Basan] Againe, Moyſes compoſed an other larger Canticle for the people to sing often, conteyning a Summarie of manie great benefites: with admonition to be grateful & to be [Wise, to consider thinges past; to vnderstand thinges present, and to provide for their last] thinges to come. In al, which Moyſes foreseeing the ingratitude of that people, calling it [A nation without counsel, and without wisdom] declared Gods threatens, and punishmentss, and prophecied the conuerſion of the Gentiles, who should be more grateful. Yet also amongst the same Iewes, were some which beleuing and hoping in Christ then to come, rendred thankes to God, for his graces bestowed vpon the same people: and that in forme of Canticles. So Barach a General Captaine, and

and Debora a Prophetesse, sang thankes and praises for a special victorie, atchiued by them, and by Iael a wife, and godlie woman: Also holie Anna the mother of Samuel, indited and sung a like Canticle of thanks to God for the same happie childe, prophecying therein special Mysteries of Christ, and his Church. Which Canticle is called a prayer, in these expresse termes: [Anna prayed, and said: My hart hath reioyced in our Lord] Diuers others sang Canticles, which are recorded in holie Scriptures, & often repeted in the Christian Church. Two of the Euangelical Prophet Isaias: one of King Ezechias, one of Ionas the Prophete. Another of Abacuc the Prophete, which is also called a Prayer, in the sacred text. Also the three Hebrew noble children, in a furnace of fire, accompanied, and defended by an Angel [as out of one mouth praised and glorified, and blessed God] with a large and solemne Canticle.

Other Canticles
Of Debora
and Barach.

Of Anna.

Of Isaias two.

Of Ezechias.

Of Ionas.

Of Abucuc.

And of the
three children.

3. In this kind of prayer, the Royal Prophet Dauid is also abundant. Who most humbly admiring, and as grafully confessing Gods great benefites vpon himself, noway deseruing so singular fauours [went in (into the Tabernacle, where the Arke of God remained) & meditating before our Lord, said: Who am I, O Lord, and what is my house, that thou hast brought me thus farre? But this also seemed litle in thy sight, O Lord God, vnles thou also didst speake of the house of thy seruant, for a long time] After this he said to his sonne Salomon, and to other cheefe Nobilitie of his Kingdome [Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest: and the footstoole of the feete of our God: and to build it I prepared all thinges.] But God otherwise ordaining, that Salomon should do it, not Dauid, he addeth saying [Howbeit our Lord the God of Israel, chose me of all the house of my father, to be King ouer Israel. For of Iuda he chose

King Dauid
was much re-
plenished with
the vertue of
gratitude and
deuotion.

chose the Princes. Moreouer of the house of Iuda, my fathers house; and of the sonnes of my father, it pleased him to choose me King, ouer al Israel; yea & of my sonnes (for our Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of the kingdome of our Lord, ouer Israel.] These and other like benefites, this Royal Psalmist gratefully considering, redublerh thankes, and praises to God, in his Psalmes. [Thou Lord (saith he) art my Protector, my Glorie exalting my head. With my voice, I haue cried to our Lord, & he hath heard me, frō his Holie hil. Blessed be our Lord, because he heard the voice of my petition. Our Lord is my Helper, & my Protector; in him my hart hath hoped and I was holpen. Our Lord is my Rocke, my Strength, and my Sauour. God is my Strong one, I wil hope in him, my Sheilde, and the Horne of my saluation, my Lifter vp, and my refug.] I wil exalt thee, o Lord (saith he in the Psalme of Canticle, which he made in the dedication of his owne house) because thou hast receiued me; neither hast delighted myne enemies ouer me. O Lord my God, I haue cried to thee, and thou hast healed me. Lord thou hast brought forth my soule out of hel: thou hast saued me from them that goe downe into the Lake. Sing to our Lord, ye his Sainctes: and confesse (render thankes and praises) to the memorie of his Holines.] The farre greater part of the whole diuine Psalter, consisteth of thankes and praises to God, euer adioyned, or prefixed to other diuine Mysteries of Christ, and his Church. As we shal yet recite a few more of manie, in the next Article.

4. In the meane space, see the confirmation of this bonden dutie; by Christs owne example and doctrine: whose actions are our instructions: whose documents are to vs obligations. Generally our B. Sauour adioyned thankesgeuing to al his prayers, preachings, and other workes [I confesse to thee (that is, I thanke and

Our Sauour
by example
and doctrine,
sheweth the
obligation of

praise

Psalm 113
3.
Psalm 124
3.
Psalm 124
7.
2 Kings
234
Psalm 113
1.1.

Mat. 23. 35.

1. 25 praise thee) *o* Father, Lord of heauen & earth, because al men, to
 (saith he) thou hast hid these thinges, from the wise & render thanks
 4. 7. prudent: & hast reuealed them to litle ones] Thus said and praises to
 he concerning highest Mysteries, which he preached. God.
 And namely of his owne humilation, and sufferinges.
 When he multiplied, five loaves, and two fishes, he
 4. 7. first [taking them into his handes, gaue thanks to
 God his Father, then blessed them, & so brake them,
 7. 16. & gaue them to his Apostles to distribute to the peo-
 7. 41. ple] When he raised Lazarus from death [lifting vp his
 eyes towards heauen, he said: Father, I geue thee
 thanks, that thou hast heard me, and I know that
 thou dost alwayes heare me: but for the people, that
 standeth about, haue I said it, that they may beleue
 that thou hast sent me] When he instituted the most
 holie Sacrament, and Sacrifice, taking bread & wine,
 he gaue thanks, vocal or Mental, to God (by whose
 power al thinges are done) then blessed the same, &
 26. by made them his owne sacred bodie, & bloud: saying,
 14. [This is my bodie. This is my bloud] Witneses three
 1. holie Euangelistes, and S. Paul relating Christs acti-
 7. 11. v. ons & wordes. If the nine men which were cleansed
 2. by Christ from leprosie, had bene thankful, he would
 haue acknowledged their gratitude: but he seeing
 their naked thankles cogitations, iustly reprehended
 them, saying! [Were not tenne made cleane? And
 where are the nine?] And then said to that one: which
 17. 7. came, and gaue thanks [Arise, goe thy wayes: be-
 5. cause thy faith hath made thee safe] *Thy faith* said our
 Lord: which hauing other vertues, of gratitude, hu-
 9. milirie, deuotion, confession of Christs power, and
 goodnes, to the edification of others, ioyned with it
 and so not faith alone (but faith accompanied with
 other vertues) made this man safe. But the faith of the
 other nine: being also true faith, for they al beleued
 in Chriit, crying vnto him [Iesus, Master, haue mercie
 on vs] was but only faith, which alone sufficed for a

Nine Lepers
 hauing only
 faith, were
 cleansed in
 bodie, but not
 thereby saued
 in soule.

temporal, and corporal benefite, for their cleansing from leprosie, but cleansed not their soules.

S. Paul by example and doctrine admonisheth al to be diligent in rendring thanks to God.

5. S. Paul a right follower of Christ, both practised the vertue of gratitude, in rendring thanks, and teacheth that thankesgiuing must be ioyned with petition in prayer. For after that, in peril of shipwreake on the sea, it was signified to him by an Angel, that they should all arrive safe to land [taking bread he gaue thanks to God, in sight of them all; and when he had broken it, he began to eat] Shortly after coming all safe into Italie, approaching nere to Rome. S. Paul with S. Luke and others, finding some Christians at Apij forum [Geuing thanks to God: they tooke corege. And so coming to Rome, S. Paul was permitted to remaine to himselfe, with a souldiar that kept him] In all his Epistles, he ioynly with prayer for more grace, geueth thanks to God for grace received [To all that are at Rome (said he) grace to you, and peace, from God our Father, and our Lord Iesus Christ. First I geue thanks to my God, through Iesus Christ, for all you: because your faith is renowned in the whole world] He withal reprehended the incredulous, not for not beleuing, before Christ was preached vnto them, but [because, wheras they knew God (to witte, by light of reason, that there is one God) they did not glorifie him as God, nor had geuen thanks] Discussing a controuersie amongst the Christians, he more especially vrged them, to be thankful, then to be ouer curious in practise of a thing, in it selfe indifferent. [He that eateth, eateth to our Lord, (saith he) for he geueth thanks to God. And he that eateth not, to our Lord he eateth not, & geueth thākes to God.] So writing to other Christians, together with prayer, for grace & peace, he alwaies adioyneth thanks geuing [I geue thanks to God alwayes for you, for the grace of God that is geuen you, in Christ Iesus] Requesting other mens prayers for himselfe, he

Act. 27.

24. 25.

ch. 12. 7.

Rom. 16.

7. 8.

7. 30. 11.

ch. 14. 7.

1. Cor. 1.

3. 4.

he willett them withal, to render thanks: signifying that the same is of like necessitie and efficacie. [We hope (saith he) that God wil deliuer vs, from great dangers: you helping withal in prayer for vs, that by manie mens persons, thanks for that gift which is in vs, may be geuen by manie in our behalfe] Againe to others he said [I hearing of your faith, that is in our Lord Iesus, and loue towards al the Saintes, cease not to geue thanks for you, making a memorie of you, in prayers] To al, he saith [Be instant in prayer, watching in it, in thankesgeuing] the same in manie places, testifying what himselfe did, and exhorting al to doe the like.

Praises of God, by confessing his singular Excellences, is also a necessarie kinde of prayer.

ARTICLE 3.

OUr daylie necessities forcing vs to craue manie thinges of God, doe not only induce obligation to be thankful for benefites, but also require especial acknowledgement of Gods incomparable Excellencies, hauing al absolute perfections, without want of nothing: alwayes geuing and neuer needing. As therfore we must nedes aske al necessities of him, that can geue al, which is only God: so it being impossible to recompence his bountiful giftes: we are bond to what we can (which is also his gift) to be thankful. And in regard of impossibilitie, to render due thanks, we must confesse the reason therof to be Gods infinite immensitie of al Excellences, which is a third kinde of prayer, no lesse necessarie, then the other two. As is cleare by light of reason; by which we may both know, that there is one God, Creator of al other thinges: and that [we ought to glorifie him as God.] It is also confirmed by the holie Scriptures, and especially by examples of the faithful seruants of God, practising it in this life: and of his glorious ser-

Necessitie
moueth vs
to aske.
Dutie bindeth
to be thankful
for giftes.

Impossibili-
tie to render
due thanks,
requireth con-
fession of
Gods infinite
Excellences.

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uants more perfectly performing it, in the eternal
ioyes of heauen.

Al Sacrifices
implie thanks
and praises to
God: especially
Pacifiques, and
Holocausts.

2. In part of supplie therefore, of mans defect in not
rendring due thanks to God, were instituted, not
only Sacrifices of thankesgeuing, wherein part of the
offered hoste, was consumed to Gods special honour,
the rest remaining to the Priestes, and those that
brought oblations; but also the Sacrifices of Holo-
caustes, in which al was burnt to the honour of Gods
supreme dominion, no part reserued for mans vse. So
holie [Abel offered of the first begotten of his flocke,
and of their fatte] to witte, the best things that he
had, confessing therby that God farre excelleth al o-
ther things, he the Creator, and they his creatures.
[Iust Noe offered Holocaust of al the cattle & foules
that were cleane] Melchisedech Priest of God most
Hiegh, together with his Sacrifice, rendred both
thanks to God for Abrahams victorie: and praises of
Gods name, saying [Blessed be God the Hieghest,
which created heauen and earth, by whose prote-
ction the enemies are in thy handes] So in al Sacrifi-
ces, is cheefely professed the praise of God, as onlie
Creator, onlie Lord of al. Likewise in Canticles,
Psalmes, & al Prayers, besides the petitions, & thanks,
are generally inserted titles, eminently, and singularly
proper to God alone, not comunicable to anie crea-
ture. In that first Canticle of thanks and praise to
God, al the children of Israel (when they had passed
the read sea, wherein Pharaο with his whole armie
was drowned) sang thus [My strength and my Praise
is our Lord: and he is made vnto me a Salvation.
This is my God, and I wil glorifie him: the God of
my Father, and I wil exalt him. Our Lord is a war-
rier: Omnipotent is his name. Who is like to thee a-
mong the strong, o Lord, who is like to thee!] There
is indeede none equal, none comparable to God.
There haue bene, and may be potent, mightie men,
good,

Canticles cō-
teyne proper
titles attribu-
red to God,
not communi-
cable (in the
same eminent
sense) to anie
creature.

6. 7. 4. good and euil: also [Giants, the mightie of the old
 10. 7. 9. world, famous men] for crueltie infamous [Nemrod
 17. 7. was a valiant (and violent) hunter.] Hercules was
 strong. Goliath terrible. Pharao, Nabuchodonosor, Diuers men
 Alexander, Cæsar, and others, were great and potent. truly called
 Also amongst the true seruants of God, manie were very mightie,
 glorious: Abraham, Moyſes, Iosue, Gedeon, Iephthe, but onlie God
 Samson, Dauid, with his valiants Iudas Machabeus, is Almighty.
 11. 7. with his brethren: and manie others, were stout,
 11. 19. strong, valiant, mightie, victorious, and admirable
 amongst men: but no man, nor Angel euer was, or
 can be Almighty, onlie God can doe althinges.
 Others may by participation of Gods power, be very
 mightie; but God alone, and no other is Almighty.
 [Omnipotent is his name] Also in al other Excellen-
 ces, creatures may participate, onlie God is absolute,
 45 7. 5. and independent. Euen as he is One God, and there
 is no other: so he onlie, Omniscious. Al goodnes, Al-
 mercie, Al truth in him selfe, and of him self: al crea-
 tures haue that they haue, & their very being of him.

3. Al holie Scriptnres yeld special sound, vpon
 this string of Gods praises. And none more abun- As King Da-
 dantly or more swetely shew the tenne corded Psal- uid abundeth
 ter, then the Royal Psalmist, & Prophet Dauid. Wher- in rendering
 in he instructeth, & by example inuiteth al to repaire thanks to
 vnto this diuine Melodie [I wil confesse to our Lord God; so like-
 (saith he) according to his iustice; and wil sing to the wise in setting
 name of our Lord most High. O Lord our Lord, how forth his prai-
 ses.
 maruelous is thy name in the whole earth! Because
 thy magnificence is eleuated aboue the heauens. I wil
 vtter praise to thee, ô Lord, with al my hart: and I
 shal be faued from myne enemies Bring to our Lord
 ye children of God: bring to our Lord, Sacrifice of
 laudes: bring to our Lord glorie, and honour, bring
 glorie to his name: Adore ye our Lord, in his holie
 court. Praising becometh the righteous. His praise al-
 waies in my mouth. Thy praise, ô Lord, al the day.

Immolate to God the Sacrifice of praise. The Sacrifice of praise (saith God) shal glorifie me. O Lord (saith againe the Prophete) thou wilt open my lippes, and my mouth shal shew forth thy praise] Brefely, besides manie other great partes of diuers Psalmes, al those which haue *Alleluia* in their title (which are twentie in number) are wholly composed of diuine praises. Of which the four last both beginne and end with the same Hebrew wordes, *Alleluia*: which the Greke and Latin pronounce as one word, but translate it not: much lesse, can vular languages sufficiently expresse it so breefely. For that therby is not only signified, as our English Protestants translate, *Praise ye the Lord*; but also it importeth the endles eternal songue, wherwith al the faithful in earth, and glorious in heauen inuite themselves, and each others, with al possible, ioy, gladnes, iubilation, in hart, voice, gesture, musical instruments, and by whatsoever meanes can be inwardly couceiued, or outwardly expressed, to praise, and magnifie God, our Omnipotent Lord, for his infinite, immense goodnes, greatnes, and al his diuine incomprehensible Excellences.

What *Alleluia* signifie th, and why it is not translated, into English,

Other Scriptures shew the necessarie dutie of praising God.

4. This obligation of al creatures, to praise our Creator, is yet further testified in the Sapiential, and Prophetical Bookes [Honour our Lord with thy substance (saith Salomon) and geue to him of the first of al thy fruites] Eternal diuine wisdom saith, to al those that haue some sparke of wisdom, or other vertues, that it is not their owne, but al his. [Myne is Counsel, and Equitie, Prudence is myne, Strength is myne. By me Kinges doe reigne; and the Makers of Lawes decree iust thinges. By me Princes doe rule, & the mightie decree iustice. I loue them that loue me; and they that watch toward me, shal finde me] Shal finde me saith God to man, that is, partly in this life by light of faith, and godlie affection of loue: but perfectly in heauen, by the light of glorie, & fruition of

of his diuine Maiestie. Which so farre excelleth moral mens conceipt, that in the meane while, for lacke of capacitie; the faithful must admire it, nor ouer curiously search into it. For [As thou art ignorant, which is the way of a spirite (saith the diuine Preacher) and as thou art ignorant, how the bones (of a childe) are framed together in the wombe of her that conceiueth: so thou knowest not the workes of God, who is the Maker of al] The right praise therefore of Gods Excellences consist (during this life) in admiration, more then in wordes, or cogitations. The least which beginne to serue God, may desire to praise him worthely. Those that haue made some progresse in vertues, may admire his greatnes. If anie be perfect, they may further contemplate with the spouse, in the Canticle of Canticles, the bridal songue of the Marriage, betwen God and his whole Church, saying to him [Behold thou art fayre and comelie: our bed (of glorious rest) is flourishing] And each saith to others [My beloued is white and ruddie, chosen of thousands] But the more anie conceiueth of God, the better they perceiue that he is incomprehensible [The high Seraphims (whom al other Angelical Orders do imitate) incessantly crie one to an other: Holie, Holie, Holie, the Lord God of Hostes, al the earth is ful of his glorie] To the faithful in earth, Isaias saith [Sing to the Lord a new songue, his praise is from the endes of the earth] To al both in heauen and in earth he saith: [Praise ye o heauens, because our Lord hath done mercie. Make iubilation ye endes of the earth: Ioy, and gladnes shal be found in Sion: geuing of thankes, and voice of-praise. Sing ye to our Lord (saith Ieremie) praise our Lord. Blessed art thou, o Lord God, (said the holie children in the furnace) and laudable, & glorious is thy name for euer [Yea Nabuchodonosor, being returned into his wirtes, gaue praise, & magnificence, & glorie to the only God king of heanen.]

The Canticle of Canticles excelleth al other Canticles of the old Testament.

It pertaineth to the perfect. Especially to the glorified.

Canticles and
other praises
of God in the
new Testamēt

5. In the new Testament, are also both practise, and precepts of praising God. The most blessed Virgine Mother of God, sang the Canticle of praise [My soule doth magnifie our Lord] Zacharias pronounced the Canticle [Blessed be our Lord God of Israel] A multitude of Angels sang [Glorie in the Hieghest to God] Iust old Simion sang [Now thou doest dimisse thy seruant, o Lord, in peace.] Religious Anne also a Prophetesse praised God, speaking of Christ, to al that expected the redemption of Israel] Our Lord himself instructeth vs to pray in the first petition of our daylie prayer, that [Gods name may be sanctified] by al men honoured, and praised. After our Lords Ascension, [The disciples were in the Temple, praising and blessing God] Being replenished with the Holie Ghost they spake to al peoples the great workes of God. S. Paul, as he generally beginneth his Epistles with prayer for grace, and thanks for benefites bestowed, & promised: so he commonly concludeth with [praises to God, through Iesus Christ, with al honour and glorie for euer and euer, Amen] S. Iohn testifieth the same holie actes, as wel of prayers, and thanks, as of praises, to be continually done in heauen, saying [I saw, when the Lambe had opened the Booke, the foure liuing creatures, and the foure and twentie seniors, sel before the lambe, hauing euerie one harpes and golden vials, ful of odors, which are the prayers of Sainres. And I heard manie multitudes in heauen, saying: Benediction, & glorie, & widdome, & thanksgiving, honour, and power, and strength to our God, for euer and euer, Amen. We thanke thee Lord God, Omnipotent, which art, and which wast, and which shalt come: Alleluia, Praise and Glorie, and Power to our God. Alleluia, Amen, Alleluia] Thus much concerning the three kindes of prayers: Petitions, Thanks, and Praises. Now we procede to shew the diuers manners of praying, and other pointes.

Especially in
heauen.

*Meditation, and Contemplation, is the best
maner of priuate prayer.*

ARTICLE 4.

Silent cogitation of the hart, doth so much the more approach to God, then the voice of the tongue: as the vnderstanding of a reasonable creature doth better conceiue spiritual thinges, then the external senses can know inuisible spirites. Because the operation of the minde, whether it be vttered by external wordes, or remaine secrete in thought, apprehendeth more then sense can reach vnto. And so mental prayer, whether it be vttered by voice or no, ioyneth the soule to God, conuersing with him in cogitation, but the external voice, without cogitation of the minde, doth only beate the ayer, and maketh no speeial coniunction, betwen God and the soule, more then when a brute creature is taught to speake. And therefore it is not voice, nor sound of wordes by themselves, but the wil, and cogitation, hartely desiring Gods honour, or other good thing, that approacheth to God. And this is truly called Prayer. Either Vocal, when the mouth vttereth that good thing, which the hart desireth: or Mental, when it is retayned in the minde only, and not vttered by voice. And the difference of these two maners is, that Vocal so dependeth vpon the Mental, that at least the minde must actually sometime intend to pray, els it is no prayer at al: but mental is truly a prayer, though no word at al be pronounced by voice. wherefore, though Vocal prayer be very good, & in regard of publique Assemblies is also necessarie, yet concerning priuate and particular deuotion, Mental prayer properly called Meditation, is better, in al those that can performe it. And that, in al the three kindes of prayer before declared: In Petitions, Thankes, and Praises to God. The holie vse, and fruite wherof, is often comended in holie Scriptures.

By the cogitation of the mind, soules approach to God, nor by wordes without good thoughtes.

Examples of
Meditation.

2. It is recorded by Moyses, in the Historie of the Holie Patriarches, that [Isaac went forth to meditate in the fildes, the day now being wel spent] Which importeth that he vsed sometimes this maner of Mental prayer. And consequently it is to be vnderstood, that other prudent deuout persons also vsed it. Certaine it is, that Moyses prayed mentally for Gods special helpe, when he speaking with his tongue, and voice to the people [God said to him: Why criest thou to me] For whiles he and all the people, were inuironed between Pharaos armie and the sea; they murmuring, and he admonishing, and encoregeing them, to confide in Gods present helpe, not otherwise speaking to God, then in his minde, and depe cordial desire, with assured confidence [willing them not to feare, but to stand and see the great wonders of our Lord, that he would doe that day] God calleth his mental cogitation, and desire [Crying to him.] Holie Dauid vsed very often this maner of prayer, as himselfe witnesseth saying, to God [The meditatio of my hart shal be in thy sight alwaies. My hart waxed hote within me: and in my meditation, a fire shal burne. I haue bene mindful of thee, O God, vpon my bed: in the morning I wil meditate on thee, because thou hast bene my helper. I meditated in the night with my hart, & I was exercised, & I swept my spirit] Thus the Royal Psalmist, and doubtles al the Prophets, & other seruants of God, much oftner eleuated their mindes in good desires, prayers, thankes, and praises to God, then are written: and much more is written, then shal be nedeful here to repete, for profe of so cleare a truth.

Instructions.
of holie Scripture
for meditation.

3. But for the better practise hereof, although there be most excellent instructions, compiled by manie most expert in this holie exercise, yet we may not wel omite the breefe, and pithie aduertisement of a diuine preacher, as wel concerning some special dispositions requisite in al, that wil fruitfully meditate: as certaine

prima

principal pointes, for daylie meditations. The first disposition, or preparation is, the true knowlege of those diuine Mysteries, which al the faithful are bound to learne. For otherwise cogitations wil be erroneous, the minde wil runne into ignorant phantasies, & false opinions. Therefore he saith [The wiseman wil seatch out the wisdom of the Ancients, and wil be occupied in the Prophets] And because knowlege is not ordinarily gotten, especially of high Mysteries, without prayer to God, and diligent industrie to learne, he addeth, that he which truly seeketh knowlege, wil labour for it [wil geue his hart to watch early vnto our Lord, that made him: and he wil pray in the sight of the Highest] The second disposition is puritie of the soule, without which, though a man may know the letter of holie Scripture, or other document historically, yet without true sanctifying grace, no soule can rightly vnderstand diuine thinges, nor applie his affection, to the pure seruice of God. And therefore it foloweth in this sacred instruction, that he which wil conuerse with God, must first obtaine remission of sinnes [He wil open his mouth in prayer, and wil intreate for his sinnes. For (so doing) it wil please our Lord, and he wil fil him with vnderstanding: and he wil power forth the wordes of his wisdom, as shewers, and in prayer he shal confesse to our Lord] So shal he also fructifie in vertues [As Libanus, shal haue the odours of sweetnes] The third disposition is profound humilitie, confessing al knowlege and vertue to be of Gods mere grace, without former merite. [Geue magnificence to our Lord) his name, & confesse vnto him in the voice of your lippes: and in songues of the lippes, and harpes, and thus shal you say in confession (of praise) Al the workes of our Lord are exceding good] The fourth disposition is hope of eternal reward [His blessing (saith this diuine Auctor) hath overflowed as a streame. And as a floud

Four preparacions requisite in those that meditate.

1.
Knowlege of diuine Mysterie.

2.
Puritie from mortal sinne

3.
Humilitie.

4.
Hope of reward for vertue.

hath watered the drie land: so his wrath shal inherite the nations (possessing their landes) that haue not sought him. Good thinges were created for the good, from the beginning: so for the wicked, good thinges and euil. These are the special preparations of those that will fruitfully meditate: to wit, True knowlege of the pointes wheron they meditate, lest they erre in iudgement; Puritie from great sinnes, els they can not be an habitacle of the Holie Ghost: Humilitie acknowledging that al good thinges are the free giftes of God; And assured confidence, that God wil also geue a crowne of glorie, to al that perseuer vnto the end in his grace.

Pointes of meditation, are al Articles of Christian doctrine. Gods Excellencie, & mens infirmities.

In particular to meditate vpon.

Death:

[Iudgement:

4. Apt matters of meditation, are al pointes of Christian doctrine: particularly, Mans creation, present state of calamitie, and after this short life, either eternal glorie, or euermlasting miserie [great trouble is created to al men (saith he) and an heauie yoke vpon the children of Adam: from the day of their coming forth of their mothers wombe, vntil the day of their burying, into the mother of al: their cogitations and feates of the hart, imagination of thinges to come, and the day of their ending.] Also in more particular it behoueth to meditate vpon the four last thinges [In al thy workes, remember thy later endes, & thou wilt not sinne for euer] The first of these is death: then the which nothing is more certaine: and nothing is more vncertaine, then the time, and maner of death. Concerning which he saith [O death, how bitter is thy memorie, to a man that hath peace in his riches: to a man that is at rest, and whose wayes are prosperous in al thinges. The children complaine of an impious father, because for him they are in reproche] The next thing after death is Iudgement, Which wil be right and iust, according to the state wherein euerie one dieth [If the tree shal fal to the South, or to the North, in what place soeuer it shal fal, there

21.

30.

34p. 1.

ch. 4.

Eccle. 7.

40.

ch. 7.

10.

Eccle. 1.

there shal it be] The third & fourth last thinges to be still remembred in our transitorie life, are Heauen and Hel. The one or the other shal be adiudged to euerie one; both can happen to none. For they are both eternal; & after sentence & iudgment are immutabie. Heauen is of incomparable ioy [For no eye hath sene, nor eare hath heard, neither hath it ascended into the hart of man, what thinges God hath prepared for them, that loue him] Wherof this Preacher saith [Grace is as paradise in blessings, and mercie remayneth for euer] Hel is quite cōtrarie of more then imaginable torments. Neither is anie appeale to be made to anie higher tribunal seate, the sentence is past already vpon them that are there. For from hel there is no redemption: nor anie further pleading of their cause. [For in hel there is no accusing of life] Other principal matters of godly meditation, are Gods workes, in making & governing the vniuersal world: heauen, earth, sea, and al thinges in them [I therefore wil be mindful of the workes of our Lord (saith the same wise man) and I wil shew forth which I haue sene. By the wordes of our Lord are his workes. The Sunne illuminating, hath looked throughout al, and is ful of the glorie of our Lord in his worke. Hath not our Lord made the Sainctes, to declare al his merue- lous thinges: which our Lord the omnipotent confirmed, to be established in his glorie?] So the incomprehensible, and ineffable Excellencie of God, may be admired in mental cogitation, by his workes in the heaucns, in the planetes, & other starres, in meteours, precious stones, gold, siluer, and other mettals, in earth, water, ayre, fire, birdes, fishes, beastes, plantes, and in innumerable particular creatures. But most especially in his workes of mercie and grace. The redemption of al men, and saluation of the elect.

Heauen
And Hel.

Gods workes
admirable
nature.

His mercie
and grace, are
more ineffable.

5. Examples of holie persons, much exercised in spiritual meditations, are al the ancient Patriarches,

Ll;

and

S. Iohn Baptift and Prophets. Especially S. Iohn Baptift, liuing in the deserte from his infancie, to the age of thirtie yeares, in continual contemplation of God, and his workes. of al heauenlie Mysteries, and mans miseries. Of him, said the holie Angel before his conception [He shal be great before our Lord; he shal be replenished with the Holie Ghost, euen from his mothers wombe. He shal goe before Christ (our Sauour) in the spirite and vertue of Elias. He is more then a Prophet (saith our B. Sauour) There hath not risen among the borne of women, a greater, then Iohn the Baptift] Al the same time (yea also before and after him) the most immaculate, most holie Virgin, Mother of God, seeing, reading, hearing most diuine Mysteries, and her selfe cooperating in manie of the same with God, in the Incarnation, Natiuitie, Education, Miracles, and other sacred Actes of Christ [she kept al these thinges (saith the Euangelist) conferring them in her hart] Our most blessed Lord also, besides his daylie actions with litle rest [went often forth into the mountaine to pray. And he passed the whole night in the prayer of God. The dayes he was teaching (saith S. Luke) in the Temple, but the nightes going forth, he abode in the mount; that is called Oliuete] Which is further shewed to haue bene his frequent exercise, by that which is againe written by an other Euangelist, that immediatly before his Passion [Our Lord Iesus went forth with his disciples beyond the torrent Cedron: and Iudas (who was then departed from them) knew the place: because (saith S. Iohn) Iesus had often resorted thither with his disciples] Whereby is also insinuated, that our Lord trayned vp his disciples, in the same holie exercise of meditation, and mental prayer, Neither was S. Paul inferiour in this kinde. For [he was rapt into a traunce three dayes, and did neither eate nor drinke, where he saw in contemplation, so great thinges, as he could not in particular declare]

The

Mat. 11. 11.

Luc. 1. 17.

16.

37.

ch. 2. 7. 11.

51.

Luc. 6. 7. 11.

ch. 21. 9. 37.

Iohn. 18. 7.

1. 2.

Act. 9. 9. 9.

2. Cor. 12. 7.

2. 4.

Our B. Ladie,

And Christ
our Lord vsed
much medita-
tion.So did also the
Apostles.

The same Apostle besides daylie preaching: prayed much, and had continual sollicitude of al particular Churches, meditating diuine Mysteries, and charitable workes. To al which he exhorted others. Namely S. Timothee, writing thus to him, and in him, to al spiritual Pastors: yea and to al Christians, according to their seuerall states [Neglect not the grace, that is in thee: These thinges doe thou meditate. Be in these thinges, that thy profiting may be manifest to al. Attend to thy selfe] Which diligent actual attention, referring and offering al good workes to Gods honour, and good of soules, is a godlie meditation, and euerie thought desiring anie good thing from God is a mental prayer. Euerie good desire is a mental prayer.

Vocal prayer is also necessarie. Especially publique prayer.

ARTICLE 5.

GOd our heauenlie Father, who knoweth al mens secrete thoughtes, euen as wel as wordes: and [knoweth what is nedeful for his seruants, before they aske him] hath neuertheles ordayned, that they shal aske the same first and principally with their hart, by offering their desire to him, which is done by mental prayer. Besides which his wil is also, that we aske the same necessarie thinges sometimes by Vocal prayer, expressing by the tongue, as by an external instrument, what the minde desireth, that so we may both by soule and bodie, cooperate with his grace, to our owne good. For so he inspired his faithful seruants to inuocate his name, as is noted before, and largely recorded in holie Scriptures: for an euerlasting testimonie, that this external religious action, amongst other, is necessarie to mans saluations. Though God knoweth our wants, yet we must aske the supplie thereof.

1. In the written Law, besides arbitrarie prayers, which euerie one might frame, according to occasions occurring, God prescribed some special formes of vocal prayers. Some formes of vocal prayers
pub-

were prescribed in the written Law.

publique prayers. As is the set maner, how the Priest should blesse the people in these determinate words: [Our Lord blesse thee, and kepe thee. Our Lord shew his face to thee, and haue mercie vpon thee; Our Lord turne his countenance vnto thee, and geue thee peace. And they shal inuocate my name vpon the children of Israel, and I wil blesse them] There was also a particular prayer, and a sette forme of wordes, when the Arke of God was lifted vp to be caried, Moyses saying [Arise Lord, and be thyne enimies dispersed, & let them flee that hate thee, frō before thy face] And when it was set downe he said [Returne Lord, to the multitude of the host of Israel] Al the people in thankesgeuing for a wel of water, which God miraculously gaue them in the desert, sang a Canticle in this maner [Some sang this verse: Arise the wel: others sang therto: The wel which the princes digged &c.]

King David and other Prophets vsed both Mental & Vocal prayer.

3. The Royal Psalmist, nor only prayed often, and sincerely in his hart, but also maketh expresse mention of prayers, and praises to God, by mouth and lippes, saying [Lord thou wilt open my lippes; and my mouth shal shew forth thy praise. In the euening and morning, and midday, I wil speake and declare: and our Lord wil heare my voice. Because thy mercie is better then manie liues, my lippes shal praise thee. So wil I blesse thee in my life: and in thy name I wil lift vp my handes. And my mouth shal praise with lippes of exultation] Neither only in voice and gesture of handes, but also he prayed, and praised God with musical instruments, inuiting al to doe the same. [Praise ye our Lord (saith he) in the sound of Trumpette: praise ye him on Psalter and Harpe. Praise ye him on Timbrel, and Quire. Praise ye him on stringes and Organes. Praise ye him on wel sounding Cymbals: Praise ye him on Cymbals of Iubilation. Let euerie spirite praise our Lord. Alleluia] So the other

other Prophets teach both to pray, and sing, in hart & spirite, & also in voice and songes: in the hearing of other men [Confesse ye to our Lord, and inuocate his name: make his inuentions (his Decrees and precepts) known among the peoples. Sing ye to our Lord, because he hath done magnifically.]

4. But did not our B. Saviour take away vocal prayers, and praises to God, by commanding to pray and adore in spirite? Nothing lesse, For he commanded both the one and the other. And himselfe for our further instruction practised both [You shal not pray as hypocrites doe] but with sinceritie, humilitie, and that both in hart, and in voice [Thus therefore shal you pray (saith he) Our Father which art in heauen] He prayed kneeling: and being in agonie he prayed the longer, the same wordes [Father if thou wilt take this chalice from me: But yet not my wil, but thine be done] It is manifest by the practise of the Apostles, that the faithful obserued sette times of prayer in the Temple. For S. Luke writeth that [Peter and Iohn went vp into the Temple, at the ninth houre of prayer] Where no doubt they had as wel a sette forme of prayer, as sette times. Sure their publique prayer was not only mental, but vocal. And vpon special occasion [Al the Apostles with other faithful, with one mind, lifted vp their voice to God, saying: Lord thou that didst make heauen and earth, the sea, and al thinges that are in them: who in the Holie Ghost, by the mouth of our Father David, thy seruant hast said: Why did the Gentils rage, and the people meditate vaine thinges: geue vnto thy seruants with confidence, to speake thy word] praying also in that case, that God would confirme their doctrine by miracles which was granted Further touching vocal and publique prayer in general: S. Paul directeth S. Timothee, to vie foure sortes of prayers. [I desire (saith he) first of al thinges, that obsecrations,

Puritanes objection against Vocal prayer.

Christ and his Apostles prayed, both Mentally and Vocally.

M m

pray:

All sortes of
prayer are in
the holie Sa-
crifice of the
Church.

prayers, postulations, and thankesgiuing be made for
al men] Al which sortes, are in the Holie Masse. In the
first part, before the Consecration, are especially ob-
secrations. In the Cōsecration, vntil the sacred Hoste
be receiued, are prayers. After the receiuing, are po-
stulations, And finally Thankesgeuing, wherof see the
Annotations vpon the same wordes of S. Paul, in the
Catholique Edition of the New Testament.

*Private prayer may be in anie language,
though not vnderstood.*

ARTICLE 6.

If onlie faith
iustifie then
prayer were
not necessarie.

IN that Protestants ascribe iustification, and salua-
tion to onlie faith, consequently they say, that
good workes are not necessarie. And so amongst the
rest, prayer should not be necessarie at al. Which their
opinion being elsewhere confuted, & they confessing
that it is a good thing (though it were not necessarie)
to pray, both priuately & in publique assemblies, haue
raised an other cōtrouersie, that prayer must necessa-
rily be in a tongue, which the people doe vnderstand:
and that otherwise they cannot haue anie fruite ther-
of, neither of priuate nor publique prayer, wherein
though there be no smal difference, yet in both they
erre from the Catholique doctrine: as we shal here
breefely declare.

In respect of
God it is not
necessarie to
pray in a vul-
gar tongue.

2, First therefore concerning priuate prayer, in re-
spect of God, to whom we pray, our Aduersaries wil
easily grant, that it importeth not in what tongue we
pray, for he knoweth al tongues: Yea he knoweth,
al secrete cogitations, and so needeth no information.
He also knoweth what is needful for vs, before we
aske, and therefore nedeth no instruction: and he is al-
wayes readie to grant the best thinges, and therefore
needeth not perswasion. But in respect of those that
pray, it is doubtles better that they vnderstand the
language, in which they pray. For by attending to the
signi-

CHRISTIAN DOCTRINE.

Art. 6. 283

signification of the wordes, they may be better instructed what to aske, and their minde may also be more sturred vp, hartely to desire the same good thinges, which are expressed in the wordes. Yet is not this helpe so necessarie, that otherwise their prayers are fruitles. For albeit they vnderstand not the words, yet ioyning their intention, with the intention of the Church, they may in general, desire whatsoeuer the same holie Church asketh, by those wordes, & what-

Al fruite of prayer is not lost for lacke of vnderstanding the wordes.

8. 26. soener is needful to themselues, and others, for whom they pray: and may also eleuate their mindes to God, desiring either good thinges in particular, if so it be Gods w l, or in general Gods most glorie and health of their owne, and others soules. And so (themselues being rightly disposed) their prayers are good and fruitful. As likewise those that haue knowlege

Neither for lacke of actual attention to those wordes which we doe vnderstand,

of the language, wherein they pray, and are not attentive to the signification of the wordes, doe not therby lose al the fruite of their prayers, through euerie distraction & euagation of minde: no though the minde through humane infirmite, be carried away for a while, into idle, or vaine cogitations, so that they doe not willingly consent therunto, but perceiuing their distraction, recollect their minde, and renew their actual attention, their prayer is good, and loseth not the merite by vnwilling distractions. Much lesse is it anie losse, but is greater fruite, if the minde

Art. 10. be eleuated to other spiritual good cogitations: which is the best attention, and may be had without vnderstanding the wordes of vocal prayers. For this kind of attention, especially feedeth the soule spiritually, and hath reward of God. [Who regardeth the wil, rather then the wordes, and knoweth what is needful for vs (which we know not) and wil geue the same best thinges] though we doe not expressely aske them, so that we desire Gods wil, and [repose our whole

care vpon him] which may be perfectly done, without vnderstanding the tongue, wherein we pray.

S. Paul teacheth, that prayer & thankes geuing are profitable in a strange tongue

3. S. Paul also expressly teacheth, that prayer in a strange tongue, not vnderstood by him that prayeth, ^{1. Cor. 14.} is good & profitable, saying [If I pray with the tongue, to witte, with a strange tongue, wherof he there (peaketh) my spirite prayeth: But my vnderstanding (saith he) is without fruite] that is, hath not anie instruction by the wordes, which I doe not vnderstand: yet hath some other fruite, of his good intention, for he saith [My spirite prayeth] and so reapeth the fruite of my good desire, though I vnderstand not the tongue, in which I pray. Againe the Apostle saith in the same place, concerning thankesgeuing in a strange tongue [Thou in deede geuest thankes wel (where he also addeth) but the other is not edified.] Which sheweth ^{7. 17.} that there is in dede lesse fruit, by reason of the strange tongue, in that kinde of exercise, wherof he there speaketh, but stil there is some good fruite. For he saith [Thou in deede geuest thankes wel] So that in this discourse of the Apostle, is plainly proued, that praying, and geuing thankes in a strange tongue, are not fruitles, but fruitfull, & wel done. Howbeit S. Paul in that place, speaketh not purposely of Ordinarie prayers, nor thankesgeuing vsual in the whole Church, but of a particular spiritual exercise amongst the Corinthians. Wherin some errors were committed, which he here correcteth. As we shal further declare in the next Article. And as for priuate prayers, the Catholique doctrine; and practise is, to pray either in sacred tongue, though not vnderstood, especially in most vsual Prayers, as the Pater noster, Aue Maria. The Office of our B. Ladie, and the like: or els in the vulgar tongues, for those that vnderstand not Latine: Especially in other Prayers, composed for particular causes. But in what language soeuer anie pray, the fruite of their endeaour, and pious worke, stil dependeth

more

Priuate prayer may be either in a sacred tongue, or in a vulgar.

more vpon the wil, affection, and good desire, then vpon vnderstanding the wordes, which are spoken. For otherwise if the cheefe fruite depended vpon vnderstanding the wordes: how few, I pray you, not only among the vulgar people, but also of the wiser, and more learned, doe know the proper sense of al the wordes of our Lords prayer in English. For example of the first petition [Halowed be thy name] or of the second [Thy kingdome come] And so of most of the rest? It is necessarie in dede, that al Christians be taught, according to their capacitie, as wel our Lords prayer, as the Crede, & Commandments, with the other parts of the christian doctrine. That they may both know, and doe, that which is required of euerie one. And touching this particular point, euerie discrete person wil sincerely consider, that al are bound often to recite our Lords prayer, in one language or other. Whether they vnderstand the sense therof or no, in anie language.

Very few doe vnderstand the true sense of our Lords Praier, though it be in English.

Publique prayer must be in a sacred tongue, common to manie nations, of diuers vulgar languages.

ARTICLE 7.

NOW concerning publique Prayer, vulgar language is not conuenient. But as the true Church euer, and euerie where obserueth, it ought to be in a sacred language: which is proued diuers waies. First for vniformities sake, it is most mete to be in a tongue which is common to manie nations. Such are especially the Latine, Greke, and Hebrew. Which as being most esteemed, are learned in al countries. And are commonly called the three sacred tongues: because the holie Scriptures, are most especially written in the; & because also it pleased the Diuine prouidence that the renowned Title of our Redemer [IESVS NAZARENVS REX IVDÆORVM] should be written in al these

Hebrew, Greeke, and Latine, are the most common tongues.

And are called sacred tongues.

M m 3 tongues

Diuine Ser-
uice in the La-
tine Church
in Latine.

In the Greeke
Church, in
Greeke.

The Iewes
haue their
publique ser-
uice in He-
brew.

In the old Te-
stament, Pub-
lique Diuine
Seruice was
in Hebrew.

tongues: as being most common, and most famous of al in the whole world. And being also thus consecrated to God, in the triumphant Title of Christ our Lord, redeming mankind vpon his holie Crosse, they are by this meanes, more sacred then before. Hence it is come to passe, that in al this Weast part of the world, the Holie Sacrifice, and other Diuine Seruice, are performed in the Latine tongue. Wherof this part of Christendome is called the Latine Church. And likewise in al the East part of the same Catholique Church, the same Diuine Sacrifice, & other publique Seruice, are in the Greeke tongue And the Christians there are called, The Greeke Church. And both parts doe singularly esteeme the Hebrew tongue. But by reason, that the Hebrew people the Iewes, refusing Christ our Redemer, and persisting obstinate in their incredulitie, haue no participation with the true Church, there is no part of Christendome called the Hebrew Church. Neuertheles in such Conuenticles and Synagogues, as they haue, they sing and read their publique seruice, for the quicke and dead, in the Hebrew tongue: notwithstanding that few of them vnderstand the Hebrew: but al commonly speake the vulgar languages of the countries, where they are borne, and dwell. As Italian in Italie Slaunonian in Slaunonia: German, in Germanie: and so in other places: which confirmeth our present purpose. Neither can Protestants shew, anie other reason, of calling these two general parts of Christendome, The Latine, and the Greeke Churches, but because Publique Diuine Seruice hath continually bene performed, only in these two sacred tongues.

2. It is manifest also, which is no lesse proper example, that in the old Testament the Iewes (then the peculiar people of God) had their Publique Diuine Seruice, in their Tabernacle, Temple, & Synagogues, only

4. Reg. 1.7
v. 31.
ch. 25.
Iere. 43.

only in the Hebrew tongue. Also when they were in captiuitie in Assyria, Babylon, and Ægypt. For it is certaine that the Holie Bible, was not translated into Greke, vntil the time of Plolomeus Philadelphus King of Ægypt: scarce threec hundreth yeares before Christ. Nor into Latine, but since Christs time. Much lesse into anie vulgar language. Moreouer the verie Hebrew text, especially the Psalmes, which were the greatest part of Publique Diuine Seruice in the Temple, were aboue the capacitie of the vulgar people to vnderstand, being indited in meter, & verse. Wherof let sincere English men be Iudges, hauing them now in English. And the same may be considered of the greatest part of the Prophets; of the Canticle of Canticles; and of some of S. Pauls Epistles: and of the Apocalypse of S. Iohn.

Though holie Scrip-
tures be
in vulgar
tongues, yet
they are hard
to be vader-
stood.

3. Where we are also to obserue that amongst the Iewes, there were admitted into the Church of God verie manie thousands: of Profelytes that is to say, people of the same faith, and religion with the Iewes, but of other nations and tongues, who were made participant with them in holie Sacrifices, and other Rites [the holie text witnessing, that at one time, was the number of an hundred fiftie three thousand sixe hundred, in the land of Israel] in the reigne of King Salomon. And aboue two hundred yeares after, in the time of king Ezechias, is like mention made [of manie Profelytes, both in the kingdom of Israel, & of Iuda: which made a great Pasch, and solemnized the feast of Azimes, with the Priestes, Leuites, and other people in Ierusalem, so great as had not bene in that citie from the dayes of Salomon] Doubtles in al this varietie of Profelytes, from diuers nations, and of diuers tongues, there were no other holie Scriptures read, nor sung in their solemnities, but only in the Hebrew tongue: which manie vnderstood not.

Strangers a-
mongst the
Iewes had not
publique di-
uine Seruic.
in their vulgar
tongues.

4. Againe

The people
did not heare
the Priestes
prayer in the
Temple.

Neither did
they vnder-
stand what
was song and
plaide on in-
struments.

Nor the word
Ozanna,
wherewith
themselues
praised God.

4. Again it is euident, that the people did not vn-
derstand, no nor heare, what the Priest said in his
prayers, for himself and them. For in dede they were
not present with him, nor saw what he did sometimes
in the Temple: especially in the most sacred place, *Exod. 30.*
called [*Sancta Sanctorum*] where none entred but the *10.*
High Priest onlie.] And [when anie Priest offered the *Heb. 9.*
Sacrifice of Incence in the Temple of our Lord, al the *7.*
multitude of the people was praying without, at the *Luc. 1. 7.*
houre of incense] as writeth S. Luke, reporting what *10.*
was done by Zacharie the Priest. S. Iohn Baptists fa-
ther. As therfore the Priestes office profited the
people, nor hearing him; so did the singing and play-
ing of Psalmes, Hymnes, and Canticles, with voices,
and on musical instruments, profite them that heard,
and vnderstood not anie word, much lesse the sense
of the wordes in particular: but only in general knew
it to be to Gods honour, and their spiritual good.
Moreouer, when not only the multitudes of men and
wemen, but also of children, ioyfully mette our s^{we}re
Saviour, entring into Ierusalem with triumph, and
cried aloud to him: Ho zanna (which they, especially *Mt. 21.*
the children, vnderstood not) and the same in the *15. 16.*
Temple, they did therewith so please God, that (the
malignant Pharisees disliking, and reprobuing both
them for doing it, and Christ our Lord for accepting
it) he defended, and commended the same solemne *Psal. 137.*
acclamation, saying [Haue you neuer read, that out of
the mouth of Infants, and sucklinges, thou hast perfi-
ted praise?] Protestants also yet retaine the Hebrew
word, *Amei*] As the Greke and Latine Churches doe,
for the more effectual asseueration, then anie other
tongue can so brefely expresse it.

5. We come now to S. Pauls text, which Prote- *1 Cor. 14.*
stants wil needes count their strong wal & bulworke *12. 26.*
in this Controuersie. But that it maketh nothing at al
for them, euerie indifferent arbiter wil easily see, and
iudge:

14. judge: by considering the wordes of the Apostle, & 6.
the cause and scope of his discourse. It is cleare, that
he there reprehendeth certaine Corinthians, for ab-
using some special extraordinarie giftes of God; ad-
uising them how to vse the same better. In particu-
lar the giftes were these five: recited by him in these
wordes [When you come together (saith he) euerie
one of you hath ¹ Pſalme; hath ² a doctrine; hath ³ a re-
uelation; hath ⁴ a tongue; hath ⁵ an interpretation.]
The first was, to geue forth a Pſalme of prayer, or
praise to God: the second, to teach some thing which
4.5.6 others knew not; (which the Apostle calleth do-
ctrine, and prophetic) the third, to reueale secrete
thinges present, or to come; (which is an other gift of
Prophecic) the fourth, to speake strange tongues; the
fift, to interpret strange tongues, translating them in-
to their owne language. Al these giftes they had a-
mongst them. Some had one, some an other; some also
more, some fewer, it is cleare that al had not al. For
of their diuersitie of giftes, together with the pride
and indiscretion of some, arose emulation, conten-
tion, and disorder: some preferring one gift, & others
an other: and so struiuing who should speake, manie
speaking together, made great confusion. The special
compariton, and contention was, betwen prophecy-
ing (otherwise called doctrine) and speaking strange
tongues. For decision wherof, the Apostle saith plain-
ly, that prophetic, or doctrine, is better then speaking
strange tongues, and that both are good [Follow cha-
ritie (saith he) earnestly pursue spiritual thinges: but
rather that you may prophetic. For he that speaketh
with tongue, speaketh not to men, but to God. He
that prophecieth, speaketh to men vnto edification,
and exhortation, and consolation. He that speaketh
with tongues, edifieth him selfe; but he that prophe-
cieth, edifieth the Church. And I would haue you al
to speake with tongues; but rather to prophetic. For

S. Paul spea-
keth 1 Cor. 14
Of five special
gifts, which
some Chri-
stians had ex-
traordinarily.

The gift of
strange tongues
is good: but
the gift of
knowledge to
teach others
is better.

N n

greater

In that particular exercise he willed the not to speake in strange tongue. except it were interrupted.

greater is he that prophesieth, then he that speaketh with tongues] Which he further declarerh by examples of instruments, by which, if they yeld a distinct sound, men are therby directed what to doe, if their sound be not vnderstood, men are not directed thereby. And by example of prayer, in a strange tongue, which is also good, but is better if it be vnderstood [If I pray (saith he) with the tongue, my spirite prayeth: but my vnderstanding is without fruite.] And therefore for the amending of the disorder fallen among the Corinthians, through this contention, and comparison of giftes, he admonisheh them, saying [He that speaketh with the tongue let him pray, that he may interprete] And so one gift is made better by another. Yea in regard of edifying, and profiting others, he addeth, saying [But in the Church I will speake five wordes with my vnderstanding, that I may also instruct others, rather then ten thousand wordes in a tongue] He noterh also the inconuenience, and scandal, which procedeth of manie confusedly speaking with strange tongues, that if [there enter in (among you) vulgar persons, or infidels, will they not say, that you be madde? Let al thinges be done (saith he) to edification. Whether a man speake with tongue, by two, or at most by three (as one meeting, neither al at once, but [in course, and let one interpret. But if there be not an Interpreter, let him hold his peace in the Church; and speake to himself, and to God.] Touching this particular debate, he concluding saith [Therefore brethren be earnest to prophesie (to teach & instruct) & to speake with tongues prohibite not.] And touching al the five giftes before recited, exhorting al to peace and concord, and to auoide al dissention, he saith [Let al thinges be done honestly (comely) & according to order among you.] In al which correction of a particular abuse of certaine extraordinarie diuine giftes, amongst the

Corinthians, is no mention at al of Publique Diuine Service, or Administration of Sacraments, as is cleare both by that Infidels might haue access, and be present in these meetings of Christians, which they could not be at the solemne Diuine Offices: and by expresse mention of the special thinges, that were abused by some, and here corrected by the Apostle. Neither was the disorder a general fault of manie, nor concerning holie Scriptures in general, nor anie Hymnes, Psalmes, Canticles, or other partes therof, in what language they must be read or song: but only of extraordinarie giftes bestowed vpon a few, and by some of them abused. And so the Apostles admonition, pertaineth specially to the direction of particular congregations, and Sodalities, how to dispose their extraordinarie exercises, to Gods more honour, and their owne, and others edification. That Protestants therefore wil applie this doctrine of S. Paul, against the Publique Diuine Service of the Church in the Latine tongue, in the Latine & Weast Church; and in the Greke tongue, in the Greke and East Church, procedeth of grosse ignorance in some: and of mere malice in others: who can not but see how absurdly this holie Scripture is wrested, against publique, or ordinarie priuate prayer in Latine. Whereof the Apostle here treateth not: but only by the way of example, sheweth that extraordinarie prayer, thankesgeuing, or praise to God, in a strange tongue, is good: for [the spirite prayeth. I wil pray in spirite (saith he) I wil sing in the spirite: thou in dede geuest thanks wel] Shewing that al this is good, though doctrine be better. And so notwithstanding this, and al other arguments of our Aduersaries, to the contrarie, it is sufficiently Proued, that priuate prayers may be in anie language; and that publique prayer ought to be in a sacred tongue. It resteth to see what other thinges are required vnto fruitful prayer.

The Apostle
speaketh not
here of Pub-
lique prayer
in the Church

Neither doth
here discusse,
In what tongue
holie Scripture
is to be read
in the Church.

*Faith, Hope, Humilitie, Repentance, and
other vertues, are required in prayer.*

ARTICLE 8.

It more im-
porteth to be
wel prepared
for prayer:
then in what
tongue we
pray.

Education and spiritual profite of soules, being the cheefest thing, after the honour of God, which is required in euerie good worke; that our prayers may auaille both our selues, and others, it more importeth that we be rightly disposed, when we exercise this holie worke, coming therunto with requisite vertues, then in what tongue we pray. And first of all is required true Faith in God [For how shal they inuocate (saith the Apostle) in whom they haue not beleued?] Likewise Hope is no lesse necessarie. For prayer is the proper act of hope. We must also haue repentance for our offences; gratitnde for benefites; pietie, meekenes, humilitie, and other vertues, as we are amply instructed, both by examples, and testimonies of holie Scriptures.

A notable ex-
ample of a wel
qualified prai-
er.

V With Faith.
V Hope.

Humilitie.
Gratitude.

Sinceritie.

Pietie.

2. Iacobs prayer in distresse of minde, fearing his brother Esau, was rightly qualified with manie special vertues. In most perfect faith, inuocating our Lord, he said [O God of my father Abraham, and God of my father Isaac (With confident hope he added) O Lord that didst say to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe the good, (With humilitie, and gratitude, he proceeded saying) I am inferiour to al thy mercies: with my staffe I passed ouer this Iordan, and now with two troupes, I doe returne (Then in simplicitie of hart he proposed his petition, laying [Deliuere me from the hand of my brother Esau; because I am sore afraide of him: lest perhaps he come, and strike the mother with the children] So great was his pietie and solicitude, rather of his familie, then of himself. Then concluding with the same anker of Hope, wherwith he began to pray: & reposing al vpon Gods goodnes & promise, he said [Thou

Rom. 10.
14.

Gen. 28.
9.

[Thou o Lord didst say, that thou wouldest doe good to me] Neuerthelesse he vsed withal, his prudence in diuiding his troupes, and meekenes in sending presents to his brother, tokens of his kinde loue: therby he mollified his brothers hatt, & himselfe was comforted by an Angel. Who also told him, that his name should be changed, from Iacob to Israel, and blessed him, and so al succeeded right wel.

3. In general, al conditions requisite in prayer, are reduced to these two: Hatred of sinne: which is the onlie thing that God hateth: and Loue of vertue, which bringeth to God. Those therefore which are burdened with anie mortal sinne, must first of al resolve with diligent speede to seek remission therof, by due repentance, and by the Sacrament of Penance. Without which resolution, al their prayers, and al other workes are fruitles. Because remayning dead in soule, as rotten members, they can not receiue influence from the head, which is Christ our Lord, the fountaine of grace. Except therefore the soule of man be either free from deadlie sinne, or penitent with purpose to doe al, that is necessarie, for remission therof, his prayer, nor other worke auaieth not. But being penitent, prayer is both necessarie, and a special meanes to receiue more mercie, and grace from God. So did King Dauid crie to God, for remission of greuous finnes, saying [Haue mercie on me Lord: because I am weake; heale me Lord, because my bones be troubled. And my soule is troubled exceedingly] And much more in diuers places, is recorded of his earnest, and frequent prayer, with hartie Contrition, and hate of sinne. Testifying expressly, that so long as anie person kepeth sinne in his hart, or meaneth to continue in that state, his prayers cannot be heard [If I haue beheld iniquitie in my hart (saith he) our Lord wil not heare] Yea he desired and prayed, that himselfe might be corporally punished, for his owne

Prudence.

Meekenes.

See moe examples. 5. 4.

Hatred of sinne, and loue of vertue comprehend al necessarie preparation to prayer.

Vntil a sinner repēt, & cease from his wil, to continue in sinne, his prayer cannot be heard.

sinne, when God punished him temporally, in striking the people, saying to our Lord [I am he that haue sinned, I haue done wickedly: these that are the sheepe, what haue they done? Let thy hand I beseech thee, be turned against me: and against my fathers house. Salomon also denounceth that [He which turneth awaie his eares from hearing] the Law, his prayer shal be execrable] An other diuine Preacher saith [Praise is not comelie in the mouth of a sinner] And the faithful man, whom our Lord cured of his blindnes, auouched confidently according to the common knowne doctrine, saying: [We know that God doth not heare sinners] which is alwayes vnderstood of such sinners, as persist in purpose to sinne, as yet for a time, and doe not presently leaue their sinne, and detest it.

2. Reg. 17.

1. Par. 17.

Pro. 18.

Eccles. 10.

1. Cor. 11.

VVorkes of penance, and of mercie are as winges of prayer.

Examples of fruitful prayers.

Of al the people in distresse.

Especially of Iudith for the people.

4. Those that are in state of grace, and desire to be heard in their prayers, must so loue al vertues, that they purpose to perseuer; and doe their indeuour to procede from vertue to vertue, wherein nothing is more aualable, then mortification of our selues, and workes of mercie towards others. So the people of God hearing of Holofernes, his intention to inuade their countrie, and fearing his forces, ioyned mortification, with their prayers to God for helpe [Al the people cried to our Lord, with great instance: and they humbled their soules in fasting, and prayers, the men and their wiues. And the Priestres put on hear-cloathes; and they laide the infants prostrate against the face of the Temple of our Lord. And the High priest went about al Israel, and spake to them saying, Know ye that our Lord wil heare your prayers, if continuing you continue in fastings, and prayers in the sight of our Lord] And when the same Holofernes besieged the citie of Bethulia, the vulgar weaker people murmuring, the Ancients to appeaze them, resolved to render the citie to the enimie, [If releefe should

Indith. 4. 9.

1. II. 12.

7.7.1.2. should not come within fiue dayes.] But Iudith a
 13.25. most godlie widow, leading an austere manner of life;
 8.7.3.5. in much praye, fasting, and wearing hearecloth;
 0.13.14. [hearing these thinges, rebuked them, for presuming
 9.7.1. to appoint a day vnto God, when he should send
 13. ayde. And said: Because our Lord is patient, let vs be
 14. penitent for this same thing; and shedding teares, let
 vs desire his pardon] And she in hearecloth, and ashes
 lying prostrate in her Oratorie, praying to our Lord,
 obtained mercie, power, and courege, to kil Holofer-
 nes, & so deliuered al the people from distresse. Like-
 4.7.16. wise Queene Esther, & Mardocheus, with al the peo-
 14.7.2. ple, in another distresse, adioyned fasting, and mour-
 ning, with their prayers, and so obtained Gods mer-
 10.10.7. cie, and prote- ion against their cruel enemies [Daniel
 5.12. mourned three weekes together, neither eating flesh
 nor bread, nor drinking wine] And for this volunta-
 rie affliction, his prayer was heard [Feare not Daniel
 (said the Angel) because since the first day, that thou
 didst set thy hart to vnderstand, to afflict thy selfe, in
 the sight of thy Lord, thy words haue bene heard: & I
 10.12.7.8. am come for thy wordes] Holie Tobias, together with
 1.4.1.4. prayer, exercised fasting, and workes of mercie, wher
 upon an other Angel said: [Prayer is good with fa-
 sting & almes: rather then to lay vp treasures of gold] Esdras.
 So Esdras, Nehemias, and al the Prophets, to make
 their prayers more grateful to God, fasted, and labo-
 red, admonishing and instructing the people so to do,
 not ceasing from workes of mortification. Especialiy
 1.1.7.4. [S. Iohn Baptist (liued in the wildernes, with admira-
 ble abstinence, and continual meditation, and then)
 preached penance: for remission of sinne] Christ for
 our instruction [began to doe (saith S. Luke and then
 1.1.7.1. to teach. Be ye folowers of me (saith S. Paul) as I also
 1.1.7.1. of Christ.]
 5. More in particular our Lord also required, not only
 faith, hope, and repentance, but also humilitie, since-
 ritie,

Queene Esther
Mardocheus.

Daniel.

Tobias.

Esdras.

Nehemias.

Al the Pro-
phets.

Christ and his
Precursor and
his Apostles.

Desire of The
seuen giftes of
the Holie
Ghost, & the
Beatitudes,
answering
thereto is re-
quisite in
prayer.

1.
The feare of
our Lord, and
Pouertie of
spirite.

2.
Pietie and
Meekenes.

3.
Knowledge, &
Mourning.

4.
Fortitude and
Feruent desire
of iustice.

5.
Counsel and
Mercie.

titie, with pure intention, and diligent attention [The
candle of thy bodie is thyne eye (because the inten-
tion directing al workes to some end, maketh them
better or worse) If thyne eye be simple, thy whole
bodie shal be light some: but if it be naught, thy bodie
also shal be darksome. See therefore that the light
which is in thee, be not darknes] To these groundes
therefore, being first laide together, must be ioyned
diligent prayer, for obtayning of al other vertues,
the same in substance, with the seuen Giftes of the
Holie Ghost, and the special beatitudes proposed by
our B. Sauour. The first of these is Pouertie of spirite¹
[Blessed are the poore in spirite] vnto which rightly
agreeth, the Feare of our Lord; which is the begin-
ning of wisdom, & the first gift of the Holie Ghost,
in order of ascending: fro the Lowest, to the Highest.
The second is Meekenes [Blessed are the mecke]²
wherto agreeth the second gift of the Holie Ghost:
which is Pietie. For those that piously accord with
others, without resistance, obtaine their good de-
sires. The third is mourning, with patient toleration
of euils in this life [Blessed are they that mourne]³
whereunto answereth the third gift, which is Know-
lege, wherby they know that those thinges, which
before they ignorantly desired, as good and profit-
able, are in dede, nothing, but bandes holding them
captiues in miseries. The fourth is a Feruent desire,
as hunger and thirst of iustice, and perfection [Blessed
are they that hunger, & thirst after iustice] wherto an-
swereth the fourth gift, which is Fortitude, through
which they labour strongly to ouercome al impedi-
ments: so to auert their loue from terrene, and tem-
poral thinges, that they only seeke eternal. The fift
is Mercie. [Blessed are the merciful] wherto answe-
reth the fift gift of Counsel; aduising & directing to
practise workes of mercie, towards others, that
themselves may receiue mercie from God, remission
of

Luc 11. v.
34 35.

1/2 11. v.

Mat. 5. v.

6.

7.

of finnes, and mitigation of punishment, with augmentation of reward. The sixth is a Cleane and pure hart [Blessed are the cleane of hart] To which answereth the gift of Vnderstanding: through which, God and diuine Mysteries are sene, by the eyes of faith, which otherwile no corporal eye, nor other sense can see, nor percieue. The seuenth is Pacification, or making peace [Blessed are the peace makers] to which answereth the greatest, and most complete gift of the Holie Ghost, called by the general name, Wisdom. By which al thinges are rightly so disposed in order, that no inordinate passion, may repugne against reason: but al other thinges in man, obey his reasonable spirite: and his spirite may obey God. The eight Beatitude [Blessed are they that suffer persecution, for Iustice (& truths sake) for theirs is the kingdome of heauen] perteyneth to al the former, as an effect of the causes, and maketh most happie, in the kingdome of heauen. Where the blessed shal be happie in dede, as now they are in hope. There in *Re*, here in *spe*. These seuen gittes therfore, and the answerable vertues, or the sincere desire of them, make prayer grateful to God; and profitable to the faithful. And in regard that none can so much as desire these gittes, and vertues of themselves, as of themselves, but of the grace, which without merite is geuen, the holie act of prayer, is principally the worke of the Holie Ghost, and but secundarily (yet also truly) the worke of the faithful. Principally therfore it is ascribed to the Holie Ghost whose gift it is. [Because (as S. Paul speaketh) we not knowing what we should aske, the Spirite himselve requesteth for vs (that is, maketh vs to request) with gronings vnspeakable] And this may suffice touching spiritual preparation, to pray rightly. Besides which, some preparation is also profitable in disposing the bodie.

6.
Vnderstanding & Cleanes
of Hart.

7.
VVisdome &
Pacification.

The Holie
Ghost maketh
the faithful to
pray as they
ought.

Reuerent, modest, and comelie disposition of the bodie, is also required, as an. help to deuotion.

ARTICLE 9.

Comelines in bodie is required, in regard of Gods High Maiestie.

That the body may serue the soule.

For varietie of prayers, times, and places.

Examples of diuers corporal actions in prayer.

IN three respectes it behoueth to order the bodie in seemely maner, in the time of prayer. First in regard of the High Maiestie of God: before whom, and the heavenly court of innumerable glorious Angels & other Saints, we poore sinners, as ragged beggers, and loathsome creatures, defiled and deformed by sinnes, present our selues. And therefore we must not only prepare our mindes, as is already prescribed, but also obserue couenient & decent comelines in bodie. Otherwise the neglect therof, wil conuince the minde, not to be so disposed, as it ought to be. Secōdly, that al the external members of the bodie, may as seruants, attend vpon the soule, for better performing this holie action of prayer. Thirdly the varietie of prayers of times, & of places requireth diuers dispositions, and actions of the bodie. For somtimes, especially in some prayers, praises, or thankesgeuing, it is most conuenient to change the situation of the bodie: to kneele, stand, sitte, or walke. Likewise diuers other gestures of the bodie, doe helpe to contrition, to deuotion, to edification, to attention; and doe also represent, and signifie diuine Mysteries. Al which are best declared, and defended to be good, and godlie (being done in decent maner, with sincere intention) by authentical examples recorded in holie Scriptures.

2. Iacob the Patriarch blessing Iosephs two sonnes [crossed his armes, and laide his handes vpon their heades, and his right hand vpon him, that should be preferred] and promoted aboue the other. Moyles praying (whiles Iosue fought against Amalech their enemy, lifted vp his handes. And when he was wearie therewith, he late downe vpon a stone, and Aaron & Hur, staide vp his handes on both sides, & they ceased

not

Deut. 7.

9.10.

1 Cor. 11.

10.

1 Cor. 5.

10.

1 Cor. 14.

16.40.

Gen. 48.

14.17.

Exod. 17.

11.12.13.

not vntil Sunne sette. Not vntil Iosue had put Amalech & his people to flight, in the edge of the sword] **Crossing the armes.**
 At an other time [Moyse bowed himselfe flatte vnto the earth] Also when he prayed for Gods helpe in the rebellion of Core, Dathan, and Abiron [he fel flatte on his face] Iosue with the whole armie of Priestes, **Observation of the right hand.**
 and people, made a Procession round about Iericho, **Lifting vp the handes.**
 euerie day once six dayes together, and the seuenth day, seuen times, some Priestes carrying the holie **Lying on the ground.**
 Arke of couenant, others sounding trumpettes, the **And on the face.**
 armed men going before, and the rest of the people **Procession with the holie**
 folowing] and so the walles of the towne, not by **Arke, & trumpets, seuen**
 their force, but miraculously falling downe, they entered, and possessed the towne. Presently after, God **dayes, the last**
 suffering some of the Israelites to be slaine, and others **day seue times.**
 to flee from their enemies [Iosue rent his garments, **Renting of**
 and fel flat on the ground, before the Arke of our **garments.**
 Lord, vntil euening, and al the armie of Israel with him: & they cast dust vpon their heads] And so prayed **Lying prostrat**
 til God commanded them to finde out, and punish **before the**
 an offence committed: which being done [the furie **Arke.**
 of our Lord was auerted from them] King Dauid **Casting dust**
 praying for his sonnes recouerie of health, being in **on their heads**
 danger of death [fasted a fast, and going aside, lay **Fasting.**
 vpon the ground] Praying for remission of sinnes [he **Sighing.**
 labored in sighing euerie night, washed his bed, and **Veeping.**
 watered his couch with his teares] Interrupting **Long watch-**
 sometimes his nighlie repose [He was minful of God **ing.**
 vpon his bedde, and in the morning, meditated on him. And in prayer stretched forth his handes] King **Stretching out**
 Salomon in his long prayer, in the Dedication of the **the handes.**
 Temple, sometime [stood before the Altar of our **Standing.**
 Lord, in the sight of the Assemblie of Israel: and extended his handes towards heauen: praised God **Kneeling.**
 with thanks for al benefitee] Then adding petitions for himselfe and the people, as wel then liuing, **as to succede: sometime [he fastned both knees on**
 the

Higher and
Lower voice.

Sackcloth.
Ashes, &c.

Christ groined
in spirite.

V Vept.

Lift vp his
eyes.

Eleuated his
voice.

Lay prostrate
Kneled.
Repeted the
same prayer.

Lift vp his
Handes.
Blessed.

Penitents vse
gesture of hu-
miliation,

the ground; againe [spreading his handes towardes
heauen] Finally [blessed al the Assemblie, with a loud
voice] By which and other like examples, Superiors
especially spiritual Superiours, blesse their subiectes.
For Iosue, Daud, & Salomon, were both Princes, and
Prophets. King Ioram being besieged in Samaria, by
the King of Syria [rent his garments, and passed by
the wal. And al the people saw the hearcloth, which
he ware next vpon his flesh] So Iudith, and the people
in Bethulia. Also Heathen people in Ninieue, ioyned
[fasting, ashes hearcloth (& other penal workes) with
prayers to God, for grace and mercie.]

3. Christ our Lord intending to raise Lazarus from
death, which he could haue done with one word, or
one thought [groined in spirite, and trubled himself,
(that is, altered his countenance, or voice, like to
one trubled in mind, for he was not at al subiect to a-
nie passion) and he wept. Againe, groining in him self
he came to the graue. And lifling vp his eyes vpward
said: Father, I geue thee thanks, that thou hast heard
me, and I know that thou doest alwayes heare me,
&c. And when he had said these thinges, he cried
with a lowde voice. Lazarus come forth] In the gar-
den of Gethsemani, the night before his death, he re-
tyring himselfe from his disciples [as it were a stones
cast, fel vpon his face flatte vpon the ground, some-
time also he kneled, he repeted the same prayer thrise:
being in an agonie, he prayed the longer] At the in-
stant of his Ascension, when he had brought his dis-
ciples into Bethania [liftng vp his handes, he blessed
them. And whiles he blessed them, he depatted from
them, and was caried into heauen] Al which doubtes
are for our instruction: and so much the more for imi-
tation, as our infirmities require sensible signes, to
sturre vp our affections. Besides which, more propor-
tionable to our weaknes, we may obserue, that the
penitent [publicane going vp into the Temple to
pray,

2. Par. 6.
12 13, 14
C. 6.

4. Reg. 30.

Iudith 7 14.
ch. 7. v. 4.
Iona 3. 5. 6.

Iohn. 11. 33-35.

38.

41. 42.

48.

Mat. 26. 39.

Mat. 14. 7. 35.

Luc. 22. 7.

41. 43.

Ed. 24. 7.

50. 51.

Act. 1. 7.

Lus. 18. 7. 10.

7. 13. pray: stood a farre of, and would not so much as lift Decline their
 vp his eyes to wardes heauen: but he knocked his eyes.
 breast, saying: God be merciful to me a sinner] And
 [The multitude of them that were present together, Strike their
 (at the death of our Lord vpon the Crosse) & saw the breastes.
 thinges that were done; returned knocking their
 breastes] S. Paul exhorteth al to obserue not only
 decencie in their spiritual exercees: and that men
 pray barehead, women with their heades couered:
 and the like, but also [to glorifie God, and beare God
 in our bodie] Yea further by his example, that toge-
 ther with prayer, we punish the bodie. For so he pray-
 ing, that the pricke of the flesh might depart from
 him [chastised his bodie, to bring it into seruitude, S. Paul chasti-
 that the flesh might not rebel, but serue the spirite- sed his Bodie:
 Farre more like, that he chastised his bodie by whip-
 ping his backe, then only by striking his breast.

4. According therfore to these examples, and in- Al external
 structions, Holie Church, and her faithfull children, Rites and ge-
 with special care dispose external Rites, and corporal stures are done
 actions, with comelie varietie: sometimes kneeling that the mind
 vpon their knees, sometimes prostrate on the ground, may be more
 attentive.
 somerimes standing, somerimes sitting, sometimes go-
 ing, and otherwise agreeable to the varietie of Myste-
 ries, times, places, and other circumstances, as wel in
 publique, as in prinate prayers: al to the more honour
 of God, & to helpe our owne infirmitie, to more per-
 fect attention, wherein consisteth the especial efficacie
 of al faithfull prayers. As we shal yet further declare.
*Attention is so necessarie, that the more or
 lesse it is, the more or lesse is the fruite
 of prayer.*

ARTICLE 10.

FOrsomuch as prayer is an act of the mind, it confi- None doe
 steth nain the vitering of words with the tongue, pray, vnlesse
 but in the cogitation of the wil, intending to aske they intend
 some-

some thing of God, or to praise or thanke him. With-
out which intention of the minde, wordes are no
prayer at al. (for some birdes, and other brute crea-

Three kindes
of intencion.

tures, may pronounce wordes) but a reasonable crea-
ture intending to pray, must actually applie his wil
therto, with purpose to be attentie vnto this holie

To the words.

exercise, that is, to haue at least one of these three
kindes of attention. The first and least is, to attend in
vocal prayer, to pronounce al the wordes distinctly
which those also may doe that vnderstand them not.

To the sense.
of the words.

The second is, to attend to the sense of the wordes,
which none can do, vnles they vnderstand them. The

To other good
desire.

third and best attention is, to attend vnto some good
cogitation, perteyning to Gods honour, or health of
soules, which al may haue, whether they pronounce
wordes or no. And those that vnderstand the wordes,
may haue al the three attentions together in vocal
prayer: And in mental prayer, the last attention alone
sufficeth.

In vocal pray-
er of obliga-
tion, the first
attention is
most necessa-
rie.

2. But concerning vocal prayer, wherto we are
bound by anie precept, vow, or other promise, the
first attention is most necessarie. For in such prayers,
we are especially obliged so to pronounce the words
that we doe not willingly omitte, nor grosely cor-
rupt anie word. And so hauing once actual purpose
to discharge this dutie, if we doe in deede recite the
wordes, though in the meane time, through humane
infirmities, our minde be carried away by distraction
into other thoughtes, yet it is not transgression of
precept, vow, or other obligatiō (for so to iudge, were
to kil the soules that dye not) but only it is more or

The second is
very profit-
ble.

lesse sinne of negligēce, because we ought with more
diligence to performe this dutie. In such Vocal
prayer, it also helpeth much to attend to the sense of
the wordes, because therby we shal be more secure,
that we pronounce the wordes rightly, and our mind
may be also directed, to thinke vpo the good thinges,

signi-

signified by the wordes. Which is the best attention, so there be no grosse error in reciting the wordes. And the third And in mental prayer there is no necessitie of wordes is the best. to be uttered, but of good thoughtes only: which neuerthelesse are better directed by the helpe of wordes. So that in al sortes of prayer, as wel of obligation, as otherwise voluntarie, vocal, or only mental, albeit euerie euagation of the minde from actual attention, maketh the prayer lesse fruitful, yet not altogether fruitles: so long as there remaineth virtual attention: that is, vntil we intend to cease for that time, from prayer, and to doe some other different thing. But if perceiuing our selues to be distracted, we doe willingly thinke vpon other thinges, we lose the merite of prayer, vntil we correct the distraction, and renew our intention, to be attentiu, because voluntarie consent of the minde, to thinke vpon other affayres, is in deede an intermission of prayer; and is an other action, good or euil, according to the qualitie therof: and so is to be iudged, as the mind is otherwise wel or euil imployed. For as of wordes, so also of thoughtes, account is to be rendred.

Euerie distraction in prayer diminisheth the fruite, but doth not wholly destroy it.

3. Here in further confirmation of the necessitie, and great vtilitie of attention in prayer, we may remember these especial examples, and aduertisements. Holie Anna the mother of Samuel, praying to God in her hart, [only her lippes moued, but voice there was not heard at al. And she powred out her soule, in the sight of our Lord] The Royall Prophete said in his spirite to God [To thee o Lord I haue lifted vp my soule. My mouth shal speake wisdom, and the meditation of my hart prudence. To him haue I cried with my mouth, and haue exulted vnder my tongue] For of the abundance of the hart, the tongue speaketh. So King Ezechias, Manasses, Iosias, Daniel, Sufanna, prayed with diligent attentions. Salomon well considering, that without attention, no man can pray at al:

Examples of diligent attention in prayer.

Holie Anna.
King Dauid.

King Salomon
& other Prophets
admonish the same.

pray at al, prayed our Lord, that he wil vouchsafe to 3. Reg. 8. v.
 heare the prayers of those that shal doe penance in 33. 47. 48. 49
 their hart, returning to God in al their hart, and al
 their soule] Ecclesiasticus saith, that he which prepa- Eccli. 18. v.
 reth not his soule before prayer [tempteth God] Of al 23.
 such as pretend to pray, without attention of the 1/a 29. v. 11.
 mind [Our Lord saith by his Prophete Isaias. [This
 people approacheth with their mouth, and with their
 lippes glorifieth me: but their hart is farre from me]
 For in dede negligent prayer, without attention, ar-
 gueth, that the intention is not so sincere as it ought
 to be. Of which maner of praying, the Prophete Iere-
 mie saith [Cursed be he that doth the worke of God Iere. 48. v.
 fraudulently] or negligently, as the Seuentie Inter- 10.
 preters translate. And our Sauour in the Gospel al-
 leageth the same prophecies of Isaias, against the Mat. 15. v. 1.
 Scribes and Pharisees, who were both fraudulent in v. 5 61
 their intentions, and negligent in attention, when ch. 23. v. 14.
 they pretended to pray, or praise God; stil thinking
 how to make their temporal profite.

Other Pro-
 phets admo-
 nish the same.

Christ teach-
 eth his ser-
 vants to pray
 with pure In-
 tention, and
 diligent At-
 tention.

4. Our Lord therefore requireth both pure inten-
 tion, & careful attention in prayer [When thou shalt
 pray, enter into thy chamber, and hauing shutte the Mat. 6. v. 6.
 doore, pray to thy Father in secrete] Which diuine in-
 struction, cōteyneth two special precepts: the first cō-
 cerning sincere intention, to auoide nypocrisie, vain-
 glorie, and filthie lucre. The second, concerning
 internal and hartie attention, to exclude al extraua-
 gant thoughts of other affayres, in the time of prayer:
 so sequestering the mind from al such cogitations, that
 it may wholly attend to those onlie thinges, which
 perteyne to the present action of praying. For whe-
 ther the prayer be publique or priuate; mental or vo-
 cal, of thanks, praises, or petitions to God: it ought
 to be with diligent attention of the hart, speaking in
 secrete to God, & free, so much as may be, from other
 thoughts. [And then wil thy heauenly Father, which
 seeth in secrete, repay thee] a ful reward.

Prayer vvith due conditions, is meritorious.

And is alvvayes granted by God.

ARTICLE II.

OF the assured effect of prayer, which is made with requisite conditions. We haue very manie testimonies, and examples in holie Scriptures. So Abraham obtayned the safetie of Lot, and his familie, and had obtained for more if they had bene rightly disposed. [For when God subuerted the cities of Sodom, Gomorrhe, and others of that countrie, he remembering Abraham, deliuered Lot out of the subuersion of the cities, wherein he had dwelt] Abrahams seruant being sent by his master into Mesopotamia, prayed that God would prosper his busines, and also by a special meanes, direct him therein [When he had scarce ended his prayer within himselfe, al succeeded according to his good desire. Isaac besought our Lord for his wife Rebecca, because she was barren, who heard him, and made her to conceiue] When the people of Israel had by their sinne of idolatry, deserued to be vtterly destroyed, our Lord God preuenting Moyse his prayer, which he would make for them, said to him [Suffer me that my farie may be angrie against them, and that I may destroy them, and I wil make thee into a great nation] Neuerthelesse so potent is the prayer of the iust, that God suffered himselfe to be hindered by Moyse, his intercession from doing that which he had so iustly threatned, and they had most iustly deserued. It is wonderful also that Moyse durst presume to intreate in this case. But as S. Paul instructeth vs: Albeit [the sensual man perceiue not those thinges, that are the Spirite of God; for it is foolishnes to him, & he can not vnderstand: yet the spiritual man iudgeth (discerneth) al thinges.] For euen so Moyse a right spiritual, and most intelligent seruant of God, notwithstanding that God said

Examples of the effect of prayers; of Abraham.

Abrahams seruant.

Isaac.

Moyse obtained, though God himselfe willed him not to aske.

Spiritual men know Gods wil, when sensual men vnderstand it not.

vnto him, [Suffer me, that my furie may be angie against them, and that I may destroy them; and I wil make thee into a great nation] yet for the cōseruation of the same people [he besought our Lord his God, *Exod* saying: Why Lord is thy furie angrie against thy people, whom thou hast brought forth of the land of *7.1.* Egypt, in a geeat power, and strong hand: Let not the *7.11.* Egyptiās say, I beseech thee: He hath craftely brought them forth, that he might kil them in the mountaines, and destroy them from the earth. Remember *7.13.* Abraham, Isaac, and Israel thy seruants, to whom thou swarest by thyne owne selfe, that thou wouldest multiplie, and prosper them] Againe he added [Lord *7.14.* I beseech thee, either forgeue them this trespasse, or if thou doe not, strike me out of the booke that thou hast written] Thus holie Moyse prayed [And our Lord was pacified, from doing that cuil which he had spoken against his people.]

Gods seruants
conceiue rea-
sons to moue
themselues to
confidence in
God, though
God himselfe,
is immutable.

2. That holie Moyse [praying for the sinful people committed to his charge, did in such maner vrge his petition, as it were alleaging reasons, why God should grant his request, was not to moue God, who is immutable, and of himself most merciful: but it was to sturre vp himself more and more, and to fortifie his owne faith and confidence in God: and also his charitie towards God (seeking principally his honour) and toward the people, seeking their safetie in soules and bodies. His first reason to this purpose, was his consideration of Gods honour, by mitigating his iust furie, and conseruing his peculiar people, whom he had chosen, protected, and prospered thus farre, whom if he should now destroy, he should seme to ouerthrow his owne worke and to frustrate his owne wil, and good pleasure. And therefore he said [Why Lord is thy furie angrie? &c.] His second plea was also grounded *7.15.* vpon Gods honour, lest the wicked enemies round about, should calumniously say: that God could not,

or would not conserue his owne people, nor aduance them as he had purposed. Whereupon Moyſes ſaid [let not the Egyptians ſay, I beſech thee, &c.] Thirdly he propoſed the ſanctitie of the Patriarches their next progenitours, to whom God for reward of their merites, had promiſed proſperitie to their ſeede. Therefore he ſaid [Lord remember Abraham Iſaac, & Iſrael thy ſeruants, &c.] Fourthly whereas God had propoſed to Moyſes to preferre, and aduance him otherwiſe, ouer a greater nation then this: he for his great charitie towards them, being his proper charge, deſired rather to be puniſhed himſelf in ſtead of them, then that they ſhould be deſtroyed, and he otherwiſe promoted, and ſo prayed God, ſaying [Either forgene them this treſpaſſe, or ſtrike me out of the booke, which thou haſt written, &c.] As if he ſhould ſay. Separate not them and me aſunder, but either pardon, & ſaue them with me; or puniſh me with them. By this worthie example, among manie others, true Chriſtians are alwayes moued with al confidence to pray for the whole Church of Chriſt, his inheritance, moſt dearly purchaſed with his owne bloud: that albeit the greatnes, and multitude of ſinnes committed by Chriſtians, iuſtly deſerue our vtter deſtruction from the face of the earth; or to be deprived of Gods grace, and ſuffered to fall into Turciſme, Paganisme, & Atheiſme. wherinto Hereſie tendeth: yet muſt we aſſuredly confide, and confidently pray, that Gods furie wil not be angrie according to our iniquities: nor ſuffer that his enimies may truly ſay; Chriſt hath loſt his inheritance in earth, but that he wil both remember his owne purchaſe, and the interceſſion alſo of al his glorious Martyrs, and other Sainctes, & accept of the charitie of ſuch, as imitated [Moyſes eſtimating more of the reproch of Gods ſeruants in his Church, then of the riches of Egypt] & haue geuen their liues, that others may be pardoned, and ſaued.

So it is certaine, that the like prayers, for the whole Church ſhall be heard.

And therefore it is most certaine that such prayers shall be heard, and granted, especially for the whole visible Church in general.

Also in particular causes
God heareth
all prayers
rightly made.

3. Concerning also the assured efficacie of confident prayer, for particular good causes: Iosue in his great confidence lifting vp his hart vnto God [said Iosue. 10. 7. 12. 13. 14.] before all the people: Thou Sunne against Gabaon moue not: and thou Moone against the valley of Aialon. And the Sunne, and the Moone stood still, till the people reuenged themselves of their enemies: our Lord obeying the voice of a man: and fighting for Israel] As likewise before, in the siege and taking of Iericho: & after in the conquest of all the land of Chanaan, they preuailed more by faithful prayer, confiding in God, then by force of armes. And all other faithful Captaines, Iudges, Kinges, and seruants of God, adioyning prayer with their industrious endeouours, knowing that otherwise [mans helpe is vaine] & trusting in the name of our Lord, ouercame kingdoms, turned away the forces of foreners, and obtained their godlie requestes, in prayer made with faith, hope, and other vertues. You may number amongst manie the examples, of Anna, Ezechias, Manasses, Susanna and others.

Testimonies,
that God gra-
nteth all good
petitions.

4. Amongst other holie Prophetes, the Royal Psalmist very often testifieth the assured fruite of deuour prayer [They that seke after our Lord (saith he) shall not be diminished of any good. Because in thee O Lord I haue hoped, thou wilt heare me, O Lord, my God. The God of hosts is with vs: the God of Iacob is our defender. Thou my God hast heard my prayer. Dilate thy mouth (saith God to all that rightly serue him) & I will fill it] Breefly this Prophete compriseth in few words the special causes, why God will grant all that is demanded with right conditions, praying and teaching others to pray in this forme, or the like [Incline thine eare O Lord, and heare me: because I am needie

2. needie, and poore. Kepe my soule, because I am holie; Eight special faue thy seruant my God, that hopeth in thee. Haue causes; why
3. mercie on me ô Lord, because I haue cried to thee, al God granteth
4. the day. Make ioyful the soule of thy seruant, because faithful pray-
- to thee ô Lord haue I lifted vp my soule. Because ers.
5. thou ô Lord art swete: & milde: and of much mercie to al that inuocate thee] The first requisite condition here expressed is Humilitie: acknowledging our owne neede, and pouertie, being in want of manie necessa- 1.
7. 1. poore. } The second condition is to detest sinne, and Mans necessi-
2. desire, and good purpose) I am Holie] The third con- tie.
3. dition, is Hope and confidence in God, saying [Saue thy seruant, my God, that hopeth in thee] The fourth 2.
4. is constant perseuering in prayer, saying [Haue mercie on me, ô Lord, because I haue cried to thee al the day] Repentance with purpose
- The fifth is due attention of mind, saying [Make ioy- io liue wel,
- ful the soule of thy seruant, becaule to thee, ô Lord, haue I lifted vp my soule] These five conditions be- 3.
- ing in competent maner, according to good wil and Confidence.
- desire performed, are grateful causes in the sight of 4.
- our merciful Lord & Maker: Why he wil grant our Perseuerance.
- petitions. To which five (with others of mans part implied therein, al being of Gods gift) are adioyned 5.
- three other greater causes of Gods owne part: which Attention.
- infinitely excel the former. So the sixt cause why God 6.
- heareth his seruants prayers, is his owne natural Be- Gods owne
- nignitie; alwayes readie to bestow benefites. The se- Benignitie.
- uenth his Diuine Meeknes, euer prone to remitte of- 7.
- fences. The eight is his infinite Mercie (Which is ouer His Meekenes
- al his workes) mitigating punishments, and augmen- 8.
- ting rewardes to al that serue him, and inuocate his His Mercie.
7. 5. name [Because thou ô Lord, art swete, and milde, and of much mercie to al that inuocate thee] For al which causes we may with assured confidence pray in these,

or like wordes, as it followeth in the same Psalme [Receiue my prayer with thine eares; and attend to the voice of my petition. In the day of my tribulation, I haue called to thee, because thou hast heard me. There is not the like to thee amongst goddes, O Lord: and there is not according to thy workes. Our Lord hath respected to the prayer of the humble; & he hath not despised their petition. Let these things be written vnto an other generation: and the people, that shall be created, shall praise our Lord] This therefore is the perpetual testimonie of the Royal Prophete, which he writte for al generations to remember [that the faithful seruants of God cryed to our Lord, when they were in tribulation, and he deliuered them out of their necessities] Foure times repeted in the same Psalme, and very often elsewhere in the same sense. Salomon likewise testifieth, that God wil heare the iust and penitent: and wil not heare the obstinate impenitent, saying [Our Lord is farre from the impious: and he wil heare the prayer of the iust.]

God neuer granteth the petition of anie persisting wilful immoral sinne.

God is more careful, and willing to grant good requests, then anie earthly father.

5. Scarfe anie other doctrine is oftner repeted: by our B. Sauour, then the necessitie, and the assured effect of daylie prayer. [Which of you (saith he to those that aske, seke, and knocke) if his childe shall aske bread, wil he geue him a stone? Or if he shall aske him fish, wil he geue him a serpent? Or if he shall aske an egge, wil he reach him a scorpion? If you then being naught, know how to geue good things to your children: how much more wil your Father, which is in heauen, geue good things to them that aske him?] In his last Sermon the night before his Passion, our Lord exhorting al to pray, promised to grant whatsoeuer shall be rightly asked in his name [Because (saith he) I goe to the Father, whatsoeuer you shall aske in my name, that wil I doe: that the Father may be glorified in the Sonne. If you shall aske me anie thing in my name (saith he againe) that wil I doe]

I doe

Idoe] This his readines to grant al reasonable petitions, our Lord manifested often by fact, both in this life, and after his Ascension [He presently turned water into Wine. When his blessed Mother did but insinuate others want, and her owne desire to haue it supplied. He presently cleansed the Leper, which professed his beleefe, that he could if he would, make him cleane. He healed the Centurions seruant, which acknowledged himselfe vnworthie, that our Lord should come into his house. He remitted Marie Magdalens sinnes; because she was hartely penitent: and loued God much. He healed the womans daughter of Chanaan, perseuering in her suite. He came to the house of Zaheus, who was so desirous to see him, that being litle of stature, and not able to see him, for presse of the multitude, he climed into a tree, that so he might looke vpon him. And manie the like. Also after his Ascension, he granted abundance of grace, and constancie to his Apostles, and other faithful, for which they [with one accord prayed] He granted the general prayer of the Church, for S. Peters deliuerie, forth of prison. He granted to S. Paul the safetie of himself, and of al that were with him in danger of drowning. And continually innumerable petitions were dayly obtayned, through Gods owne Benignitie, Meekenes, and Mercie. Yea he is not only most readie to grant as a father, al the good petitions of his children, but also preuenteth al petitions, geuing grace to aske, without which grace none at al could aske anie thing rightly. And therefore S. Paul diuinely demonstrateth, that for so much [as when we were sinners, Christ died for vs: and wheras we can not thinke a good thought of our selues, as of our selues. he geueth grace to thinke good thoughtes, and to aske good thinges: much more, being iustified by his blood: and of enemies being made freindes: yea his children

God is specially glorified by granting petitions in Christs name.

God preuenting, maketh his children to aske good thinges.

John. 2. v.
3. 5. 7. 8. 9.

Mat. 8. v. 2.
8. 13.

Luc. 7. v. 37.
47.

Mat. 15. v.
27.

Luc. 19. v. 2.
9.

Act. 4. 6. 24.
29. 30.

Ch. 12. v. 5.

Ch. 17. v. 24.

Rom. 5. v. 8.
9.

2. Cor. 3. v. 5.

children, we shal be saued from wrath by him, and be heard of him in al conuenient petitions.

The Apostles
inculcate the
same doctrine.

6. And as the holie Apostles had experience in themselves: so they teach others, that the effect of prayer is assured in al thinges, that are duly asked [Euerie creature of God is sanctified (saith S. Paul) by the word of God, and prayer. The continual prayer of a iust man (saith S. Iames) auaieth much. The eyes of our Lord are vpon the iust (saith S. Peter, according to the Psalmist) and his eare vnto their prayers: but the countenance of our Lord (his wrath) vpon them that doe euil thinges. If our hatt doth not reprehend vs (saith S. Iohn) we haue confidence toward God. And whatsoeuer we shal aske, we shal receiue of him: because we kepe his commandments: and doe those thinges which are pleasing to him.] S. Iude also exhorting al to pray, assured vs of good effect, saying [You my dearest, building yourselues vpon our most holie faith, praying in the Holie Ghost, kepe your selues in the loue of God; expecting the mercie of our Lord Iesus Christ, vnto life euerlasting.]

1. Tim. 4

5.

Iac. 5. 7. 16.

1. Pet. 3. 7.

Psalm 33. 7.

16. 17.

1. Iohn 3. 7.

21. 22.

Iudic. 7.

20. 11.

When our
heauenly Fa-
ther granteth
not that which
is rightly as-
ked, he geueth
that which
is better.

7. Neither is the assured good effect of prayer to be doubted of, because God oftentimes granteth not the very thing, which in particular is desired, and asked, as health of bodie, deliuerie from vniust persecution, or the like: for then in place therof, he geueth that which is farre better: to wit, increase of grace to beare affliction with patience, and strongly to resist tentations, with good contentment to want the fulfilling of our proper wil; and to resigne the same to Gods wil. So our Lord answered S. Paul [My grace sufficeth thee: for power is persited in infirmitie. Gladly therfore (said the same Apostle) wil I glorie in myne infirmitie, that the power of God may dwell in me. For the which cause I please my selfe, in infirmities; in contumelies; in necessities; in persecutions; in distresses for Christ: for when I am weake, then am I mightie]

2. Cor. 12.

9. 10.

6.7. mightie] And our Sauours instruction is alwayes to be remembred, saying to al his children [Your Father knoweth what is needful for you] And therefore as al the aboue recited holie Scriptures abundantly proue, God our heauenlie Father, alwayes heareth the prayers of the iust. And wil grant their petitions, when, and in what maner is most expedient.

We are bond to pray for the Whole militant Church. And particularly for the spiritual Pastors thereof.

ARTICLE 12.

IT foloweth now, hauing declared the diuers kindes, qualities, and effect of holie prayer, to shew brefely for whom especially we are bond to pray. And first it is cleare, that charitie of euerie one beginneth with him selfe. And therefore al are most strictly bond to pray for themselves: & consequently for others: because we must loue our neighbours as ourselues. It is cleare also by the Law of nature, that as euerie member of a whole bodie, must in some sort serue and helpe the other partes; so especially the inferior parts must serue the superiour, or more excellent: and al the rest must serue the head, for better conseruation of the whole bodie. Agreeable wherto it was ordained in the written Law of God, to offer Sacrifice (which is the most principal kind of prayer) for al the people in general; also for Priestes in special, and singularly for the Highpriest, and in like maner for the Temporal Prince. And for particular persons, according to diuers occasions; & al in diuers maners. Practise wherof is recorded in the Consecration of Aaron the Highpriest, and of other Priestes. Likewise of Levites. Againe in the substitution of Eleazarus to succede Aaron; and of Iosue to succede Moyse in temporal regiment; and in manie other occasions.

Euerie one is bound to pray for himselfe. And for the whole church.

Proued by ho-
lie Scriptures.

2. The Royal Prophete prayed in general for the whole Church, saying [Deale fauorably o Lord in thy good wil, with Sion] He inuiteth also al men to pray for the same cause, saying [Aske the thinges that are for the peace of Ierusalem, and namely for the Clergie [Let thy Priestes be clothed with iustice] and particularly for the chefe Superior, because grace procedeth by the head to the members) saying [As ointment on the head, which ranne downe vnto the hemmes of his garment] In special maner likewise he prayed for euerie Superior spiritual, or temporal, adioyning his owne prayer, with the same Superiors prayer, saying [Our Lord heare thee in the day of tribulation: the name of the God of Iacob protect thee. Send he ayde to thee, from the holie place: and from Sion defend be thee. Be he mindful of thy Sacrifice; and be thy Holocaust made fatte. Geue he vnto thee according to thy hart, and confirme he al thy counsel. We shal reioyce in thy saluation: and in the name of our God, we shal be magnified: Our Lord accomplish al thy petitions.]

Christ and his
Apostles teach
that al are
bond to pray
for the Cler-
gie.

3. Christ our Lord passed the whole night in the prayer of God: before he constituted his twelue Apostles. He bade al his disciples to pray that the Church might haue spiritual Pastors [The haruest truly is much (said he) but the workemen few: Desire therefore the Lord of the haruest, that he send workemen into his haruest.] When an Apostle was to be chosen to supplie the place, from which Iudas was fallen, the other Apostles, with the rest of the Church, prayed for a good election, saying [Thou Lord that knowest the hartes of al men; shew of these two, one, whom thou hast chosen, to take the place of this Ministerie, and Apostleship] they had in their iudgements selected two of the whole companie, whom they supposed to be fitte, Ioseph and Matthias. [And (after their prayer) the lotte (by Gods direction) fel vpon Matthias

Matthias; and he was numbred with the eleuen Apostles] When the persecuters punished and threarned the Apostles, they and others [with one accord lifted vp their voice to God, praising and praying him, for the gift of strength, and of miracles, against their enemies forces [And when they had prayed, the place was moued, where they were gathered, & they were al replenished with the Holie Ghost: and they spake the word of God, with confidence.] Shortly after S. Peter the Supreme visible head, being apprehended, and King Herod intending to put him to death, as he had already killed S. Iames [prayer was made of the Church, without intermission vnto God for him.] And he was miraculously deliuered out of prison by an Angel. In the consecrating of S. Paul & S. Barnabas Bishopes, other Apostles together with them, & others [fasted and prayed, & so imposing handes vpon them, sent them vnto the worke, wherto the Holie Ghost had taken them.] From al which examples; not only solemne prayers, but also certaine ordinarie fastes are instituted, and obserued, when Clergimen are ordayned, at special times, called the *Ember dayes*, or *Temper dayes*: in Latine *Quatuor tempora*. The reason wherof is the absolute necessitie of spiritual Pastors, to teach, and gouerne the people, in those thinges, which pertain to God, and to minister Holie Sacraments, and other Rites of Religion. in which state of men, al vertues are especially, yea and eminently required. Because [according to the Iudge of the people, so also are the ministers: and what maner of man the Ruler of a citie is, such also are the inhabitants therein] And therefore not only at those special times more especially, but also at al times, both Priestes and other Clergimen, and also al other Christians, must pray particularly [that the Lord of the haruest wil send workemen into his haruest] And that our Lord wil alwayes direct the guides, whom he hath

The Ember dayes were instituted by example of fasting, when S. Paul and S. Barnabas were consecrated Bishops.

commanded the flocke to heare, and to follow. [For Iohn. 10. that, al mortal Priestes haue nede (as S. Paul admoni- 4. sheth) to pray first for them selues, & then for others] Heb. 7. and consequently al others for them. And so the same 27. great Apostle, requested such prayers for himself, and other Prelates [Pray for vs (said he) for we haue con- ch. 13. v. 1 fidence, that we haue a good conscience, willing to 19. conuerse wel in al. And I beseech you the more to doe this, that I may the more speedily be restored to you] 7. 24. He was then in Italie, where he writte this Epistle to Rom. 15. 9 the Hebrewes in Iurie. And generally in al his Epi- 30. stles, he requested the prayers of them to whom he 2. Cor. 1. writ, that his labours might be to al more profitable. 7. 11.

We are also bond to pray for al Christian Princes, and Magistrates. Especially for those vnder vvhom vve liue.

ARTICLE. 13.

The obliga-
tion of obedi-
ence, iuduceth
a bond to pray
that Superi-
ours may go-
uerne wel.

Examples of
praying for
Heathen
Kinges.

NExt after spiritual Pastors, which haue charge of soules, al Christians are bond to obey tem-
poral Princes, and other Magistrates; and therefore are also bond to pray for them: that they may be directed by God, so to gouerne in temporal affayres, as the spiritual may therby be more promoted, and prosper. Rom. 13. 7.
In regard wherof the true seruants of God, whether they liue vnder Catholique Princes, or vnder Eth-
niques, or other Infidels, doe both dutifully obey them, in al lawfull causes, and diligently pray for their good estate, health, long life, and in al occasions respect, honour, and serue them, as Gods Ministers, because [al power is of God] Holie Ioseph the Patriarch, being gouernour of Ægypt vnder King, Pharao, so much honoured and esteemed the same King, that [he Gen. 42. sware by his health] which he could not lawfully haue 15. done, vnlesse he had sincerely desired his prosperitie,
Like-

Likeſiſe Mordocheus a faithful Iew being in captiuitie, vnder King Aſſuerus in the citie of Suſan, vnderſtanding that certaine men had conſpired to kill the King, told it to his Neece Queene Eſther, that ſhe might reueale it to the King in his uame } ſhewing therein their dutiful allegiance, and care of the Kings ſafetie, and of the whole kingdome. So Daniel the Prophet, and thoſe that were with him captiues in Babylon, ſtil honoured, and dutifully ſerued the Kinges, in al temporal cauſes: profeſſing neuertheles their faith and religion towards God. And generally al Prophets, and good Prieſtes, and faithful people honored, duly ſerued, and prayed for their kinges, often repeating, beſides other prayers, the ſolemne ſalutation [God ſaue my Lord: God ſaue the king.]

The common ſalutation to al Kinges.

2. In the Pſalmes, and other Prophets, are ſpecial formes of prayers, for al ſortes of the Clergie, and Laitie (as is noted before) and namely for Kinges and other Princes, and Magiſtrates [Lord ſaue the King (ſay the faithful people) and heare vs in the day, that we ſhal inuocate thee; To thee o Lord (ſaid Dauid) I wil crie. My God kepe not ſilence from me; leſt at anie time thou hold thy peace from me, and I ſhal be like to them that goe downe into the lake] Our Lord alſo by his Prophete Ieremie commanded his people, that were captiues in Babylon, to pray for the king, & kingdome, ſaying: [Seke the peace of the citie, to which I haue transported you; and pray for it to the Lord, becauſe in the peace therof, there ſhal be peace to you] And the Prophet Baruch repeated the ſame admonition, ſaying [Pray ye for the life of Nabuchodonosor the King of Babylon: and for the life of Balthaſar his ſonne, that their dayes may be as the dayes of heauen, vpon the earth: and our Lord geue vs ſtrength, and illuminate our eyes, that we may liue vnder the ſhadow of Nabuchodonosor the King of Babylon, & vnder the ſhadow of Balthaſar his ſonne:

The Prophets prayed, and admoniſhed others to pray for Kinges.

and may serue them manie dayes: and may finde grace in their sight]

Christ, and his
Apostles teach
the same.

3. Neither is our Saviours precept commanding [to render the thinges that are Cæsars, to Cæsar] limited to the paying of tribute, and doing of temporal seruice, but is extended also to spiritual dutie in praying for him, and his state, especially for his sonles health. Because not only al men are our neighbours, but also because he is a Prince amongst men, vpon whose estate manie depend. And therefore S. Paul teaching that we must [render to al men their dew] includeth a duple obligation, to pray for the Prince, as wel for his particular good, as for the whole community, ouer which he ruleth. Especially for our owne Princes. And more expressly he declareth this dutie of al Christians, writing thus to S. Timothee: [I desire first of al thinges, that obsecrations, prayers, postulations, and thankesgeuing be made for al men: for Kinges; and al that are in preeminence; that we may lead a quiet and peaceable life in al pietie.]

Mat. 22. 7.
21.

Rom. 13. 7.
7.

1. Tim. 2. 7.

1. 2.

1. Pet. 2. 17

We are bond to pray for the soules in Purgatorie. Especially for our parents, benefactors, and other neereſt freindes.

ARTICLE 14.

Diuers points
being proued
already, it ne-
cessarily folo-
weth, that the
faithful in
earth are bond
to pray for
the soules in
Purgatorie.

Lest we should be ouer tedious in repeting the same thing often, we remitte you (Courteous Reader) for the groundes of this doctrine vnto diuers Articles, formerly proued in this worke. For first against the denial of more places of soules departed from their bodies, then only heauen of eternal glorie, and hel of euerlasting torments: wherupon Protestants denie that there can be anie such place as Purgatorie, it is clearly shewed that Christs blessed soule descended into a place called Hel. Which can neither be the Empyrial heanen, nor hel

Part. 1.
Art. 24.

of

of torments: and therefore there were more places
then two: and consequently this ground of Prote-
stants is false. And seing there was then a place for
holie, & perfite soules, out of heauen, into the which
Christ descended, there might also be, and may be
stil a place, where other inst soules, not so perfect, are
purged and perfected, that they may enter into hea-
uen. It is also further proued, that after the remission
of actual sinnes, there remayneth most commonly
some temporal punishment due for satisfaction.
Which if it be not discharged in this life, must be payed
after death. Which necessarily conuinceth, that there
is a place of Purgatorie in the other world. Moreouer
it is proued, that soules being departed in the state of
grace, doe perreyne to the Communion of Saintes:
and so are capable of the good, which others doe in
the whole Church of God. Likewise it is declared by
the general precept of louing our neighbours as our
selues, that al are bond in charitie: (and some also in
iustice) to pray for their neighbours, that haue neede
therof. And therefore seeing there are some faithful
soules in Purgatorie, and that they haue neede of re-
leefe by prayers, and are capable of this benefite; it
foloweth by al these groundes, that al good Christi-
tians are bound of charitie, to pray for al the soules
which are in Purgatorie. And more particularly of
iustice, al are bond to pray for their parents; benefa-
ctors, and special freindes (that are in that place) ac-
cording to their special obligations.

2. Which is further confirmed, both by authenti- It is further
cal examples, and euident testimonies in holie Scrip- proued by ex-
tures. The general custome of the Patriarches, in amples.
mourning and celebrating Obsequies for the dead,
with funeral solemnities, in choise places; And some
times fasting for the same cause, doe evidently shew
both the ordinarie neede, which some soules haue of
helpe; and the dutie of their freindes to performe,
such

20. 1. 2.
4. 1. 3. 1.
4. 1. 3. 6.

24. 1. 1.
4. 1. 4. 4.

24. 1. 3.
4. 1. 18.
16. 4. 1.

2. 1. 1. 1. 1. 1.
11.
20. 1. 1. 3. 1. 1. 8

Gen. 2. 3. 7.
2. 3.
ch. 25. 7. 9.
ch. 15. 4. 8.

such works for them. So Abraham mourned for Sara *ch. 47. v.*
 his wife: prouiding a special place for her burial, and *30.*
 for him selfe and his familie. And accordingly his *ch. 49. v. 11.*
 sonnes Isaac & Ismael buried him in the same place. *2. Reg. 1. v.*
 And afterwards manie others were also buried there. *12.*
 And although some holie perfect soules needed not
 prayers after their death: yet the ordinarie custom
 was obserued, and the fruite redounded to others,
 which had neede: participating of the Communion
 of Sainctes. For so both quicke and dead participate *Pf. 118. v.*
 of each others good workes. As the Holie Psalmist *63.*
 signifieth, saying [I am partaker of al that feare our
 Lord, and kepe his commandements] The charitie of *2. Mach. 11.*
 Iudas Machabeus most plainly sheweth this general *v. 42. &c.*
 godlie custome of praying, and offering Sacrifice for *Part 2.*
 the dead. As is noted in an other place. *Art. 36. f.*
5. &c.

And deduced
 from other
 textes of holie
 Scriptures.

3 Where the same doctrine is also proued by the
 iudgement of a diuine Preacher, exhorting amongst
 other good workes, to be mindful of soules departed, *Eccle. 7. v.*
 saying [The grace of a gift is in the sight of al the li *37.*
 uing: and from the dead stay not grace. Sonne vpon *ch. 38. v. 16.*
 the dead shede teares, and begine to wepe, as hauing
 suffered doleful thinges: and according to iudgement
 couer his bodie: and neglect not his burial] Which
 external actes of mourning, and burying the dead,
 especially require affection of the mind, and good
 desire towards their soules. Which is a perfect pray-
 er for them. S. Iohn exhorting to pray for such sin-
 ners as repented before their death, presupposeth
 that the same is a worke of mercie, perteyning to al
 faithful Christians: and also presupposeth that there *1. Io. 5. v.*
 may be some faithful soules in that state after their *16.*
 departure from their bodies, that they may nede, and
 may be holpen by such prayers. [He that knoweth
 his brother (saith he) to sinne a sinne not to death, let
 him aske, and life shal be geuen him, sinning not to
 death. There is a sinne to death: for that I say not,
 that

Some soules
 departed are
 not capable of
 releefe.

that anie man aske] According to which Apostolical doctrine, as the Church neither prayeth for glorified Sainctes, because they nede not anie prayers, nor for such sinners as dye obstinate in heresie, schisme, or other enormous crime, because no prayer can profite them: so the same Holie Church piously prayeth for al those soules departed, which both haue nede, and be capable of relese, by the prayers of others. And from hence commeth the vsual godlie practise of Masses, Diriges, and other prayers for the dead. And of the concluding of most prayers, with this versicle [*Fidelium anima per misericordiam Dei requiescant in pace*] or in English: God haue mercie vpon al Christian soules.

Some neede it not.

Very manie both are capable, & haue neede.

Hitherto is shewed in general, the necessitie of prayer as wel direct Petitions, as Thankesgiuinges, and Praises to God: both Mental and Vocal. That Priuate prayer may be in anie language; Publique must be in a sacred tongue. Also what conditions are requisite; with the Effect: and for whom we are bound to pray. Now it is further to be declared, to whom we must pray: and what we must aske. And first it is cleare, that al religious prayers are made to God [from whom only al good thinges procede] But for somuch as some doe imagine, that supplicants must alwayes pray immediatly to God, and that it is not lawfull to pray by mediation of others, we shal in due place, shew that the Catholique doctrine, & practise of praying to God by intercession, as wel of glorious Sainctes in heauen; as of other faithful seruants of God in earth, is both lawfull and profitable. In the meane time concerning good thinges to be asked, and the maner, how to aske them, the most common forme of praying, called Our Lords Prayer, (The Pater noster) is here especially explicated: as that which

The connexion of the Articles precedent and following.

The Pater noster excelleth

al other Prayers, in

Auctoritie,

Perfection,

Vtilitie,

Necessitie,

Breuitie,

and Order.

The contents,

Diuided into
nine partes.

species, of Auctoritie, Perfection, Vtilitie, Necessitie, Breuitie, and Order. For the Auctor is Iesus Christ; The Eternal Wisdom of God. Who hath made it so Perfect, that it conteyneth al thinges needful to mankind. It is a most Profitable prayer, because it is most grateful to God, as being composed by his onlie begotten Sonne: & becaule in it we not only speake to Almighty God in the name of Christ, his Sonne our Lord (as in al other prayers) but also in his very wordes. It is also most Necessarie of al prayers, because it is expressly ordained, and commanded by the same our Lord & Sauour. The Breuitie is admirable, for in very few wordes, we aske al thinges that may be rightly desired: and we may very easily lerne it, & with facilitie often recite it. Finally, it is diuinely disposed in most conuenient Order: directing vs first to aske our heauenlie Father, that which pertaineth to his owne most honour: secondly al spiritual thinges belonging to our selues, and al the elect in future glorie: then spiritual good thinges in earth. After which we aske also temporal and corporal necessities: And withal to be disburdened of al sinnes: and deliuered from al other euils, spiritual and temporal: present, and in danger to come; which might hurt vs in soule, or bodie. Al which we must aske with constant hartie desire. And so this most excellent Prayer, consisteth of a Preface, and seuen Petitions, with a Conclusion. As wil more particularly appeare in the Articles following.

In the Preface of our Lords Prayer, vve inuocate Almighty God, Father of al men by creation, conseruation, and redemption.

ARTICLE 15.

Prefaces in
speech to mortal men are to

Secular Orators, and discrete Clients, desirous to obtaine their requests of other men, comonly vse some Preface, before they propose their suits. For that

1. 14. v. that it might seme an arrogant demand, which is ab-
 10. ruptly vttered in commanding termes, without anie beneuolence;
 26. 6. 2. 3. word of supplication. As if in bare wordes, the needie But in prayer
 shal say to a rich man: Geue me meate, clothes, &c. to God, they
 he shal rather auert the others affection from him, are to moue
 then moue him to compassion. Whereas the due the suppliants
 maner of asking with submissiue humilitie, and shew vnto a right
 of gratful acceptance of desired benefite, procureth disposition
 beneuolence. So in prayer to God, examples of Holie mind.
 men teach vs, to vse some preface before we expresse
 the thinges, which we desire. Yet not to the same end,
 5. v. 8. when we pray to God, as when we are suiters to mor-
 tal persons. For we neede not by preuention to craue
 Gods beneuolence towards vs. Who alwayes preuen-
 teth vs with his grace. Without which we can neither
 3. v. aske, nor desire anie good thing, nor thinke a good
 thought. Neither must we endeuour to change Gods
 wil: which is immutable: but we must make such
 prefices in our prayers, which we offer to God, as are
 fitte to sturre vp, and to moue in our selues, assured
 confidence of Gods perpetual good wil, to doe that
 which is best, both for vs, and others, for whom we
 pray. So Abraham prayed six times without intermis-
 18. v. sion, for the saftie of Sodom, interposing special pre-
 27. 3. 31. faces, not to moue God to vse mercie, which needeth
 not, for he is alwayes most merciful: but to moue
 himselfe to more confidence, and other vertues by
 actual profession of his Faith, and Hope in Gods
 Goodnes. With such a preface also Moyse begane
 his prayer for the children of Israel, confessing their
 most [heinous sinne, in making to themselues goddes
 of gold.] praised Gods infinite mercie, saying [Do-
 32. v. minatour Lord God, Merciful and Clement, Pati-
 31. ent, and of much compassion, and true; which kepest
 mercie vnto thousandes (bowing withal flatte vnto
 the earth, and adorning) then proposing his petition,
 34. v. 6 7 he said: [If I haue found grace in thy sight, ô Lord, I
 8. 9. besech

befeech thee, that thou wilt goe with vs (for it is a stiffe necked people) and take away our iniquities, and sinnes, and possesse vs] Salomon in the Dedication of the Temple, begane his deuout prayer, with a preface of praises, and thankesto God, for his benefites, formerly bestowed, and for promises made, saying [Blessed be our Lord the God of Israel, who spake by his mouth to Dauid my father, and in his owne handes hath perfected it, &c.] And by acknowledging great benefites receiued, and confidently expected, confirmed his owne hart, & others in God, and so made their prayers more acceptable.

Christ com-
mandeth to
vse a Preface
in our prayers.

No creature
especially a
sinner might
presume to cal
God his father
vntill we were
so comman-
ded.

By this title
we conceiue
assured hope.

2. Aboue al other examples, is Our Lords owne practise, and precept. He for our instruction vied to make prefaces in his prayers. As when he raised Lazarus, when he prayed in presence of his Apostles: (the night before his Passion.) And he taught his Disciples, and in them al Christians, to beginne the most ordinarie prayer, with a preface, saying [Thus shal you pray: Our Father which art in heauen] By which few wordes, if we rightly consider them, our confidence may be strongly confirmed, in that we are warranted to cal God, our Father, seeing we doe it by Gods commandment. For otherwise it were extreme presumption, that a lumpe of earth, a base seruant, a guiltie offender, should cal our Lord God Almighty (the Lord of heauen & earth: the Iudge of the whole world) by the honorable, and amiable name of Father. But [we being admonished by wholesome precepts, and taught by diuine institution, are embold-
ned to say (without which precept and warrant, no creature might presume to say) Our Father] Wherefore seeing we may and must so speake to our Lord God: our confidence is therby exceedingly strengthened: because by this title of Father, faithful supplicants may wel conceiue assured hope, that God of his fatherlie affection, by which he wil be called our Father, wil

also

3. R. 12. 8.
15. 16. 10.

Ioan. 11.

41.

ch. 17. 7.

Luc. 22.

41.

Mat. 6. 13.

Luc. 11. 7.

Rom. 8. 15.

25.

Gal. 4. 6.

will also as a Father, heare the prayers of those whom he voutsafeth to make, and acknowledge to be his children. For children euen by filial right, often obtaine their requests from paternal affection, when seruants are refused, and strangers repelled. Likewise, by this name FATHER, we are put in minde to reuerence and honour God, not only for feare, but also with filial loue [For the sonne (saith the Prophet Malachias) honoreth the father. If I then be the father saith the Lord of Hostes: Where is my honour? And if I be the Lord, where is my feare?] By this name of Father, we are also admonished to imitate God in doing good to al. For the sonnes ought in al good thinges to folow their fathers example. Otherwise it wil be iustly reproched vnto them by their father [I haue brought vp children, and exalted them, but they haue despised me,] And our Lord expressly chargeth al his children, saying [Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen. Be ye perfect, as your heauenlie Father is perfect. Be ye merciful, as also your Father is merciful.]

¶ We are admonished to reuerence, feare, and loue God.

And to imitate God.

3. Moreouer this word [Father] is so largely extended, that in regard of al men yet liuing in this world, God is Father (in a general sense) not only by creation, cōseruation, & redemption of al, but also by fatherlie affection. For [he would haue al to be saued, & to come to the knowlege of truth] Al are his creatures, or dayned to his glorie, and (if themselves wil cooperate) to their owne good. [Is not our Lord thy Father (saide Moyses to al the people iust or vniust) that possessed thee; and made thee, and created thee? Al expect of thee (saith the Psalmist to God) that thou geue them meate in season. Thou geuing, they shall gather it, thou opening thy hand, al shall be filled with bountie. But thou turning away the face they shall be troubled: thou shalt take away their spirit,

God would haue al to be saued.

And wil haue his seruants to pray for al to him, as our common Father.

and they shal faile, and shal returne into their dust] For as God alone created al, so he only conserueth al. And concerning redemption of al mankind, without limiting or excluding anie, our Lord saith by his Prophete Osee [Out of the hand of death, I wil deiluer them: from death I wil redeme them: I wil be thy death ô death: thy bitte wil l be ô hel] Conformably therto saith Malachias [Is there not one father of vs al; hath not one God created vs?] There is one God (saith S. Paul) the father of al.] This our one God, common father of al, as Holie Scripture often witnesseth [Hath geuen commandment to euerie one concerning his neighbor] In which regard, and in this general sense al hauing one Father, Gods seruants doe pray for al, euen for the most wicked, that they may be conuerted, excluding none in the common prayer, when we say [Our Father which art in heauen]

God is more particularly the Father of the faithful. And most especially of the iust.

ARTICLE 16.

That God is more peculiarly called the father of the faithful, is proued by holie Scriptures. In the old Testament.

BY the holie Scriptures it is no lesse cleare, that as God in a general sense, is Father of al men: so in a stricter sense, he is the Father of the peculiar people, whom he hath selected to serue him in true Faith and Religion? and yet more especially, he is the Father of the iust, who are more neerely ioyned vnto him, by sanctifying grace. Of the former sorte are al the members of the militant Church: of the other are those only, Who are ioyned vnto him, not only in faith, but also in charitie. So in the old Testament and Law of Moyse, as S. Paul describeth their state [Al the children of Israel were vnder the cloud, al passed through the sea: but in the more part of them, God was not wel pleased, for they were ouerthrowne in the desert]

2. For distinction sake therfore of the faithful from Infidels, in the beginning of the world, some were called

Osee. 13. 14.

Mal 2. 7.

10.

Eph. 4. 7. 12.

Eccli. 17.

12.

Rom 8. 7.

15. 17.

Gal. 4. 7. 5.

1. Cor. 10. 7.

1. 5.

6.7.1. called [the sonnes of God] and consequently God was
 their father, in more special maner, then of others de-
 scribed by the title of the sonnes and [daughters of
 men] God himselfe not only would be peculiarly cal-
 led the God of Abraham, God of Isaac, and God of
 3.7.6. Jacob, but also the father of the whole people of Is-
 4.7.12. rael, for he called them his sonnes, saying [My first be-
 gotten sonne is Israel.] And said to King Pharao
 [Dismiss my sonne, that he may serue me] Our Lord
 also said to the same people by his Prophete Ieremie
 3.7.4. [Cal me thy Father. And I said: Thoushalt cal me,
 Father: and shalt not cease to walke after me. I am be-
 31.7.9. come a father to Israel, and Ephraim is my first begot-
 ten] And by Malachias he expostulateth with his
 people theit ingratitude, for this title of Father, saying
 41.1.7.6. [If I be your father, where is my honour] signifying,
 that it was a singular contempt not to esteeme his
 loue, in that he would be their Father.

3. Christ our Lord doth very often admonish the
 faithful, that God is their Father in more special sorte,
 then he is of other peoples, and persons, which beleue
 not in him [Be not like to the heathen, for your Father
 knoweth what is needful for you] plainly calling God
 otherwise father of the faithfull, then of the heathen.
 48. [Let your light shine before men, that they may glo-
 46.6.7.36. rifie your Father] Your father is perfect, your father
 is merciful] and the like. S. Paul also declareth the
 same difference by the title of adoption, saying to the
 Christian Romanes [You haue receined the spirite of
 adoption of children, in which we crie: Abba. Father]
 but in greater grace of the Law of Christ, then the
 Iewes could doe, by the Law of Moyse. And of this
 Paternitie of God, in respect of his Christian children,
 the same Apostle speaketh in most of his Epistles:
 where most commonly he wisherh [Grace and peace
 from our Father [God the Blessed Trinitie) and from
 our Lord Iesus Christ] as he is Man, our Redemer and

By Christes
testimonie.

By S. Paul.

Savi-

By S. Peter.
And by Iſaias
the Prophete.

Sauour, Who also in his manhood is our Father, in that he bought vs, by his death, regenerate vs. And as S. Peter writeth, hath begotte vs againe [according to his great mercie, hath regenerated vs vnto a liuely hope, by the Resurrection of Iesus Christ] whom also the Prophete Iſaias, amongst other titles, calleth [The Father of the world to come.]

God being euerywhere ; Heauen as the most excellent place, is called his Seate, & Kingdom.

ARTICLE 17.

God is euery
where, accord-
ing to his
power, pre-
sence, and es-
sence.

Heaueu is my Seate, and the earth is my foote-
stoole, saith our Lord. Doe not I fil heauen, and
earth? Not that God is conteyned in heauen & in
earth, or in one, or in manie, or in al places. For he is
Immense, and can not be conteyned in place, nor in
time, but he conteyneth and exceedeth al places, al
times, and al other thinges. He is incomprehensible,
eternal, and is euerywhere, according to his Power,
Presence, and Essence, infinitely more powerable
then anie King in his Kingdome: more present, then
the Sunne at clearest noone day: more essential then
the Soule in a liuing man. But why then is God said
to be in heauen, rather then els where? We answer:
Because God in heauen, as in his splendent court,
sheweth his glorie to the blessed Angels, and other
Saintes, in whom he visibly reigneth: and by commu-
nicating of himselfe, maketh them glorious,

But sheweth
his glorie, only
in heauen.
And therefore
there is more
frequent men-
tion of Gods
being in hea-
uen.

2 Which his special maner of being in heauen, much
excelleth his being in other places. And therefore
more frequent mention is made therof, then of his
being elswhere [I lift vp my hand (said Abraham) to
my Lord God most High, possessor of heauen and
earth. You haue sene (said God himselfe) that from
heauen I haue spoken to you. From heauen he made
thee to heare his voice (said Moyses to the people) that
he might teach thee. Heauen is the Lords thy God, &
the heauen of heauens. Looke from thy sanctuarie,
and

10 7. 14. and thy high habitation of heauen, and blesse thy
 26. 7 15. people Israel, and the land which thou hast geuen
 18 8 7. vs.] So prayed Moyfes. So al other Prophets, good
 17. 20. 7. Priestes and Leuites, so al the faithful praying to God
 30 7. 27. often expresse his being in heauen. Signifying therby,
 1. 7 4. that he is in more excellent maner there, then in o-
 10. 7. 4. ther places. Who neuertheless is euerywhere, & in
 euery thing, otherwise nothing could consist.

3. Why so often mention is made, in the holie
 Scriptures, and particularly in this our most dayly
 common prayer, of Gods special and glorious resi-
 dence in heauen, there be manie great reasons, most
 worthe of our consideration. First we are here to
 meditate Gods most high Maiestie, who reigneth in
 incomprehensible glorie; and our owne baseness in
 miseries [God is in heauen, and thou art vpon earth]
 and yet wil he make vs partakers of the same glorie;
 in such measure, as is vnmeasurable. Secondly we
 must remember that earth is the place of our pere-
 grination; heauen is our home [We haue not here
 a permanent citie: but we seeke that which is to
 come] Thirdly we must desire the thinges that are in
 heauen, & contemne this world [If you be risen with
 Christ, seek the thinges that are aboue: where Christ
 is sitting on the right hand of God. Minde the thinges
 that are aboue, not the thinges that are vpon the
 earth.] Fourthly remember that if we gaine not hea-
 uen, we must eternally be damned in hel. There are
 no moe but two places, to which al shal be finally,
 and eternally adiudged. Al shal be either on the right
 hand, or on the left hand of Christ our Iudge, To the
 one sort he wil say [Come ye blessed, possesse you the
 kingdome prepared for you] To the other he wil
 say [Get ye away from me, you curled into fire euer-
 lasting: And these shal goe into punishment euerla-
 sting: but the iust into life euerlasting.] Euer liuing
 with our Father, which is in heauen.

Points of me-
 ditation vpon
 the word hea-
 uen.

330 PART. 4. AN ANKER OF
*In the first petition we pray, that Gods name
 may be honored by al: & dishonored by none.*

ARTICLE 18.

Gods honour
 is first of al to
 be desired.

A Sin al other actions, so especially in prayer, ^{1 Cor. 10}
 Gods honour is to be desired in the first place, ^{7. 31. 32.}
 before al other thinges. And therefore hath the
 Eternal-wisdom, our B. Sauour taught vs, first of al
 to pray our heauenlie Father, that he wil voutsafe to
 power out his abundant grace vpon al which liue in
 this transitorie world, that his owne holie name may
 be honoured by al, and dishonored by none. Which
 thing as none must be wanting to desire: so neither
 must anie faithful person omitte to aske it of God,
 neither must anie despare that it can not be done, but
 must know, that it is possible on the behalf of God:
 who offereth sufficient grace to al, and wil geue it
 effectually to manie, whom himself knoweth. And
 finally this desire shal be fulfilled in al the elect, and
 blessed children of God, who shal eternally praise
 him, not only for his owne incomparable excellen-
 cies, and for his gracious, & glorious giftes bestowed
 vpon his true seruants, al his Sainctes; but also in re-
 spect of the damned, for his mercies towards them, ^{Apost. 19.}
 and his grace sometimes offered vnto them, and for ^{1. 3.}
 his iustice, executed vpon them; because they would
 not cooperate with his grace, nor participate of his
 goodnes.

The same was
 also sought in
 the old Testa-
 ment.

2. This our obligation to desire & pray that Gods
 name may be halowed and glorified aboue al, was al-
 so intimated vnto vs by himselfe, in the first of the
 tenne commandments, as a preface to the whole
 Law: when he said [I am the Lord thy God, mightie, ^{Exo. 10.}
 ielous. In other places (he saith) his name is Ielous. ^{5.}
 God is an emulatour. I the Lord: this is my name: I ^{ch. 33. v.}
 wil not geue my glorie to an other] and the like. In ^{I sa. 41. 7.}
 zeale of Gods honour, that infidels should not take

occasion to blaspheme Gods name, Moyses prayed for the people, when they deserued to haue bene destroyed, [lest the Egyptians should haue said, that he had brought them forth, that he might kil them in the mountaines.]

3. Examples of such, as before al other desires, sought the honour of Gods name, are innumerable in holic Scriptures; we wil here only touch two or three

Examples of
special zeale of
Gods honour.

Phinees the sonne of Eleasar, the sonne of Aaron, was highly commended and rewarded, for his zeale of Gods honour, by our Lord himselfe, saying [He hath

Phinees the
Priest.

auerted my wrath from the children of Israel. And because he was moued with the zeale (against the carnal and spiritual adulterers) that my self my not destroy the children of Israel in myne owne zeale: there shall be to him the couenant of Priesthood for euer: because he hath bene zealous for his God; and hath expiated the wicked fact of the children of Israel]

the great Prophete Elias, moued with feruent true zeale of Gods honour, feared not to present him self before

Elias the Pre-
phete.

Achab King of Israel, an Idolater, who sought to kil him. To whom he boldly auouched, that [not he, but Achab himself troubled al Israel: by forsaking the commandment of our Lord, and folowing Baalim] He forthwith for edification of the staggering people, halting between God, and Baal (God miraculously concurring) conuincd four hundred & fiftie false prophets of Baal, and caused them al to be slaine] according to the Law of God. And the same King Achab, and Iezabel stil persecuting him, he sincerely said of himself, euen to an Angel sent to him from God [with zeale haue I bene zealous for our Lord, the God of Hosts: because the children of Israel (of the schismatical tribes) haue forsaken thy couenant.] An other example of great zeale also, but not so pure, yet commendable & rewarded by God, is recorded of Iehu king of Israel. Who being annointed King by the same ordi-

Iehu King of
Israel,

nance of God: and meeting with Ionadab, the sonne of Rechab (a zelous religious man) and agreeing by mutual promise, each to other, to promote Religion against Idolaters, Iehu said to him [Come with me, and see my zeale for our Lord] Which in fact performing [he slew al that were left of Achab in Samaria, til there was not one] then by a stratageme, gathered and inuironed al the worshipers of Baal, that could be found: and so destroyed them, together with Baals temple, and in the place where it stood, made a common iakes. And our Lord said to Iehu: Because thou hast diligently done that which was right, and that pleased in myne eyes, and done al thinges that were in my hart, against the house of Achab: thy children, shal sitte vpon the throne of Israel, to the fourth generation] Loe this was the temporal reward, for a good and zelous worke, done by an euil man. For as the sacred historie expressly reporteth [Iehu obserued not to walke in the Law of our Lord, the God of Israel in al his hart: for he departed not from the sinnes of Ieroboam, neither forsooke he the golden calues, that were in Bethel, and Dan]

He had temporal reward, not being capable of eternal.

The Holie Prophets often admonished the Iewes to honour the name of God aboue al.

4. Conformable to these examples; & the decrees of diuine Law, al the Prophets doe also teach that the honour of Gods name, is to be desired first in order of al petitions, euen before mans saluation. For whatsoever is most esteemed and most desired, the same to euerie one is their god: and if it be not God the Creator, it is a false god. Therefore sayth the Royal Prophete to God our Lord [There is not the like to thee, amongst goddes, ô Lord; and there is not according to thy workes. Al nations shal glorifie thy name. Poure out thy wrath vpon the Gentiles, that haue not known thee, & vpon the kingdomes, that haue not inuocated thy name. Fil their faces with ignomie, and they wil seeke thy name ô Lord, and let them know, that LORD, is thy name, Thou onlie the Highest in

al

al the earth. O Lord our Lord, how merueilous is thy
name in the whole earth! In the name of our Lord
we shal be magnified. Bring to our Lord glorie and
honour: bring to our Lord glorie vnto his name. Arise
Lord, helpe vs; & redeme vs for thy name. I wil blesse
thy name for euer and for euer. Let al flesh blesse his
holie name for euer, and for euer and euer] Isaia
forsheweth that Christians especially shal preferre
Gods name aboue al other desires [You shal say
in that day, Confesse ye to our Lord, and inuoc-
cate his name. Remember that his name is High. In
al the Iles of the sea, the name of our Lord the God
of Israel (shal be knowne) o Lord thou art my God, I
wil exalt thee, and confesse to thy name. Thy name,
and thy memortal are in the desire of the soule, My
soule hath desired thee. Only in thee, let vs remember
thy name. Euerie one that inuocateth my name (saith
our Lord) for my glorie haue I created him, formed
him, and made him. For my names sake I wil make
my furie far of, and for my praise I wil bridle thee.
For this cause shal my people know my name in that
day. Because thus saith the High and eminent, that in-
habiteh eternitie, and his name is holie, dwelling in
the high, and holie place] Likewise Ieremie prophe-
cieth that God wil [poure out his indignation vpon
the peoples, that shal not inuocate his name. Thou
Lord art in vs, and thy name is inuocated vpon vs,
forsake vs not.] Our Lord saith by his Prophete Eze-
chiel [I turned away my hand, and did for my names
sake, that it might not be violated before the Gen-
tiles. But if in this also you feare me not, and shal pol-
lute my Holie name any more, &c.] So Daniel and
the other Prophetes testifie, that God requiring
that his name be honoured aboue al, also rewardeth
them that performe it, & punish those that neglect it.
5. No meruel therefore, that Christ our Sauour
expresly teacheth, and commandeth al his children

And foreshe-
weth that Christi-
ans shal desire
the same in
the first place.

We must
both pray, and

endeuour, that
Gods name
may be hono-
red by al.

in the first petition to pray our heauenlie Father, that Ma. 6. v
[his name may be sanctified, loued, and honored by Lue. 11. v
al, yea also by those, by whom it is as yet blasphemed, Mat. 12. v
hated, and manie wayes dishonored. Which docu- 21.
ment is often inculciated, as wel by our Lord himself, Rom. 2. v
as by his Apostles, admonishing al to beware of 1. Cor. 10
scandalizing the weake, by whom God may be dis- v. 31.
honored, or blasphemed: but to edifie others, that 1. Tim. 1.
God may be honored, and his name sanctified. For 17.
that implicitly the honoring or d shoring of ch. 6. v. d.
Gods name, is the acknowleging, or denying of God.
Especially the ascribing of the name of God to anie
creature is direct blasphemie, against God. As S. Luke
in his sacred Historie, of the primitive Church, hath
recorded the terrible example of King Herod, who
for admitting the flatterie of vaine people, account- Act. 12. v.
ing him as a God, and [not geuing honour to God, 22. 23.
was strooken by an Angel, and being consumed of
wormes, gaue vp the ghost] So he perished, and the
people most greuouly sinned, in presuming to ho-
nour a wicked man with the name of God.

*We pray more particularly, that we,
which beleue in God, may euer haue
grace to glorifie his name.*

ARTICLE 19.

Al being bond
to honour
Gods name,
we must pray
for grace to
performe it.

BY the recited holie Scriptures it is sufficiently
cleare, that we are bond to desire & to pray, that
al men may praise the holie name of God. And be-
cause ourselues are especially obliged to doe the
same, we must pray for grace to performe it. Remem-
bring that as without Gods especial grace [we can
doe nothing that is good: so we can doe al thinges
(necessarie) in Christ that strenghtneth vs] When ther- Philip. 4.
fore we recite these holie wordes, [Halowed by thy 13.
name] we must desire in hart, and sincere minde that
the

the same, through Gods special gracious gift, be now and ever done by our selues. Which is the second, & more particular sence of the same sacred wordes.

2. And for so much as mention is here made, of God is signifi-
the name of our heauenlie Father, when we say [Ha- ed to vs by ma-
lowed be thy name] We must consider in our cogita- nic names.
tion, that no name nor names can sufficiently expresse
or notifie vnto vs, the immense great excellent, and
incomprehensible Diuine Maiestie. Which otherwise
for mans smal capacitie, is commonly proposed by
these ordinarie names & titles: God; Our Lord: The
Lord of hosts: The Omnipotent, The highest, Lord
God: Lord of Lords: God of heauen: God of mercie:
God of peace: and the like. Also proper to our Lord
God only, that they agree to no creature whatsoeuer.
Yet are they also improper to the diuine nature itself,
that they are insufficient to declare the same, as a De-
finition, or essential Etymologie therof.

3. The nerest name (though also improper, & insuf-
cient) is the name which himself reuealed to Moyse His most pro-
per name re-
uealed to vs, is,
[HE WHICH IS] importing the most absolute HE WHICH
perfect being: because he onlie, and nothing els is.
without beginning. Is of himself eternal, without
mutation. Without limitation, consisting only, of, by,
and in himself. And so this name signifieth to vs, the
very infinite Immensitie of Gods substance. To vs,
I say, it so insinuateth, but so that we can only perfe-
ctly know: that he is, but not perfectly know, what
he is: and that he exceedeth, and excelleth the know-
ledge and capacitie of al more creatures. This is God, but not, what
our onlie God, whose name we must honour & fan-
tifie. And pray, that by his special grace we may duly
honoure, his name, saying [Halowed be thy name.]
These in chariottes, these in horses, but we wil in-
uocate in the name of the Lord, our God. Who shal
not feare thee o Lord, and magnifie thy name; be-
cause thou onlie art holie] of thy self: al others that
are holie, are holie by thee.

Al true Christians doe also pray, that themselves and al others, may loue, honour, and inuocate the holie name, I E S V S.

ARTICLE 20.

The Holie name I E S V S is to be especially honored,

BEsides al other names of God perteyning to his eternal Deitie, the holie name I E S V S, which is proper to his Humanitie, and signifieth SAVIOUR, is to be singularly honored of al mankind. And therefore we are bond to pray that by vs, and al others it may be honored. For it is a general rule, stil to be remembered, that we are bond to pray for grace to performe, what thing soeuer we are bond to doe, because of ourselues without Gods special grace, we can not doe the very least good thing. And that this name I E S V S is, and ought to be of singular estimation, especially amongst Christians, is proued by manie holie Scriptures.

Mat. 1. 7

Sap. 8. 7.
2. Cor. 3. 5.

It was prefigured, and prophesied in the old Testament,

2. First this holie renowned name was prefigured by the new name geuen to Ioseph the Patriarch, called [The Sauour of the world] for that he saued al Egypt, and the countries adioyning from perishing by famine. Which figure is more excellently fulfilled by our B. Sauour Iesus Christ, sauing men from sinnes. It was also prefigured by changing [the name of Osee (who was cheefe temporal Assistant, & Successor to Moyse) into Iosue] Which in Hebrew is the same that Iesus. As appeareth by the same Hebrew letters: only differing in the pointes, which were added long after, And S. Steuen in his Sermo, called the same Iosue Iesus, saying to the Iewes, that [their fathers entred, into the promised land of Chanaan vnder the conduct of Iesus] Likewise S. Paul writing to the Hebrews, calleth him by the same name, Iesus. Moreouer the Prophet Isaias, foreshewed this holie name, and office of a Sauour, saying to future Christians] You shal draw

Gen. 41
42. 45.Num. 13.
17.Act. 7. 5.
45.
Heb. 4. 14.

I/4. 12. 7

waters

13.7.3. waters in ioy, out of the Sauours fountaines] Also
 13.7.7. Abacuc in an other propheticall Canticle, expresseth
 this ioyfull holie name, saying in the person of the
 Christian Church [I wil reioyce in our Lord, and wil
 reioyce in God my I E S V S] S A V I O V R, in the
 Chaldee Bible, R E D E M E R.

3. More clearly in the new Testament. The Arch-
 angel Gabriel, immediatly before Christs Incarnation
 declared this holie name to the B. Virgine, saying, It was impos-
sed to Christ
by Gods com-
mandment.
 1.1.7.31. [Thou shalt call his name I E S V S.] Againe God also
 by an Angel reuealed the same to Ioseph, the holie
 Spouse of the immaculate Virgin Mother, with the
 1.1.7.11. interpretation and reason therof saying [Thou shalt
 call his name I E S V S. For he shall saue his people
 from their sinnes,] And accordingly when he was
 1.1.7.21. circumcised the eight day from his birth. [His name
 was called I E S V S, which was called by the Angel
 (saith the Euangelist) before that he was conceived
 in the Wombe]

4. S. Peter with great fortitude and magnanimi-
 tie, auouched to the persecuters of the Christian
 Church, that [there is no other name vnder heauen Our saluation
is by I E S V S
our onlie Sa-
uiour.
 1.4.7.12. geuen to men, wherein we must be saued] but this most
 holie name I E S V S, which is S A V I O V R) In this
 1.7.41. therefore al the holie Apostles gloried, when [they
 went from the sight of the (Iewish) counsel, reioy-
 cing, because they were accounted worthie to suffer
 reproche, for the name of I E S V S] By this potent
 1.19.7.12. most holie name, diuels were cast out of men, and
 1.17. therupon [The name of our Lord I E S V S was mag-
 nified]

5. S. Paul also testifieth that a part of Christs glo-
 rie, which he merited by his Passion, consisteth in the Part of Christs
glorie consi-
steth in the
honour of this
name I E S V S.
 Phil. 2.7.8. honour of this name, I E S V S, saying [Because he
 humbled himself; made obedient vnto death, even
 the death of the Crosse: For the which thing, God, al-
 so hath exalted him, & hath geuen him a name, which

is aboue al names: that in the name of I E S V S, euerie knee bow of the celestials, terrestrials, and infernals]

This Apostle also expressly prayeth [That the name of our Lord I E S V S Christ, may be glorified in Christians: and they in him: according to the grace of our God, and of our Lord I E S V S Christ] Neither is it

This name I E S V S is often repeted, rather for honour sake, then for declaration of other doctrine.

to be sleightly passed ouer, without due consideration, that this most glorious name I E S V S, is so diligently recited, againe, and againe repeted, by the holie Euangelistes, and Apostles, farre more often (as the Christian reader may easily obserue) for honour sake, then for necessarie explication of the thinges vttered. In so much that in the new Testament of I E S V S Christ, this most blessed name I E S V S, * is neere a thousand times recited. Wherefore seing it hath pleased the Eternal Creator of heauen and earth, and of al thinges that are in them, to make vs poore creatures, his adopted children, by Christ I E S V S, his onlie Begotten Sonne: we hartely pray, and beseech him, that through his special grace, as wel by al men in the whole world, as particularly by vs, which professe him our heauenlie Father, his name, the Omnipotent One God, the most blessed Trinitie, the Father, and the Sonne, and the Holie Ghost, with Christ I E S V S God & Man, euer be sanctified world without end.

*In the second petition we pray, that God
will accomplish his glorious king-
dome of al the Elect.*

ARTICLE 21.

Next after Gods glorie in himself, we must pray for the accomplish-

O Vr cheefe desire, and first prayer must be that God may be glorified aboue al, which is the summe of the fist petition. In the next place we are to desire and aske life euerlasting, which is the Kingdome of heauen, prepared for al the Elect of God, where he reigneth with al his Saintes. Therefore

we pray our heauenlie Father, that as he hath decreed, and in part fulfilled the same in the holie Angels, and other his glorious seruants, already reigning with him in heauen: so he wil wholly accomplish it in al the rest, that al may be consummate in him. For whereas God in himselfe most perfect, euer from al eternitie, is most glorious, not needing anie other, yet of his infinite goodnes, he created the vniuersal world, & therin ordained Angels, and men, his rational creatures, to be participant of his glorie, that he reigning in them they also may reigne with him [Behold the tabernacle of God with men, & he wil dwell with them and they shall be his people.]

ment of his
glorious
Kingdome.

2. The accomplishment of which glorious Kingdome the Prophets of God haue foreshewed. Moysees saying in his Canticle of thanks, and praises to God for the Israelites deliuerie from Ægypt, and passage through the sea [thou o Lord in thy mercie hast bene a guide vnto the people, which thou hast redemed, & in thy strength thou hast carried them vnto thy holie habitation. Our Lord shall reigne for euer and euermore.] In like maner the Royal Prophete often foreshewed, and desired the accomplishment of the heauenlie Kingdome [Our Lord (saith he) shall reigne for euer and for euer and euer. I beleue to see the good thinges of our Lord, in the land of the liuing. Our Lord shall sitte King for euer. Our Lord wil blesse his people in peace. Euen as the Hart desireth after the fountaines of waters; so doth my soule desire after thee o God. My soule hath thirsted after God the strong, the liuing: when shall I come, and appeare before the face of God. How beloued are thy tabernacles o Lord of hosts! My soule couereth, and fainteth vnto the courtes of our Lord. My hart, and my flesh haue reioyced towards the liuing God. Woe is to me that my seiourning is prolonged. My soule hath bene long a seiourner. I haue cried to thee o Lord, I haue said: Thou art my hope: my portion in the land of

The Prophets
foreshewed &
desired the fi-
nal establish-
ment of the
glorious
Kingdome.

the leuing. Attend to my petition: Thy kingdom is a kingdom of al worldes: and thy dominion in al generation, and generation. Our Lord wil reigne for euer. thy God o Sion in generation and: generation] ^{P/144, v. 13, P/al, i. 7, 10,} Thus the Psalmist in the person of al the iust vttereth his desire of the eternal glorious Kingdom of God. For which we Christians pray to our heauenlie Father, saying [Thy kingdom come] of which kingdom also the wiseman speaking, teacheth that al the iust shal there reigne as kinges saying: [the iust shal iudge nations, and shal haue dominion ouer peoples, and their Lord shal reigne for euer (& so they shal reigne with him in the same blessed kingdom) If therfore ^{Sap. 3, v. 19.} (saith he) you be delighted with thrones, and with scepters, o ye Kinges of the people, loue wisdom ^{cb. 6, v. 11} that you may reigne for euer.]

Al other temporal powers are trouble-some transitorie and dangerous.

3. Not anie worldlie Kingdom, nor worldlie Dominion, Princedom, nor Prelacie, nor other temporal power, or office is intended by our Sauour in this petition [Thy kingdom come] but only the kingdom of heauen. This is it which S. Iohn Baptist. Christ himself, and his Apostles preached, requiring for the gayning therof, Penance, and other good workes. [Doe penance (saith S. Iohn) for the kingdom of heauen is at hand] ^{Mat 3, v. 2} Our Sauour preached the very ^{ch. 4, v. 17} same [Doe penance, for the kingdom of heauen is ^{Luc. 9, v. 2} at hand] Euen so he sent his Disciples [to preach the kingdom of God] which is properly the kingdom of iustice in this life, & of glorie in heauen. And withal our Lord admonisheth, not to be ouer solicitous for ^{Mat. 6, v. 25} worldlie necessitties, but promiset that to those which first seeke iustice, and therby seeke heauen, he wil geue also other thinges, so farre as they are necessarie. The kingdom of heauen is it, which our Lord promised to his holie Apostles (when Iudas the traitor was parted from them, immediatly before his ^{Luc. 22, v. 29, 30} Passion, saying [I doe dispose vnto you, as my Father hath

hath disposed to me, a Kingdom, that you may eate & drinke (enjoy al spiritual good desires) vpon my table, in my kingdom; and sitte vpon thrones, iudging the twelue tribes of Israel.] When this kingdom shal be complete, then wil al that shal enjoy the same, render al thankes incessantly saying [We thanke thee o Lord, God Omnipotent, which art, and which wast, and which shal come: because thou hast receiued thy great power, and hast reigned. I heard a voice (saith S. Iohn the Apostle) as the voice of a great trumpet, and as the voice of manie waters, and as the voice of great thunders saying. Alleluia: because our Lord God Omnipotent reigneth. Let vs be glad, and reioyce, and geue glorie to him: because the Mariage of the lambe is come: and his wife (the glorious Church) hath prepared herself] This is that vnspcakable eternal, blisse, glorie, & euerlasting life of al the elect, to be assembled in heauen, and there to reigne with God: for the which our B. Sauour teacheth & commandeth vs to pray, to our heauenlie Father [Let thy kingdom come] Complete thy Church militant; make it al triumphans.

*We also pray that God wvill stil propagate,
and euer conserue his militant Church,
to the end of this wvorld.*

ARTICLE. 22.

BVt forsomuch as it is impossible for anie to at-
taine vnto the kingdome of glorie, vnles they
first enter into the kingdome of grace (for grace is the
feede, and glorie is the fruite) and forsomuch as both
grace and glorie, are the proper giftes of God (for our
Lord geueth grace and glorie) grace in this life, in the
militant Church, and glorie in heauen, in the trium-
phant. We must also desire and pray that the militant
Church, may stil be conserued and increased, euen to

The Militant
Church is
Gods king-
dome in earth.

the end of this word, by the conuersion of al sortes of Infidels, so long as there remaine anie Heretikes, Scismatikes, Iewes, Turkes, or Paganes.

The Prophetes fore-
shewed and
desired pro-
sperous suc-
cessesse of the
same militant
Church.

2. Of this kingdome of God, the Royal Prophete speaketh, foreshewing the great enlargement thereof by Christs merite, God saying to his Sonne Incarnate Aske of me, & I wil geue thee, the Gentiles for thyne inheritance: and the possession of the endes of the earth.] For which increase the same Prophete congratulating, saith to Christ [Be gyrded with thy sword vpon thy thigh, ô most mightie. With thy beautes, & fairenes intend, procede prosperously, and reigne] Pf. 2. 7. 8.
Againe he saith [God shal reigne ouer the Gentiles. Mount Sion is founded, with the exaltation of the whole earth: The saides of the North, the citie of the great king] For the prosperous propagation therfore of this Christiau kingdom, the militant Church; al the faithful must praise God, and stil pray, that it alwayes procede accordingly [Let thy Sainctes blesse thee (saide the same Psalmist in his praise, and prayer to God) they shal tel the glorie of thy kingdom, and shal speake thy might] And with al praises, & thanks for benefites, either receiued or expected, conformable desire, and prayer, is also required. For as it followeth in the same Psalme [our Lord is nere to al that inuocate him, to al that inuocate him in truth] Pf. 44. 7. 4.
So Isaias first prayed to God for Ezechias the king and the same Ezechias, prayed for himself, and then it was reuealed which before was decreed that Ezechias should recouer health of bodie, & liue longer, and also be deliuered from the imminent great danger of his enimie, the king of Assirians. So did al the Prophetes pray to God, for the accomplishing of Pf. 46. 7. 9.
whatsoever God hath decreed. Whether they knew Pf. 47. 7. 3.
or no, by propheticall spirite, what was decreed. Albeit therfore we most assuredly know, by the gift of Pf. 144. 7. 10. 11.
faith, that the Church of Christ shal stil be propagated, 7. 19.
Isa. 37. 7. 1.
3. & c.
ch. 38. 7. 2. 4.
Reg. 19. 7.
15.
ch. 20. 7. 3. 4.
& c.

ted, and conserued, yet must we stil pray for the same, adioyning our desires, and prayers, which God also respecteth, amongst other causes, for which he granteth the same thinges, which he for manie causes decreeth.

3. Of this Kingdome of Christ, the militant visible Church, the Archāgel Gabriel declared to the B. Virgine Mother, that [our Lord God wil geue to him the seate of David his father: and he shal reigne in the house of Iacob for euer: and of his kingdom there shal be no end] This his owne kingdom, and the greatnes and perpetual continuance therof, our Lord himself describeth, by manie parables, resembling it to seede sowne in the fiede, of this world: which bringeth forth fruite diuersly multiplied, some thirtiefold, some threescore, some an hundredfold. Also to good seede, wherwith cockle springeth vp, whiles men doe slepe. To mustardseede, which being smal groweth very great. To a litle leauen, which leaueneth a great quantitie of dough. To hidden treasure, and to a precious stone, esteemed worth al, that anie man hath. To a nette that geathereth diuers sortes of fishes, profitable and vnprofitable] By al which & other his documētis we are assured that the Christian true Church can not faile, to be alwayes visible, to the end of this world: yet doth our Lord instruct and command vs to repete dayly in our desire, and prayer this petitiō, amongst others [Let thy kingdom come] Himself sent his Apostles, sent his seuentie two disciples, sendeth continually Pastors, and Preachers into his owne haruest; neuertheles he biddeth vs withal [to desire the Lord of the haruest, to send men into his haruest.]

Though we know by light of faith that the visible Church shal euer cōtinue; yet we pray for the same, conforming our desires thereunto.

*We likewise pray that God wil reigne in vs,
by his sanctifying grace.*

ARTICLE 23.

Here

Euerie iust
soule is also
the habitacle,
and kingdome
of God.

Here we must also desire in particular, and pray that God, the King of heauen, and earth, wil voutsafe to reigne in our soules, to direct, and sanctifie, rule, and gouerne our hartes, and bodies, senses, speeches, and actions in his Law, and in the workes of his commandmets, that here, & for euer we may by his grace, be safe, and free from al dominion of the euil spirite, and of sinne: because otherwise it sufficeth not to beleue only, and [to crie, Lord, Lord] Mat. 7. 7. for al such as be in state if mortal sinne; that is, al those in whom sinne reigneth, are as dead members in a bodie, and by such sinne, the enemie reigneth, and possesseth the soules. And therefore we must pray, that God himself wil reigne in our hartes, and besech our heauenlie Father; there to confirme his dominion. Not only to exclude al possession of the inueterate destroying enemie, but also al the force of naughtie concupiscence, desiring & praying God, the mightie watier to come, and reigne in vs, to binde the enemie and to take away his weapons, and make vs his spiritual kingdom, furnished with al munition of spiri- Luc. 11. 22. tual armour in this life, that we may attaine vnto the kingdom of glorie.

VVe must pray
that God wil
make your
soules his par-
ticular king-
dome.

2. This dominion of God, ruling and directing the hartes of the iust, the Royal Prophete, and with him al Gods true seruants, desire, and pray for, in this or like maner, saying [Direct me o Lord, my King, & my Psal. 5. 7. God, in thy truth: and teach me, because thou art God my Sauour: & thee haue I expected al the day. Thou art the same my King, and my God. The seate o Psal. 24. 7. God for euer and euer: and of direction the rodde of thy kingdom (not force of men, horses, or armes, but rule and direction of Gods grace in mans hart, is his spiritual kingdom) Because our protection is of our Psal. 38. 7. Lord, and of the holie one of Israel our king. Let (therefore) the brightnes of our Lord God (his illumi- Psal. 39. 7. nating grace) be vpon vs. And direct thou (o God) the

CHRISTIAN DOCTRINE.

the works of our hands over vs; and the works of
our hands doth not differ. To signify more clearly
this power that God as King of al, not only doth rule
exteriorly in the effects of conquests and victories
but more especially internally governing the faithful
soules of men, to doe that is good and iust. As the
Prophete saith expressly, Behold the king shal reigne
in iustice, and the princes, Ministers of God, Angles,
Apostles, and other Pastors shal rule in iudgement,
doing that which is right and iust. Which is the effect
of Gods grace reigning in faithful soules.

Christ himself plainly teacheth the same, not
only to seeke the kingdom of heauen, in glorious and
lasting; which is commonly called the kingdom of
God, but also he biddeth vs before al things first to
seeke the kingdome of God (in this life as appeareth
by his wordes adioyned.) And the iustice of him, that
is, the iustice which God requirerh in the faithful, sig-
nifying that without iustice by which God reigneth
in faithful soules in this life, they can not be his spi-
ritual kingdome, and that by iustice they haue his
kingdom, and gouernment within them; whereof he
said to his disciples [Loe the kingdom of God is
within you] This he further declarerh by [the guest
in the parable of the kinges feast, at a Marriage, as found
to be without a wedding garment], in whom that
king reigned not, and therefore [commanded to cast
him into vter darknes, where shal be weeping and
gnashing of teeth.]

To the same purpose of attaining this spiritual
kingdom of Christ reigning in the hart by his grace,
S. Paul exhorterh saying [Let not sinne reigne in your
mortal bodie, that you obey the concupiscences therof]
To others that thought themselves spiritually riche
he said [Now you are filled; now you are become
riche, (as you thinke), without vs you reigne: and
would in God, you did reigne, that we also might

And that he
wil reigne in
vs by his grace
of iustice.

The holie A-
postles teach
the same to be
necessarie.

reigne with you] Touching mortification of vntamed passions, which reigne in the vnperfect, he saith that [Flesh and blood can nor possesse the kingdom of God, neither shal corruption possesse incorruption] In respect also of this spiritual kingdom, where God reigneth by his grace, S. Peter calleth good Christiāns [A kinglie Priesthood] kinges in that they rule their passions, and priestes in that they offer good prayers, and other workes to Gods honour. The plainest summarie literal sense therefore, of this petition [Let thy kingdom come] or [Make that thy kingdome come] is, that we desire, and pray our heauenlie Father, to make complete, according to his eternal Decree, the perfect glorious kingdom of al his elect: & for the accomplishing therof to propagate, conserue, and prosper his militant Church, and spiritual kingdom in earth, vntil the consummation of this world: and that he wil voutsafe to reigne in vs, and al faithful particular soules by his sanctifying grace, that so we may perseuere liuing members in his militant Church, and be made partakers of glorie in the triumphant.

ch. 15. 7.

1. Pet. 2.

Art. 21.

Art. 22.

Art. 23.

The summarie
literal sense of
this petition.

In the third petition we pray, that Gods wil (not our owne proper wil) be so fulfilled in earth, as it is in heauen.

ARTICLE 24.

Gods wil, and
good pleasure
is alwayes fulfilled.

WE must stil obserue in al prayers, & particularly in this, that when we aske anie thing of God (as he commandeth vs to recurre vnto him by prayer, for whatsoeuer is needful) we must not thinke, that God is mutable, or wil doe otherwise then according to his diuine good pleasure. But therefore his diuine goodnes teacheth, & comandeth vs to pray, that thereby (acknowledging our owne necessitie, and his fatherlie care of vs) we may

Inc. 11. 7.

may sturre vp ourselues to right affections, and so become capable of his purposes, and promises, which infinitely excel al our best desires [For what we should pray, as we ought (saith S. Paul) we know not: but the Spirite himself requesteth for vs, with groanings vnspcakable. And he that searcheth the hartes, knowe h^{ow} the Spirite desireth: because according to God he requesteth for the sainctes.] The faithful not knowing what, nor how to aske, yet resigning their willes to Gods wil, their demand is according to God: it is in deede Gods wil, and therefore grateful to God, and most profitable to them that so pray. And therefore in euerie prayer it is either to be expressed, as here it is, or necessarily to be implied, that we must alwayes aske with condition, if it be Gods wil; and with resignation expressely, or implicitly to say from the hart [ô God. Thy wil be done.]

Al are bound to
resigne their
proper wil to
Gods wil.

2. Which perfect resignation is further proued to be necessarie, by manie examples and testimonies of holie Scriptures. Blessed Iob vnderstanding of the losse of al his goodes, & children, said [Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done. The name of our Lord be blessed.] Being also strooken with a very sore boyle, from the sole of the foote, euen to the toppe of his head: and skornefully reuiled by his wife, he said [If we haue receiued good thinges of the hand of God, euil thinges why should we not receiue?] King Dauid hauing a wil to build a Temple to God, and being informed by Nathan a Prophete, that God would not haue it done by him, but by his sonne; conforming his owne wil to Gods wil: with thanks for al Gods benefites, he said [Now therefore ô Lord God, raise vp for euer the word that thou hast spoken vpon thy seruant, and vpon his house, and doe as thou hast spoken: that thy name may be magnified for euer.] The same Royal Prophete, often confirmeth this necessa-

Proued by ex-
amples, and in-
structions of
holie Scrip-
tures.

ric rule of resigning al our desires to Gods wil [Blessed is the man (saith he) whose wil is in the way of our Lord. Deale fauourably o Lord in thy good wil with Sion. Conduct me into the path of thy commandment, because I would it. Teach me to doe thy wil, because thou art my God. There is no wisdom (saith Salomon) there is no prudence, there is no counsel against our Lord] Isaiahs admonished the people that [God did not respect their fasting, because they were addicted to their proper wil, contrarie to Gods wil] Holie Tobias desiring rather to dye, then to liue longer, yet prayed not for the same absolutely, but with resignation to Gods wil: saying, [Now Lord according to thy wil doe with me] So did Iudith professe that often mans wil is different from Gods wil; and then must be resigned to Gods wil. Wherupon she exhorted others saying: [Let vs say weeping to our Lord: that according to his wil, so he doe his mercie with vs] Valiant Iudas Machabeus prayed also thus [As it shal be the wil in heauen: so be it done] So other faithfull Iewes in Ierusalem writing to their brethren in Egypt [prayed God to geue vnto them al, an hart to worship him, and to doe his wil, with a valiant hart, and a willing mind.]

Christ especially requi-
reth resigna-
tion if mans
wil to the wil
if God.

3. Above al other proofes, our Blessed Sauours clearest doctrine and practise assureth vs, how necessarie it is both to submitte our wil to Gods wil, and also to pray sincerely that Gods wil may be done. [Thus you shal pray (saith he) Our Father, Thy wil be done, as in heauen, in earth also] proposing the example of the glorified in heauen, that the faithfull may imitate them in desire. For though it be not so perfect: yet must it be according to the similitude in some sort, and so this clause of similitude is to be understood in both the former petitions, that we must desire to sanctifie Gods name, and desire his dominion in al the earth, and particularly in our owne soules

as

Ps 50.7

Ps 118.7

Ps 142.7

Pro. 21.7

I/4.58.

Tob 3.7

Iudith 8

17.

1. Mach

60.

2. Mach

7.3.

Mat. 6.

10.

as it is in heaven, in al the glorious. Consider also our Lords practise, and oftch asseueration [I seeke not (saith he) my wil, but the wil of him that sent me, I descended from heaven, not to doe myne owne wil, but the wil of him that sent me.] And in the agonie of his Passion he prayed thus [My Father if it be possible, al thinges are possible to thee, let this chalice passe from me. Neuertheles not as I wil, but as thou wilt. If this chalice may not passe, but I must drinke it, thy wil be done] And so our Sauour biddeth vs absolutely to pray, that in al thinges, not our proper wil, but the wil of God be done.

4. With this resignation Christes Apostles tempered al their desires, willes, and purposes [I wil retorne to you againe (saith S. Paul to the people of Ephesus) God willing] S. Luke and other freindes, when they could not dissuade S. Paul, from returning to Ierusalem, resigning their wil to Gods, said [The wil of our Lord be done] It is S. Pauls vsual phraise in his purposes and promises to say with expresse conditions] If God wil: by the wil of God, If our Lord wil] And S. Iames expressely reprehendeth those that omitted this condition in ordinarie speech [Behold now (saith he) you that say to day, or to morow, we wil goe into that citie, and there certes wil spende a yeare, and wil trafficke and make our game: for that you should say: If our Lord wil, and if we shal liue, we wil doe this, or that] And S. Peter perswaderh to patience, in regard of Gods wil. [It is better (saith he) to suffer as doing wel, if the wil of God, wil haue it so: then doing ill: for they also that suffer according to the wil of God: let them commend their soules to the faithful Creator in good deedes.]

His Apostles
inculcate the
same.

*Gods absolute vvil, called his good pleasure,
is euermore fulfilled.*

ARTICLE 25.

V v 3

Al

ALl things in God are God himself, his very substance, and nature. In him there are no Accidents, as there be in creatures. So his pure and proper wil (as his Goodnes, Power, Wildome, Iustice, and euerie Attirbute) is himselfe, and therefore is immutable, and is alwayes fulfilled, as manie holie Scriptures doe clearly witnesse. But because manie other holie Scriptures doe also testifie, that Gods wil is often transgressed by sinners: for acclaration of this seeming contradiction, Christian schooles doe explicate the same holie Scriptures, by a necessarie distinction, calling Gods wil, as it is perfect'y performed, his absolute proper wil (which is *voluntas beneplaciti*) otherwise it is his conditional wil, which alwayes ought, but is not alwayes fulfilled, which is called *voluntas signi*, because it appeareth by his Law, of commanding, or prohibiting, as by a signe, to be Gods wil. For confirmation of which doctrine, & for explication of these diuine wordes, in our Lords prayer, wherby we desire, that [The wil of our heavenly Father may be done] we shal here breefely recite some euident diuine testimonies, affirming that Gods wil (to witte his proper absolute wil) is alwayes fulfilled. And afterwards the like testimonies, that Gods wil (which is therefore called conditional) alwayes ought to be performed, but often is transgressed by sinners.

Art. 26.

Proued by testimonies.

2. Holie Ioseph the Patriarch said to his brethren [Feare not: Can we resist the wil of God?] Euidently shewing that Gods absolute proper wil can not be hindered, but is alwayes fulfilled. Which he also explicated, saying [You thought euil against me. But God turned that into good, that he might exalt me; as presently you see, & might saue manie peoples [Their wil was, by selling their brother vnto strangers, to hinder his aduancement, which was a greueous sinne, & a trasgression of Gods wil: yet Gods absolute wil was fulfilled, which was to draw good out of this euil, and

Gen. 50. v. 19. 20.

Exo. 21. v. 16.

and by this meanes to exalt Ioseph, for al their good, and the good of Egypt, and other nations adioyning: for the fastie of manie peoples, in the scarcitie of bread, and danger of famine. Rabfaces a heathen Infidel: the general captaine of Assirians, beseging Ierusalem, knew the efficacie of Gods wil: when threatening the Inhabitants of that citie, he said to them [Why, am I come higher without the wil of the Lord, to destroy it? The Lord said to me; Goe vp to this land, and destroy it] which he auouched hauing vnderstood that the Prophets had so told them. And acknowledged truly that the wil of God, can not be hindered; but he erred, not knowing that God in deede would haue him to come, and only to assault them, but not to destroy them.

3. More assuredly the Royal Prophete affirmeth, that Gods absolute wil is euer fulfilled [Our Lord saued me (saith he) because he would me. The workes of our Lord are exquisite (exactly performed) according to al his willes] Al thinges whatsoever our Lord would, he hath done in heauen and in earth, in the sea, and in al the depthes. Manie cogitations (saith Salomon) are in the hart of a man: but the wil of our Lord shal be permanent. Al that he pleaseth, he wil doe] God himselte saith by his Prophete Isaias [My counsel shal stand: and al my wil shal be done. The High one (saith Daniel) ruleth in the Kingdome of men: and to whomsoever it shal please him; he wil geue it. For he doth according to his wil; &c.]

By other testimonies of the Prophets.

4. A poore Leper faithfully beleuing, and professing the Omnipotencie of Christs wil, sayed to him [Lord if thou wilt: thou canst make me cleane.] Our Lord in confirmation therof, said vnto the Leper [I wil (and addeth withal) Be thou made cleane. And forthwith his Leprosie was made cleane] Further that Christs wil is omnipotent, and alwayes fulfilled, as he is God. S. Paul saith [who resisteth his

By Christ and his Apostles.

wil

will] signifying that none can, [In Christ, (saith the same Apostle of himselfe and others) we are called by lotte, predestinate, according to the purpose of him that worketh al thinges, according to the counsel of his wil] The whole glorious court of heauen, adoring God, say [Thou art worthie o Lord our God, to receiue glorie, and honour, & power, because thou hast created al thinges: and for thy wil they were, and haue bene created.] Ephes. 1. 11. Apoc. 4. 11.

Gods conditional vvil, vvhich is knowne by signes, is often not fulfilled.

ARTICLE 26.

Distinctions
are necessarie
to explaine
holie Scrip-
tures; which
otherwise
might seme
contrarie.

Gods Com-
mandments,
Connfels, Pro-
mises, Prohi-
bitions, and
Threates, are
signes of his
vil.

O Ther holie Scriptures doe also clearly shew that Gods wil is often transgressed and not fulfilled: which must needes be vnderstood in an other sense, then the former, because otherwise there should be (which is vnpossible) contradiction in the word of God. And therefore for explication of this seming contrarietie (as is noted before) we must consider that somewhere the holie Scripture speaketh of Gods absolute wil, which is alwayes fulfilled, & some where of his conditional wil, which men may fulfil, but often do not. As when God commandeth, counsleth, promiset reward; or els forbiddeth, or threatneth punishment: these be signes what God would haue to be done, or not done, yet leaueth reasonable creatures to their free wil (wherewith they are endued) either to doe his wil (as in heauen al doe perfectly fulfil it) or not to do it, as in this life, some doe his wil, some doe against his wil. Not against Gods absolute wil, for so none can, as is proued in the precedent Article: but against his conditional wil, as by these examples, and testimonies (and by others the like) it is most eident.

1. God our Lord, did prohibide our first parent, from eating of the fruite of a certaine tree in Para-
dise

1. 7. 17. dife, with threatning that if he should eate therof, Examples of
 3. 7. 6. he should dye the death] By which prohibition, and not ful filling
 threatning, it is cleare that God would haue had Gods wil.
 Adam, to haue abstained from eating of that fruite. Adam.
 And it is no lesse euident that Adam did contrarie to
 Gods wil, by eating of the forbidden fruite, and for
 the same was iustly punished. Our Lord admoni-
 shed, and threatned Cain, saying to him [Why art Cain.
 17. 18. thou angrie, and why is thy countenance fallen. If
 4. 7. 6. 7. thou doe wel shalt thou not receine againe? but if
 thou doest il, shal not thy sinne forthwith be present
 at the doore?] therby signifying to be his wil, that
 Cain should haue subdued his disordered passion of
 anger; which he not subduing, as God admonishind
 him, but murthering his brother, sinned greuously
 against Gods wil, and was iustly punished for the
 same crime. To al the Israelites our Lord said in gene- Al transgres-
 ral touching his wil, and al his Law [If you walke sors of Gods
 contrarie to me, and wil not heare me: I wil increase command-
 your plagues vntil seuenfold, for your sinnes] And ments, doe
 that manie did resist his wil made knowne to them contrarie to
 by his Lawes, is manifest by innumerable testimo- his wil.
 nies. Brefely al sinners doe against Gods wil [because
 God would not haue iniquitie.]

3. So the holie Prophets often admonish, that Proued by
 sinne and death are against Gods wil, [Wrath is in his other holie
 19. 7. indignation (saith the Psalmist) and life in his wil] Scriptures.
 God would in his conditional wil, that al should
 kepe his Law, and liue eternally: which is not fulfil-
 led: but his absolute wil is, to reward the good, and to
 punish the euil. [He made his wayes knowne to Moy-
 ses: his willes to the children of Israel] His willes saith
 the Prophete, not only his absolute wil (by his works
 which are the effectes therof) but also of his condi-
 tional wil, by his Law, that is, of that which appea-
 reth by signes to be his wil. Againe, of the wil of God
 not fulfilled, Isaias also speaketh, saying to some:

[Behold in the day of your fast, your owne wil is found] signifying that they transgressed Gods wil, which was, that they should haue obserued al his commandements, and then their fast had bene grateful. Likewise of Gods wil not fulfilled, him self saith by his Prophete Ezechiel [Why, is the death of a sinner my wil, saith our Lord God, and not that he conuert from his wayes, and liue? I would cleanse thee, and thou art not cleansed from thy filthines] Againe, by his Prophete Osee [When I would heale Israel, the iniquitie of Ephraim was reuealed, and the malice of Samaria: because they haue wrought lying] And so the wil of God was not done.

In this petition we pray for special grace to doe Gods wil. Which is to keepe al his commandements.

4. Omitting more of the Law and Prophetes, Christ our Lord testifieth, that Gods wil is not alwaies fulfilled, by his expostulation with Ierusalem, saying [How often would I gather together thy children, as the hen doth gather together her chickines, vnder her winges, & thou wouldest not] And therefore he teacheth vs to desire, and to pray our heauenlie Father that [his wil be done as in heauen, so in earth also] Which prayer is most necessarie because without special grace, none can doe his wil, neither according to the substance of the thinges, which he commandeth, much lesse in perfect manner, which we are bound to desire, that [euē in earth his wil may be done, as it is in heauen.] And to pray that he wii giue vs effectual grace to keepe al his commandments, doing al we ought to doe, and auoiding al which is prohibited. For as our Lord saith in one place [He that doth the wil of my Father, shal enter into the Kingdom of heauen.] So he saith in other wordes the same thing in sense [that he which wil enter into the Kingdome of heauen, must keepe the comandments] Againe [Whosoever shal doe the wil of my Father, that is in heauen, he is my brother, and sister, and mother.] Yea when our owne wil agreth with Gods wil,

We must desire and pray, that it be fulfilled, not for our proper contentment, but because it is Gods wil; for so it is fulfilled in heauen. 1

5. Vpon which ground the holie Apottles admo-
nish, and exhorte al Christians to learne, and obserue
Gods wil, not for our owne comoditie, but in more
perfect maner, for Gods seruice, because it is his wil
[Walke as children of the light (saith S. Paul) prouing
what is wel pleasing to God. Become not vnwise but
vnderstanding, what is the wil of God.] And also
reacheth that our sanctification is Gods wil. [This is

Christians
must desire
their owne
saluation, be-
cause it is the
wil of God.

phel. 5. 7.
10. 17.
phel. 4. 7.

And must
pray for grace,
so to desire it.

A brief Rule.

*In the fourth petition, We pray our beauenlie
Father, to geue vs al necessarie spiritual,
and corporal food.*

ARTICLE 27.

V W 2

Man

After the desire of Gods glorie, and mans saluation, we must pray for spiritual helps, & necessarie tempotals.

MAn consisting of soule & bodie, and being in neither part able to sustaine himself without the helpe of God, must by prayer seeke from him, both spiritual and corporal foode: and that more especially, which pertaineth to the principal part. As therefore our Blessed Saviour hath taught, and commanded vs to aske of our heauenlie Father in the three former petitions, thinges necessarie for our soules in eternal life: so in this fourth, he likewise instructeth vs to aske other thinges, necessarie for both soules and bodies: by which we may serue God in this life. And to this purpose, our Lord hath prescribed, that we shal pray our heauenlie Father, [to geue vs this day, our dailie bread] Where by the same wordes, we aske both heauenlie, and terrestrial bread. Mat. 6. 11. Luc. 11. 3.

In holie Scripture, bread & meate sometime is signified spiritual food of the soule.

2. For explanation whereof, we must obserue, that often in holie Scripture, by bread is signified spiritual food of the word of God, and other diuine nutriment wherewith the soule is fedde. Of which our Lord saith [Not in bread alone doth man liue, but in euerie word that procedeth from the mouth of God] Dent. 8. 3. Mat. 4. 4. Of such persons as neglect this spiritual bread, holie Iob saith [They lead their dayes in wealth, and in a moment they goe downe to hel. Who said to God: Depart from vs, we wil not the knowlege of thy wayes. Who is the Omnipotent that we should serue him? and what doth it profite vs, if we pray him?] Iob. 21. 13, 14, 15. Such people not asking spiritual bread, dye for famine: with which kinde of spiritual famine, our Lord threatned to punish sinners, saying by his Prophete Amos [Behold the dayes come, saith our Lord, and I wil send forth famine into the land; not the famine of bread, nor thirst of water, but of hearing the word of the Lord] Amos 8. 11. For the same famine, when it hapened to Gods people for their sinnes, Ieremie the Prophete lamented in the behalfe of the penitents, saying [The little

little ones haue asked bread, and there was none that brake it vnto them] Of this kinde of meate the Royal Prophete speaketh thus, exhorting the faithful. [Be delighted in our Lord, and he wil geue thee the petitions of thy hart] Our Sauour him self saith [The bread which I wil geue, is the life of the world. The water that I wil geue him (that commeth to me) shal become in him a fountaine of water springing vp vnto life euerlasting. The grace of God (saith S. Paul) is life euerlasting, in Christ Iesus our Lord.] Blessed therefore are they that hunger and thirst iustice, which is, the spiritual foode, and nutriment of their soules, they wil hartely pray for it, crying to our heauenlie Father [Geue vs this day our daylie bread.]

3. By bread also in holie Scripture, is signified al manner of conuenient corporal sustinance; yea also al corporal necessarie thinges, to the conuenient state of euerie one. Our Lord said to Adam [In the sweate of thy face, shalt thou eate bread] When Iacob the Patriarch making a vow in his prayer, said [If God shal be with me, & kepe me in the way by which I walke, and shal geue me bread to eate] he doubtles vnderstood by bread, al competent corporal foode. When Eliseus the Prophete willed the King of Israel to set bread and water before certaine Syrians, that they might eate and drinke; [a great preparation of meates was set before them, and they did eate and drinke] S. Luke also calleth a feast or dinner, the eating of bread [It came to passe (saith he) when Iesus entred into the house of a certaine Prince of the Pharasees, vpon the Sabbath to eate bread] So in this petition therefore by the name of bread, we pray both for spiritual meanes (of wholsome doctrine, knowlege, holie Sacraments, Sacramentals, and other helpes, with the fruite therof) and also for al corporal necessaries, wherby we may more conueniently, by vse of temporal good thinges, attaine to the eternal. But more

Bread also signifieth al corporal food, & other necessities.

particularly we are to desire & to pray for the special good fruite of the most blessed Eucharist. The Sacrifice & Sacrament of Christs bodie and bloud. And for our particular temporal and corporal releefe in this life. Of which two, we shal here adde two special Articles.

We pray in particular, that we may fruitfully participate of the B. Sacrifice, and Sacrament of the Altar.

ARTICLE 28.

The B. Sacrifice, & Sacrament being the principal foode of soules must principally be desired.

Amongst al spiritual foode of the soule, as none is more excellent then the heauenlie bāquette of Christs owne bodie and bloud vnder the formes of bread and wine: so none is more to be desired, and the inestimable fruite therof to be sought for, by hartie & frequent prayer. And therefore when we make this petition to our heauenlie Father: that he wil voutsafe to geue vs, euery day, our daylie bread; our principal cogitation ought to be vpon this most principal bread: desiring God to grant vs his special grace, so to honour the same alwayes, and with such deuotion at conuenient times to receiue it, as may make vs capable of the inexplicable fruite therof, which is abundance of grace in this life, and of correspondent glorie in life euerlasting. For it is of no lesse power: and value, as our B. Sauour himself affir-
meth: saying [that he would not only geue a better bread then Manna, but that the same bread is himself, and that he would geue it vs to eate; that is, truly and really meate; truly and really eaten: els it were not meate in deede. As is largely declared elsewhere.

Ioan 6. 7
32. 51. 55

Sacrifice was offered in the old Law likewise euerie day, and very ofte in feastes, & vpon other occasions,

2. In this place is specially to be considered, with what feruent deuotion the faithful seruants of God repaired to the figures, and shadowes of this singular Mysterie: and with what diligence, and sinceritie Christians frequented the thing it self, in the primitive

tive

Part. 2.
Art. 18.

12. true Church of Christ: and that the same is registred
 16. for our instruction, & imitation in the written word
 of God. It was strictly ordayned, and by very manie
 faithfully performed, that the Paschal lambe should
 be immoloted, and eaten, in special time, in special
 19 v. 38. maner, with special rites adioyned. Also that Manna
 should be gratefully receiued, greatly esteemed, as con-
 21. v. 2. teyning manie miraculous qualiries. It was further
 23. strictly commanded and duly performed: that euerie
 25. day Sacrifice was twice offered, to witte in the mor-
 ning and eueing. Which was therfore called the
 Daylie Sacrifice. Manie feastes were instituted, as
 the Sabbath day euerie weke. Also the first day of eue-
 rie Moone. The Pasch euerie yeare, seuen dayes to-
 gether. Likewise Pentecost. The feast of Trumpets.
 The feast of Expiation, of Tabernacles; and of Col-
 lects. In al which were special Sacrifices. And at sun-
 drie times for manie special purposes, vpon diuers oc-
 casions. King Dauid in his great afflictions, most la-
 mented his exile in the deserte, because he could not
 27. v. 19 haue access to the Tabernacle of God in Ierusalem.
 Where he especially desired to be, for the more parti-
 cular seruice of God: by his presence, at Sacrifices. And
 in the same desert he prayed, that for this special pur-
 pose he might be restored to this most desired place
 29 v. 2, 3 [O God my God (said he) to thee I watch, from the
 morning light. My soule hath thirsted to thee: in a
 desert land without water} without wonted spiritual
 31. v. 10 comfort. The Prophete Daniel in captiuitie, [three
 times in the day: bowing his knees, towards Ieru-
 salem adored, prayed, and praised God.]

Dauid much
 lamented his
 absence from
 sacrifice.

32. v. 22 3. After Christs Ascension [his disciples (saith S. The Apostles
 Luke) perseuered in doctrine (which is one kinde of with other
 spiritual bread) and in communication of the bread faithfolioyned
 king of bread (which is the Sacramental bread, our preaching,
 34. v. 17 Lords owne bodie in the forme and accidents of communica-
 bread) the same Blessed Sacrifice, and Sacrament, together.

Wherof

wherof the Euangelistes, and S. Paul declare the Institution by Christ, at his last supper. Which although euerie Christian receiue not euerie day, yet al that are liuing members of the Church (the Mystical bodie of Christ) participate in spirite, if they so desire to doe.

[The Chalice of benedictiō, which we blesse, is it not the communication of the bloud of Ghrift (saith S. Paul.) And the bread which we breake, is it not the participation of the bodie of our Lord? For being manie we are one bread, one bodie, al that participate of one bread.]

1. Cor. 10.
16. 17.

Therfore our Sauour hath taught vs to pray al as one bodie, of one communitie, not to say: Geue me: but geue vs: so not, my bread, but our bread: that both each one pray for al others, and each one may be partaker of al others prayers. And the same is asked euerie day: Geue vs this day: and it is called dailie bread, because the fruite therof is daily necessarie. It is called also Super substantial bread, which signifieth bread, aboue the natural substance of ordinarie bread: and a most singular bread, to which no corporal substance is comparable. In the Hebrew, and Chaldee tongue it is *segula*. In Greke *Epiousios*, or *Periousios*. Super substantial, or Super excellent. Euerie way this Epitheton super substantial, or super excellent, expressed by the Euāgelist S. Matthew, evidently sheweth, and inuincibly proueth, that in the blessed Eucharist, there is not natural bread; but diuine bread; the bread which came from heauen; Christ the Sonne of God, Bodie and soule, flesh and bloud of Christ. Who is God and man. The flesh, not of a mere man, for such flesh could not profite to our redemption, and saluation; but flesh of that man, who is God: Flesh which geueth life, which profiteth infinitely. This dailie bread, and the fruite therof, we daily pray our heauenlie Father, to grant vnto vs euerie day.

Mat. 6. 7.

Ioan. 6. 7.

The blessed
Sacrament is
called daylie:
and supersub-
stantial bread.

*We pray also for al thinges necessarie, in this
temporal life.*

ARTICLE 29.

BOth approued examples, and other documents in holie Scriptures, doe shew that it is lawful to pray for temporal good thinges of this life, so it be with moderation. For so Abraham, Isaac, and manie others prayed for children of their owne bodies, and obtrayned their requestes. So did the parents of Samson: and Anna the mother of Samuel, and manie others likewise. Iabes a renowned holie man of the tribe of Iuda prayed for temporal prosperitie [And God granted the thinges that he prayed for] It was an ordinarie blessing in the old Testament, and a great signe of Gods fauour, when his seruants prospered in this world. Which the Royal Prophete wel obseruing said [I haue bene young, for I am old: & I haue not sene the iust forsakē; nor his sede seeking bread. Cast thy care vpon our Lord, (saith he) and he wil nourish thee] But withal he admonisheth [If riches abound, set not your hart vpon them] And praising Gods prouidēce he saith [The eyes of al thinges hope in thee, ô Lord: and thou geuest them meate in time conuenient. Thou openest thy hand, & fillest euerie liuing creature with blessing] To the same purpose Solomen saith [The riche and poore haue mette one an other, our Lord is the maker of both. Labour not to be riche, but sette a meane to thy prudence] And himself prayed for mediocritie, saying to God: [Beggerie, nor riches, geue me not; geue only thinges necessarie, for my sustinance] By al which we see it is mans dutie to desire, and to pray for necessarie temporal thinges with moderation.

It is lawful & necessarie to pray for temporal thinges, but with moderation.

3. Our Lord and Sauour teacheth the same in VVemust pray
planest termes, saying. [Thus shal you pray: Geue vs with diligence
to day our daylie bread. I say to you: Be not careful but without
solicitude.

X x

for

for your life what you shal eat, neither for your bodie, what rayment you shal put on. Be not careful for the morow. For the morow day shal be careful for it self sufficient for the day is the euil therof] Care for necessities is a penal euil, but not a sinne, so long as it is moderated with reason, yet ouer much sollicitude is sinne, and forbidden. Therefore the right meane is, to aske necessities and no more, and so to rest, and relie vpon God [For your heauenlie Father ^{7.8.32.} knoweth what is needful for you. And that you neede manie thinges] Againe in particular our Lord biddeth vs to pray in time of tribulation, or persecution [that your flight be not in the winter, or on the Sabbath] that it may not be in the hardest season, but mitigated, according to our infirmities. S. Paul requested the Christian Romans to pray for him [that ^{Ro. 15.} he might be deliuered from the Infideles, that were ³² in Iurie. That he might come to them in ioy, by the wil of God, that I may be refreshed (said he) with you] S. Iames exhorteth that [If anie of you be in ^{Iac. 5. 7.} heauines, let him pray] for true comfort in tribulation.

VVhy we pray
euerie day?

3. For these, and al other kindes of temporal good ^{Iac. 18.} thinges, we must pray euerie day [Geue vs to day] be- ^{1. Cor. 4.} cause we stil haue neede, yea though we haue present

VVhy we aske
for this day?

possession of competent needful thinges, yet we must pray that by Gods goodnes, we may vse the same thinges, without whose bountie they doe not, nor can consist, neither can we consist nor vse his giftes, without his continual assistance, and power, geuing vs al the power which we haue. And we must aske those ^{Exo. 16} thinges only, which may suffice for the present shotte ^{4. 19. 20} time. And so the next day, yea the next meale, must ^{22.} we aske againe. For being stil beggars, hauing nothing of ourselues, but al of God; of him we must stil begge, both the needful thinges, & the vse therof, with humble submission, acknowledging whole it is: and
whole

whose seruants we are. We aske [our bread] to witte **Why** it is cal-
 that bread, & those thinges which are ours by Gods led our bread^s
 wil, lawfully possessed, not gotten by fraude, nor anie
 way vniustly: for then it were not our bread: but o-
 thers bread. Finally we aske [daylie bread] that is to **Why** is it
 say, ordinarie and common, conuenient sustinance, called dalie
 meete for euerie sorte, and state of people: not ouer bread?
 delicate, rare, nor costlie, nor with superfluitie. For
 superfluitie bringeth surfete: which is neither good
 for soule nor bodie. And excessiue delicacie, bringeth
 miserie to both soule and bodie.

*In the fift petition vve pray God to forgue
 vs our sinnes, and the debtes therof.*

ARTICLE 30.

AS in the foure precedent petitions, we are After peti-
 taught and commanded to pray for al good tions of good
 thinges: to witte in the three first for spiritual, thinges, we
 and in the fourth for both spiritual and corporal: so pray that euil
 in the other three folowing we are likewise instru- may be remo-
 ed, and admonished to pray, that euil thinges may ued,
 be remoued from vs Especially al sinnes committed:
 & from the guilt therof, and debt of punishment, due
 for the same. Also to be deliuered from falling agane
 into sinnes by tentations. And to be deliuered from
 temporal euiles, that may dangerously afflict vs in
 soule, or in bodie. Touching the first and greatest of Trespasse sig-
 these euils, we pray in this fift petition for remission nifieth offēce,
 of two euil, so conioyned as the cause and the effect. and the debt
 Which are the guilt of sinnes, and punishment due for offence.
 for the same: by the two Euangelists called by two
 names. For that which S. Matthew calleth debtes.
 S Luke calleth sinnes. In our English tongue, not vn-
 properly both are comprised in one word; [Trespas-
 ses] Which signifieth as wel offences, as the debt
 of recompence incurred therby. And so we pray our
 heauenlie Father [to forgue vs our trespases.]

**¶ We must
confesse our
sinnes.**

2. For the obtayning of which most necessarie suite, we aske grace, that we may be made capable, & participant of forgeuenes: whereto are required in vs three special preparations (for God of his part is alwayes readie to forgene) first that we acknowledge our sinnes: secondly that we be sorie for them: thirdly that we hope to haue remission. For first except we sincerely confesse, that we haue committed sinnes, we should delude ourselues, and as it were, moke God, asking that which we thinke nedeth not. But that it is most true, that we are sinners, guiltie of some sinnes, more or lesse, euerie ones owne conscience wil easily see: and the like is acknowledged by special great seruantes of God. Holie Iob answering to his freind Baldad, said [In deede I know it is so: and that no man can be iustified, compared with God]. And to God himself he said [Thou in deede hast numbred my steppes: but thou wilt spare my sinnes. Thou hast sealed mine offences, as it were in a bagge, but hast cured mine iniquitie.] The Royal Prophete saith generally of al mankind [No man liuing shal be iustified in thy sight, ô God. From my secrete sinnes (ô Lord) cleanse me, and from other mens sinnes spare thy seruant. The sinnes of my youth, & my ignorances doe not remember.] Salomon also speaking generally of al, demandeth [Who can say: My hart is cleane: I am pure from sinne? Seuen times (that is, often times) shal the iust fal, and shal rise againe. He that hideth his wicked deedes, shal not be directed: but he that shal confesse, and shal forsake them, shal obtaine mercie. There is no iust man in the earth, that doth good, and sinneth not.] S. Paul saith, that in respect of guiltines of sinne in general [There is no distinction (of nations) For al haue sinned, and neede the glorie of God] And S. Iohn speaking of himself and other iust, saith [If we shal say that we haue no sinne, we seduce ourselues, & the truth is not in vs] This prayer therefore

Iob. 9. 7.

ch. 14. 7.

17.

Ps. 142. 7.

Ps. 18. 7. 1.

Ps. 24. 7. 7.

Pro. 20. 7.

ch. 24. 7. 1.

ch. 28. 7. 1.

Eccle. 7. 7.

3. Reg. 8. 7.

46.

Ro. 3. 7. 23.

1. Io. 1. 7. 9.

Mat. 6. 7. 12. therefore is prescribed by our B. Sauour, that al shal pray to our heauenlie Father [Forgeue vs our trespases] Yea our B. Ladie the Mother of God, being exempted, and preferred from al actual sinne, yea (as it is piously beleued) also from original, yet did she truly say in respect of the whole bodie of the militant Church, wherof she was a principal most holie pure member [Forgeue vs our trespases] acknowledging, that in this mystical bodie of Christ, there be sinnes, which neede to be remitted: and for the remission thereof she prayed.

Our B. Ladie being preferred from sinnes, prayed for sinners, as members of the same bodie.

3. The second special preparation requisite in vs sinners, is repentance, and sorow for sinnes committed. For the onlie bare acknowledgement of sinnes committed is not sufficient, but remorse of conscience, with iust indignation against the same sinnes, and against ourselues for hauing yelded therto, is necessarie.

Due repentance requirith true sorow for sinne.

Because we haue preferred our owne wil, or pleasure before the wil of God, before our dutie to our Lord, our Creator, and most loning Father, and Redemer. Considering how fowle, and vnworthie a thing it is, for a filie creature to rebel against his Creator, the most High incomprehensible Diuine Maiestie: the seruant redemed from captiuitie against his Lord and Redemer, the adopted childe, against his most benigne Father, for that we haue wilfully, displeased God, and pleased the diuel, declined from reason, and yelded to iniquitie: defiled the soule, which is created to the image of God; which being in state of grace, is the temple of God, but by mortal sinne is made slaue to the diuel. [For the temple of God is holie, which you are. But, if anie shal violate the temple of God (saith S. Paul) God wil destroy him.] If anie therefore be not sufficiētly moued against sinne, for the offence of God, which ought chiefly to be regarded: nor for the deformitie of euerie mortal sinne, which maketh the soule fowle, and vglie in

Iust motiues to be sorie and angrie, for sinnes committed.

If neither the offence of God nor foulness of sinnes, at least eternal torment may

iustly moue
hatered of
sinne.

the sight of God, and his glorious Sainctes, irkesome to it selfe, and contemptible to the diuel. At least (if these moue not iust hate against mortal sinne) let the due punishment, which is euerlasting torment, and priuation of eternal life, terrifie their [hard stonie, adamentiue hartes (as the Prophetes describe them) and make them to know and see that it is an euil, and a bitter thing for thee, to haue left the Lord thy God, & that my feare is not with thee, saith the Lord, the God of hosts] for that [according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath: in the day of wrath, and of the reuelation of the iust iudgement of God: who wil render to euerie man according to his workes. To them that are of contention, and that obey not the truth, but geue credite to iniquitie; wrath, and indignation. Tribulation and anguish vpon euerie soule of man that worketh euil. For the stipeds of sinne is death. Their part shall be in the poole burning with fire and brimstone: which is the second death.]

¶ We must also
confide in
Gods mercie.

4. But let none despare. For the holie Scriptures also testifie, that if sinners wil repent, there is an assured Anker of hope (which is the third especial condition, requisite in penitents: besides confession, and sorow) there is mercie with God to remitte al sinnes. According as we professe in our Crede: that we be-lue: The remission of sinnes: And so our Sauour in this forme of prayer teacheth vs to pray our heauēlie Father [that he wil forgeue vs our sinnes] Which sheweth his wil and readines, if we aske the same rightly, with a prepared mind and wil, to doe that which he hath instituted for this purpose: that is, to re-paire to the holie Sacrament of Penance. For he that wil not so doe, hath not a wil to haue his sinnes for-geuen, by that meanes which Christ hath ordained. With this purpose therefore of performing al that is requisite, must we pray, and so there is assured hope of

¶ Al sinnes are
remissible dū-
ring this life.

Isa. 46. 7.

12.

Iere. 17. 7.

Ezech. 36.

7. 26.

Zac. 7. 7.

Iere. 2. 7.

Rom. 2. 7.

6. 8. 9.

9.

ch. 6. 7. 2.

Ap. 21. 7.

Part. 1.

Artic. 4. 8.

Hcb. 6. 7.

19.

Part 2.

Art. 25. 1.

6.

of forgeuenes of al finnes. Which is further also testi-
 fied by these and the like holie Scriptures [With thee Confirmed by
 (saith the Psalmist to God our Lord) there is propicia- manie holie
 tion: and for thy Law I haue expected thee ô Lord. Scriptures.
 My soule hath expected in thy word: my soule hath
 hoped in our Lord. Because with our Lord there is
 mercie, and with him is plenteous redemption. And
 he shal redeme Israel from al his iniquitie] Likewise
 Salomon saith [He that shal confesse his iniquities,
 and shal forsake them, shal obtaine mercie. Thou our
 God art swete, and true, and patient: and disposing al
 things in mercie. For if we sinne, we are thyne: know-
 ing thy greatnes. Sonne hast thou sinned, doe to no
 more: but for the old also pray, that they may be for-
 geuen thee. As from the face of a serpent, flee from
 finnes. Sonne in thyne infirmitie, contemne not thy
 selfe: but pray our Lord, and he wil cure thee. [Turne
 away from sinne, & direct thy handes: and from al of-
 fence cleanse thy hart. Wash you (saith our Lord by his
 Prophete Isaias) be cleane, take away the euil of your
 cogitations from myne eyes: Cease to doe perversly.
 Learne to doe good. Seke iudgement, succour the op-
 pressed; iudge for the pupil, defend the widow. And
 come, and accuse me, saith our Lord, if your finnes
 shal be scarlette, they shal be made white as snow:
 and if they be read as vermilion, they shal be white
 as wool] The same our Lord againe denounceth by
 his Prophete Ezechiel, but stil requiring true repen-
 tance [If the impious shal doe penance, from al his
 finnes, which he hath wrought, and shal kepe al my
 precepts, and doe iudgement, and iustice: liuing he
 shal liue, and shal not dye. Al his iniquities, which he
 hath wrought, I wil not remember them: in his iu-
 stice, which he hath wrought, he shal liue. Why, is the
 death of a sinner my wil, saith our Lord God, and not
 that he conuert from his wayes, and liue?] In this as-
 sured nope, Daniel prayed for the people, confessing
 their

Remission of
sinnes must be
sought, before
remission of
punishment
may be expe-
cted.

their manifold sinnes, and their repentance, and hope of remission [Incline (said he) ô God thyne eare, and heare: open thyne eyes and see our desolation, and the citie vpon which thy name is inuocated: for neither in our iustifications, doe we prostrate prayers before thy face, but in thy manie commiserations. Heare ô Lord, be pacified ô Lord: attend and doe: delay not for thyne owne sake my God; because thy name is inuocated vpon thy citie, and vpon thy people. And when I yet spake (saith he) and prayed, and confessed my sinnes, and the sinnes of my people of Israel, and did prostrate my prayers in the sight of my God, for the holie mount of my God, as I was yet speaking in prayer, loe the man Gabriel (an Angel in shape of a man) whom I had sene in the vision from the beginning, quickly flying touched me] And so the holie Angel declared that his petition was granted, wherof the first point was remission of sinnes, and consequently mitigation of punishment: and in particular their reduction from captiuitie, which was shortly after performed. Dan. 9. 7. 4. 5. 7 18. 19. 20 6.

Christs most
benigne mer-
cie towarde
penitent sin-
ners.

5. Consider the great mercie, and benignitie of our Lord and Sauour, both inwardly mouing, and exteriorly receiuing sinners approching vnto him, to heare his word, though the Pharisees and Scribes murmured, saying [That this man receiueth sinners, and eateth with them] Whose calumniation he presently confuted, by a parable of a man that seeketh and reduceth a lost shepe: and of a woman, that seeketh and findeth a lost groate; and reioyce more therein, then in manie that were not lost. And concludeth therupon, that [euen so there shal be more ioy in heauen vpon one sinner, that doth penance, then vpon manie iust that nede not penance] more ioy for the conuersion of sinful men, then for the holie Angels, that perseuered in grace, and are confirmed in glorie. Or for one sinner that doth penance, then for nine: Luc. 15. 7. 10. 2.

nine : yea then for ninetie nine, which thinke themselves to be iust, and not to nede penance] Christ in dede [receiueth sinners, and eateth with them] maketh them partners of al excellent spiritual banquets, & coheyles of heauen. But what sinners? not Scribes and Pharisees, that hold themselves to be iust by only faith, or by only concept that they are iust; but [he receiueth sinners, and eateth with them, that doe penance.] For these there is great ioy in heauen, before the Angels of God. And in the militat visible Church, there is singular ioy for the conuersion of S. Marie Madgalen, who was famously known to be a sinner in the citie, where she dwelt. Also of S. Matthew, & Zacheus, who were publicans, addicted to couetousnes. And of S. Paul, who being peruerterd in opinion, was a hote, and notorious persecutor of Christians. In which three special examples (amongst manie others) al penitents may be comforted, what sinnes soeuer they haue committed, seing such renowned Sainctes were reduced, from their seuerall offences, which proceeded from the three capital Concupiscences of the flesh, and of the eyes, and of pride of life] Only of the sinners part is requited, to cooperate by penance, with Gods grace, which is offered to al, [For if we confesse our sinnes (saith S. Iohn) our heauenlie Father is faithfull, and iust to forgeue vs our sinnes, and to cleanse vs from al iniquitie.]

Examples of sinners reduced from the three general concupiscences of the flesh, of the eyes & of pride.

For obtaining remission of sinnes, we must forgeue in our hartes, al iniures done vnto vs.

ARTICLE 31.

O Vr Lord and Sauour in his diuine Sermon made in the mount, amongst other precepts, teacheth, yea ofte in the same Sermon, & elswhere repeateth, that we must not seke reuenge, by priuate or

Private reuenge is forbidden.

Y y

other

The Scribes
and Pharisees
taught other-
wise.

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AN ANKER OF

other vnlawfull meanes. In which point the Scribes *ch. 12. v. 2*
and Pharisees corrupted the Law. For whereas it was *34.*
ordayned, that [whoſoeuer did vniuſtly hurt, or en- *Exod. 21. v.*
damage an other, ſhould render life for life; eye for *23. 24. 25.*
eye, &c.] Theſe corrupters held, and taught it for law-
ful, that euerie one might in this maner priuatly re- *Deut. 19. v.*
uenge himſelf. So catching ſome wordes of the Law *21.*
(as al Sectaries uſe to doe) neglecting other places, by
which the true ſenſe is explained. For it was alſo thus
commanded in the ſame Law [Seke not reuenge, nor
be mindful of the iniurie of thy citizens. Thou ſhalt
loue thy freind (euerie neighbour) as thy ſelfe. I the *Leuit. 19. v.*
Lord, kepe ye my Lawes. Reuenge is myne, and I wil *18.*
repay them in time] By conference of which places,
it is eaſy to ſee that the preſcript forme of iuſtice, by
rendring like paine for the wrong done perteyned to
Iudges, and publique iuſtice, not to priuate perſons,
to reuenge themſelues. Neither ought priuate per- *Rom. 12. v.*
ſons to deſire reuenge, otherwiſe then for publique *19.*
good, to terrifie offenders, and others, not to doe the
like. But al were commanded, to loue al, and to hate
none [Thou ſhalt not hate thy brother in thy hart,
but controule him openly, leſt thou incurre ſinne
through him] This is the true ſenſe of the Law: which
is further explained by examples of the beſt ſorte of
men, and by manie other ſacred textes.

A renowned
example of
meekenes
in King Da-
uid.

2. King Dauid excelled in the vertues of meeke-
nes, and patience, in ſuffering, & remitting wronges. *1. Reg. 13. v.*
For when King Saul did vniuſtly perſecute him, and *14.*
when he might (eſpecially at two ſeuerall times) moſt *ch. 24. v. 5.*
eaſily, and ſecurely haue ſlaine Saul, he would not *ch. 26. v. 7.*
hurt him: but only, at the former time [cutte of the
hemme of his cloke ſoftly: and let him paſſe ſafe a-
way] At the other time [only caried away from
Saul his ſpeare, and a cuppe of water, which were at
his head, & left him ſleeping. And answered his owne
man, that would haue killed Sauld, that he ſhould not
extend

extend his hand vpon the Anointed King] He also rendered the speare to Saul, that he might see his owne fault, and Dauids innocent hart. Neither would this meeke King Dauid, suffer iust reuenge to be done vpon a traiterous priuate fellow. Semei [who in most malipert and scornful maner cursed, & threw stones against him, and his seruants, crying also vnto him, [Come forth, come forth, thou man of bloud, and man of Belial] Yea when some would haue strooke of the head of the insolent trayror: the meeke King said [Let him alone, that he may curse Dauid: perhaps our Lord may respect myne affliction, and our Lord may render me good, for this dayes cursing] In confidence also of this meekenes, Dauid prayed vnto God, for his continual protection, saying [Remember Dauid, ô Lord, and al his meekenes. Lord my God I haue hoped in thee, saue me from al that persecute me, and deliuer me ô Lord my God. If I haue done this (wherewith myne enimies charge me) if there be iniquitie in my handes. If I haue rendred to them, that repayd me euils, let me worthyly fal emptie from myne enimies] that is, Let me not haue victorie ouer them. Salomon also comendeth this vertue of meekenes, amongst other principal vertues, saying [He that dissembleth iniuries is wise. A soft answere breaketh anger: and a hard word raiseth vp furie. He that concealeth offence, seeketh freindshippes. He that wil be reuenged (saith an other wise man) shal finde reuenge of our Lord. Forgeue thy neighbour hurting thee, and then shal thy sinnes be loosed to thee when thou prayest] And to shew it to be vnpossible for him to be forgeuen, that wil not forgeue, he proposeth the absurditie of such concept, saying: [Man to man reserueth anger, and wil he seke remedie of God? He hath not mercie on a man, like vnto himselfe, and doth he intreate for his owne sinnes? Himselfe wheras he is flesh, reserueth anger, and doth he aske propiciation

His and others
doctrine a-
gainst priuate
reuenge.

(forguenes) of God:] signifying that in vaine such doe aske a thing absurde, and vnpossible.

Our Sauour
teacheth both
the great fruit,
and the neces-
sitie of for-
geuing al in-
iuries from
the hart.

3. Our Lord therfore correcting the Scribes and Pharisees false doctrine, teacheth, that we must [not resist euil, but if one strike thee on thy right cheeke, Mat. 5. 39. turne to him also the other. Be so disposed in prepara- ch. 6. v. 1. tion of minde, rather then to strike againe. And therfore in this general forme of daylie prayer, our Sauour hath expresly inserted, this clause, that we shal not otherwise aske forguenes of trespasses, then [as we forgeue them, that trespasse against vs.] And after the whole prayer, he repeteth this point, declaring both the fruite therof, & the necessitie. [For (saith he) if you wil forgeue men their offences, your heauenlie Father wil forgeue you your offences. Bnt if you wil not forgeue men: neither wil your Father forgeue you your offences] Moreouer our Lord geueth a general rule to be obserued, as a necessarie preparation, before both Sacrifice and other prayers, that [If thou offer thy gift at the Altar, and there thou remember, that thy brother hath ought against thee, Mar. 1. 25. thou must first be reconciled] Wherin is included, that we must forgeue in our hart, al iniuries before we offer our gift. [And when you shal stand to pray, forgeue if you haue ought against anie man, that also your Father which is in heauen, may forgeue you your sinnes] Where againe he repeteth the necessitie of this condition, saying [If so be that you wil not forgeue, neither wil your Father, that is in heauen, forgeue you your sinnes] Neither is this Rule limited Luc. 17. 3. 4. to anie time, nor number of times: but how often so euer occasion occurreth, so often we must forgeue in our hart. For a conuenient remedie, he prescribeth this Rule: saying [If thy brother sinne against thee rebuke him: and if he doe penance, forgeue him. And if he sinne against thee, seuen times in a day, and seuen times in a day be conuerted vnto thee, saying, It Mat. 18. 21. 22. -repn-

repenteth me, forgeue him.] Answering also to S. Peters demand, touching this point, he said [that not only vntil seuen times, but vntil seuentie times seuen times thou shalt forgene] Concluding, and declaring by a parable, that albeit sinnes seeme to be remitted, yet because this condition (of remitting to others, al iniuries) seemed, but was not fulfilled, they are in dede not remitted in the sight of God; but remaining are to be iustly punished, [because the sinner did not forgeue his brother from his hart.]

4. Where, by these wordes [If you forgeue not from your hart] two particular documents may be obserued, First that forgeuenes be sincerely from the hart, not only externally in wordes from the tongue, but in deede, and in truth of which perfect forgeuenes procedeth the prouerb, To forgeue and to forget, that is, wholly to forgeuer not reseruing either wil or desire of priuate reuenge. Secondly, that it be from the hart, with desire of the offenders true repentance. And therfore must not be declared by word, but with caution, that so farre as in vs lyeth, we freely forgeue: with special desire that the offender may sincerely repent. For so long as the offender persisteth obstinate in sinne; either in false opinion, or in wicked intention to persist as yet in that state, it were against charitie, and rather great cruelty to omitte either necessarie admonition, or due correction, so farre as to euerie one belongeth: becaule such silence, or conniueuence, by yelding to their il disposition, doth nourish their sinne, and putteth them further into the state & danger of eternal damnation, remaning in mortal sinne. And therfore in such cases it is cleare in holie

Sincere forgeuenes excludeth al desire of reuenge

We must alwayes forgeue in hart.

But not in word, vntil the offender be penitent.

5.3. Scripture (as is partly noted before) that al are bound, at least in charitie; and manie also in iustice to haue care of their neighbour, especially of his soules health. And our Sauours rule is cleare, saying [If thy brother shal offend, goe and rebuke him, betwen

To rebuke sinners is a necessarie worke of charitie.

thee and him alone. If he shal heare thee, thou shalt 16.
 gaine thy brother (thou shalt gaine him to God) And Dent. 19.
 if he wil not heare thee, ioyne with thee besides, one 15.
 or two, that in the word of two or three witnesses,
 euerie word may stand. And if he wil not heare them,
 tel the Church. And if he wil not heare the Church,
 let him be to thee as the heathen, and the publicane.]
 Neuertheles in our harts, & from our harts, we must
 forgeue euerie one our brother, and so desire and
 pray that al aduersaries, & sinners may be conuerted.

*It is necessarie to loue our enemies; doing good
 to them for euil.*

ARTICLE 32.

It was also
 commanded
 in the Law of
 Moyles, to
 loue their eni-
 mies.

HE that came not to breake the law, but to ful- Mat. 5. 7.
 fill it, Iesus Christ our Lord, assuring vs that 18. 19.
 not one iotte, or tittle therof shal perish] or passe vn-
 filled, hath expressely commanded not only to forgeue
 al iniuries from our hart (as is shewed) but also to
 loue our enimies, to wish their conuersion to God,
 to pray for them, and as occasion shal serue, to doe
 them good. And this rule of Christian perfection
 may not seme to be ouer hard, or vnpossible. For it
 pleased God to geue grace to some also in the old
 Testament, to performe this degree of charitie, & in
 special cases, he gaue expresse precepts to his people,
 concerning this point saying [If thou meete thyne
 enimies oxe, or asse going astray, bring it back to Exo. 23. 7. 4
 him. If thou see the asse of him that hateth thee, lie
 vnderneath his burden, thou shalt not passe by, but
 shalt lift him vp with the same] Much more al were
 bond, in distresse to assist the persons themselues,
 though they were their enimies. And accordingly
 good men did performe in occasions diuersly oc-
 curring.

2. Of King Dauid are already recited some examples,
 shewing his great meeknes in forgeuing iniuries.

And

1. 7. And he no lesse excelled in perfect loue and charitie King Dauid
 12. 17. towards the same and other enimies. For he not only by fact, and
 13. 7 5. 6. spared the life of King Saul, and others, but also word taught
 this perfe-
 ction.
 19. 1. 3. mourned, wept, and fasted for him when he was
 slain; commended, and promised to reward the men
 of Iabes Galaad, for their worke of mercie, in fer-
 ching away, and burying the bodies of King Saul, &
 his sonnes} He diligently inquired, and found some
 of kings Saules kinred, and nourished them with
 bountiful charitie. So was this most charitable King,
 19. 7. 7. as himself sincerely witnesseth [Peaceable with them
 18. 7. 21. that hated peace] Neuertheles against others, in that
 they were, the enimies of God, he had holie zeale, and
 perfect hatred [Did not I (saith he) hate them, that
 hate thee o Lord: and pined away, because of thyne He iwpugned
 enimies. With perfect hatred I hated them: and they none as his
 25. 7. 21 (for this) are become enimies to me.] Salomon like- owne enimies,
 11. 7. 20. wise teacheth [If thyne enimies shal hunger, geue but as eni-
 him meate: if he thirst, geue him drinke. For so thou mies to God.
 shalt heape hote coales vpon his head (which may
 molifie his stonie hart, through thy burning charitie)
 and our Lord wil reward thee } In like sorte other
 Prophetes, wherof see more in the third part. Brefely
 consider, that either he who is now thyne enimie
 shal be conuerted to God, & saued, & then why wilt
 thou in the meane while, hate that person, with
 whom thou shalt be ioyned for euer in the glorie of
 heauen: or els he shal be damned, & then, how canst
 thou be so stonie harted, as to desire vnto him in-
 crease of torments in hel: It is only sinne, which we
 must hate, but stil loue the person, and wish his sal-
 uation so long as there is possibilitie therof, that is, so
 long as he is in this life.

3. Foolish therefore and wicked is the corrupt do-
 ctrine of the Scribes, and Pharisees. Who by their
 curied glosse peruertering the text said [thou shalt loue
 thy neighbour: and hate thine enimie] conioyned
 wicked

Gods Law, both in the old and new Testament bindeth al his seruants to loue their enimies.

wicked falshood with diuine Law. Therefore our Merciful Redemer, who payed one price for al mankind [saith to al loue your enimies: doe good to them that hate you: and pray for them, that persecute, and abuse you: that you may be the children of your Father, which is in heauen: who maketh his sunne to rise vpon good and bad: and rayneth vpon iust and vniust (and this, vpon condition to receiue, or not to receiue reward in heauen) For if you loue them (only) that loue you, what reward shal you haue? Doe not also the publicanes this? And if you salute your brethren only, what doe you more? Doe not also the heathen this? Be you perfect therefore as also your heauenlie Father is perfect.] Vpon this doctrine S. Paul insisting, admonisheth al Christians, that they [Be not ouercome of euil, but in good to ouer-

The best meāse to doe it, is to loue our persecutors,

come the euil] And amongst al other meanes to conuert the deceiued from their error, none is more forcible then that those which are persecuted for the truth, shal stil vse burning charitie towards their persecutors, which S. Paul calleth [The powring of hate coales vpon the enimies head.] And S. Iames affirmeth that [if anie man shal make a sinner to be conformed, he shal saue his soule from death, & couereth a multitude of sinnes.]

In the sixt petition, wee pray for strength of grace, to resist al tentations of sinne.

ARTICLE 33.

Tentation is sometimes good sometimes euil. Euil tentation is sometime profitable: often hurtful.

TEntation is sometime good, and profitable. As when God tempted Abraham to make his vertues of faith, and obedience knowne, by his readines to haue offered his sonne Isaac in Sacrifice, vpon commandment, so to doe. But more commonly tentation is euil, yet is not alwayes hurtful, but sometimes profitable, accordingo as the persons are wel or euil disposed, to whom it happeneth. So to holie

holie Iob, Ioseph, Tobias, Susanna, S. Paul, & manie others, tentations were very profitable, through Gods grace making them able to resist the enimie.

But to manie others, tentations are hurtful, as experience sheweth in the whole world: through wilful yelding consent to tentations of sinne. Seing therefore tentations are sometime profitable, and in some respect necessarie: we must not pray, that we may be wholly exempted, and free from euil tentations, because without tentation there can be no spiritual fight, without fight no victorie, without victorie no reward, nor crowne of glorie. [For (as S. Paul teacheth) who soeuer wil liue piously in Christ Iesus, shal suffer persecution. And none is crowned, vnles he strue lawfully] But we must pray our heauenlie Father, that he mercifully granting vs remission of al our sinnes; wil also geue vs grace to resist al tentations tending to sinne. And that seing it pleaseth his diuine prouidence, for our good, to suffer tentations to happen vnto vs, that he wil strengthen, & preserue vs, by his continual grace, from being ledde into tentations, by yelding consent to sinne.

2. How necessarie this prayer is, wil be more manifest, if rightly knowing our owne weaknes, we also consider the great forces, and continual assaultes made against vs by al our enemies, which are these three. The world, wherein we liue; The flesh, wherof our bodies consist: and the diuel [who as a roaring lion goeth about, seeking whom he may deuour] The world most especially tempteth by proposing vaine delectations to the eyes, and eares, of riches, and worldlie estimation, bridging Pride, and Auarice. The flesh especally tempteth, by desiring vnlawful pleasures of the bodie, tending to Luxurie, Gluttonie, and Slouth. The diuel tempteth not only by vsing, both the world, & the flesh, alluring to sinnes aboue mentioned; but also by internal suggestions, of wicked

Our weaknes,
and the eni-
mies force
shew the ne-
cessitie of
Gods helpe.

How men are
tempted, to
Pride:
Auarice:
Luxurie;
Gluttonie:
Slouth:
VVrath, and
Enuie.

reuenge, and of hatred, engendering Wrath, and Enuie. And by these seuen vicious head sinnes (therof called Capital sinnes) the same three general enimies, do tempt mens soules vnto al kinds, & sortes of sinnes, which are innumerable. [Vnto which (to some more, to some lesse) mans sense, and cogitation are prone to from their youth] from the first sinne.

Gen. 6. 7
12. ch. 8.
7. 21.

Diuers formes
of prayer for
grace to resist
tentations.

3. In regard therfore of which daylie combate, the faithful seruants of God, knowing and often feeling the same assaults of external, & internal enimies, worldlie, carnal, and spiritual wicked powers, haue diligently prayed for Gods necessarie helpe, that they may fight strongly, and gaine the victorie. So the Royal Prophete with thanksgueing for his often deliuerie from both temporal and spiritual dangers, said to God in his prayer [I wil loue thee o Lord, my strength: our Lord is my firmament, and my refuge, & my deliuerer. My God is my helper, and I wil hope in him. Praising I wil inuocate our Lord, and I shal be saued, from myne enimies. The sorows of death haue compassed me, and torments of iniquitie haue troubled me. Because thou doest illuminate my lampe o Lord: my God illuminate my darkenes. Because in thee I shal be deliuered from tentation: and in my God I shal goe ouer the wal. Although I shal walke in the middes of the shadow of death, I wil not feare euils; because thou art with me. Thy rodde and thy staffe (thy streight Law, and strong grace) doe comfort, & strengthen me. Our Lord is myne illumination (in danger of errour) & my saluation (in supplie of my weakenes) whom shal I feare?] I feare not anie enimie. In particular against tentations of pride he prayed [Let not the foote of pride come to me, & let not the hand of a sinner moue me. There (by pride) haue they fallen, that worke iniquitie, they were expelled (diuels from heauen, and man from paradise, pride being the first sinne, and roote of al wickednes)

2. Reg. 2.
7. 1. Pl.
7. 2. 3. 4.
29.
30.
Pf. 22.
7. 45.

Pf. 16. 7.

Pf. 35. 7.
12. 13.

Pf. 54. 7.
23.

Against pride
the roote, and
quene of al
sinnes.

Cast

Cast thy care (in al tentations) vpon our Lord : and he wil nourish (feede and strengthen) thee; he wil not geue fluctuation (perplexe, or insuperable tentation) to the iust for euer] In like maner against Auarice in particular, Which suffocateth the seede of good cogitations, he prayed, saying [My soule hath slumbred, for tediousnes, confirme me in thy Law, ô God. Incline my hart into thy testimonies, and not into Auarice. Turne away myne eyes, that they see not vanitie] Against Luxurie, & al sinnes of the flesh, flight is best remedie. [Let it not so much as be named, nor thought vpon Create a cleane hart in me, ô God: and renew a right spirite in my bowels. Cast me not away from thy face, and thy Holie Spirite take not from me] Against al sinnes in general. we must pray with the same Psalmist [According to thy mercie, ô God, quicken me, and I shal kepe the testimonies of thy mouth. I am thyne saue me. Helpe me and I shal be saued. Pearse my flesh with thy feare: for I am a fraide of thy iudgements. Direct my steppes according to thy word: and let not anie iniustice haue dominion ouer me. I haue cried to thee, in my whole hart, saue me: that I may kepe thy commandments. Let my request enter in thy sight, according to thy word deliuer me. Let thy hand be to saue me; because I haue chosen thy commandments.] In al which we see, that although men be iustified by remission of sinnes, and sanctification of their soules, yet we haue nede of special grace, by which, and not of ourselues without it, we are enabled to resist euil tentations [Blessed therefore, saith Salomon) is the man, that is alwayes fearful] And conformably saith an other wiseman [Sonne, coming to the seruice of God, stand in iustice, & in feare: and prepare thy soule to tentation.]

Against Auarice, an other roote of manie sinnes.

Against sinnes of the flesh.

Against slouth
wrath, enuie,
and gluttonie.

4. For so much then as tentation is both necessarie, and profitable to Gods true seruants, our Saviour hath taught vs to pray in this special forme, not

that we may be alwayes free from being tempted at al, but that he impart his grace vnto vs, without which we can not be able to resist, for that our enemies, the world, the flesh, and the diuel, (being stronger then we are of ourselues) would otherwise vndoubtedly leade vs captiue into their snares. For except men doe hartely desire, and sincerily pray, that God wil strengthen them with his grace, which they can not effectually haue without their owne consent and desire concurring therunto, because so long as they remaine, addicted to their owne wil, and to the comodities, or pleasures of this life, the diuel so occupieth their mindes, with such cogitations, that either they geue no care at al, to wholsome admonitions, their cōsciēces being hardened [like the high way, where the good, seede is troden vnder their feete, & caried away by the fooles of the ayre] for the wicked one carieth it away. Or they heare & receiue good seede, [but are so stonie harted, that it taketh no roote, and in tribulation, and persecution for the word, they are scandalized] and fal from the truth: for that flesh and bloud make them to shrinke. Or they heare good aduise, and willingly receiue it, but are withal so careful of worldlie wealth, riches, or honour, that the same choketh vp al cogitation of vertue, and they become fruitles.] Against these enemies therfore we must pray, and that from the hart, for potent grace, that we may willingly lerne how to serue God truly, and breake our stonie stiffe wil, mortifying our flesh: roote out al vices: expel al superfluous cares of this world: and so resisting tentations, bring forth fruite, as good ground doth, some thirtie fold, some threescore, some an hundredeed] This prayer pertaineth to al, both weaker, and stronger. Euen the most perfect [must watch, and pray, that they enter not into tentation] [For Satan doth sift al as wheate (as our Lord forewarned his Apostles.)] Therefore

God offering
grace to al,
they that accept
it must
manifest their
desire by
asking it.

Some sinners
wil not heare
good aduise.

Some receiue
it, but shrinke
from it.

Some are
overwhelmed
with greater
loue of the
world.

Mat. 11. 19.

19.

7. 5. 20

7. 7. 21

7. 8. 17

Mat. 26. 7

41.

Luc. 22. 7.

1. Cor. 10. 7.
12. 13.

fore he that thinketh himself to stand, let him take heed (saith S. Paul) lest he fal. Let not temptation apprehend you, but humane. And God is faithful who wil not suffer you to be tempted aboue that which you are able: but wil make also with tentation issue (euent) that you may be able to susteyne]signifying that God so tempereth tentations, that none shal happen, but such as a man, assisted with his grace, may resist. So that whosoeuer resisteth not Gods grace, may resist al tentations. And that al shal succede to our good, if it be not hindered by ourselues. Of the

1. Pet. 1. 7. 6.

fruite also of tentations S. Peter saith [A litle now, if you must be made heauie, in diuers tentations, that the probation of your faith, much more precious then gold (which is proued by the fire) may be found vnto praise, and glorie, and honour, in the reuelation of Iesvs Christ. Our Lord knoweth to deliuer the

The fruite of
resisting ten-
tations is the
crowne of
glorie.

1. Pet. 2. 7. 9.

godlie from tentation] Stil is to be remembred, that [we must aske, and it shal be geuen] Yea if we wil not shut the doore of our hart, and exclude Christs grace, we shal receiue it. [Behold (saith he) I stand at the doore, and knocke, if anie man shal heare my voice, and open the gate, I wil enter into him: & wil suppe with him, and he with me. Behold I come quickly: hold that which thou hast, that no man take thy crowne.]

Ap. 3. 7. 20.
7. 11.

VVe also pray God, that he vvil not suffer vs to be assaulted vwith ouer great tentations.

ARTICLE 34.

Mat. 24. 7. 6.
20. 22.

ONly in this respect, & no other, can true Christians lawfully pray to be deliuered from tentations, for that we see, or feare them to be ouer great to our owne, or others weaknes; and so we may pray that greuous persecutions moued by the diuel against Catholiques for Religion, may cease, lest the weake denie their faith, or fal from God: and

VVe doe law-
fully pray that
some tenta-
tions may
cease in regard
of mans
weakenes.

that the preaching of truth may not be hindred: and that the persecuters may be compelled also to cease, from doing that euil, which they would, and to heare the truth wherby, God lightning and molifying their hartes, they also may be conuerted, and saued, Likewise concerning other great, and dangerous tentations we pray that they may be mitigated: and not suffered to be greater, then we shal be able to resist. But otherwise it is not lawfull to pray absolutely that God would take away al persecutions, & other great tentations: for that were contrarie to Gods prouidence: & to exclude occasions of Gods more glorie, and good of soules.

Other formes
of prayer a-
gainst more
violent tenta-
tions.

2. For mitigation therfore of such afflictions. as seme dangerous in regard of our infirmitie, euerie one may pray in this, or the like maner, as the Psalmist instructeth vs [Haue mercie on me o Lord: because I am weake, heale me Lord, because my bones be troubled. And my soule is troubled exceedingly, but thou o Lord, how long? Turne thee o Lord, and deliuer my soule; saue me for thy mercie. Why Lord hast thou departed farre of (despise me) in opportunities, in tribulations? Whiles the impious is proud, the poore is set on fire (extremly afflicted) How long o Lord, wilt thou forgete me, vnto the end? How long doest thou turne thy face farre from me? How long shal myne enemies be exalted ouer me? Regard, and heare me o Lord my God. Illuminate myne eyes, that I slepe not in death at anie time, lest some myne enimie say: I haue preuailed against him. They that troubled me shal reioyce, if I be moued. But I haue hoped in thy mercie] And with this hope, I pray that thou [wilt not suffer me to be lead into tentation] Our Lord is the Protector of my soule; of whom shal I be afrayde? If campes stand together against me, my hart shal not feare. If battel rise vp against me, in this wil I hope. Expect our Lord (saith euerie iust man

Rob. 2. v. 12

ch. 12. v. 13

Iac. v. 2. 12

Ps. 6. v. 3. 4

Ps. 9. v. 22.

23.

Ps. 12. v. 1.

2.

3.

4.

5.

6.

Ps. 20. v. 1.

Ma. 6. v. 13.

Ps. 26. v. 1. 2

14.

Ps. 27. v. 3.

to his owne soule) doe manfully, and let thy hart
 take corege: and expect thou our Lord. I expected
 him, and he saued me from pusillanimitie, of spirite,
 and tempest. I am humbled exceedingly, O Lord,
 quicken me according to thy word. I haue cried to
 thee: saue me, that I may kepe thy commandments.
 O Lord Lord the strength of my saluation, thou hast
 ouershadowed my head in the day of batrel] Much
 more might be recited out of this Royal Psalmist, and
 Isaías, Ieremie, Ezechiel, Daniel, Esdras, Nehemias,
 Tobias, Iudith, Ester, and other Prophets: praying
 for the people in great distresses, in their captiuitie,
 and also after their relaxation, by occasion of pouer-
 tie, and other difficulties. And the like in new perse-
 cutions in the time of the Machabees, when men fel
 from God, though manie were most constant.

3. Christ our Lord, as he commandeth vs, to pray Christiás must pray al their life, for a hap-
pie death.
 our heauenlie Father [that he wil not let vs be lead
 into tentation] so he promisseth to respect mans in-
 firmitie in al grear tentations, namely, in the time of
 Antichrist [to shorten those dayes, for the elects sake.
 and to cut of the cruel persecutor, with the spirite of
 his owne mouth] He admonisheth also to be watch-
 ful, because himsele, the Sonne of God, and Sonne
 of man, wil come to iudge (as wel the whole world
 in the last day, as euerie one in particular, in the houre
 of our seuerall deathes) as the floud came when manie
 expected not] We must therfore pray al our life, that
 we then especially be armed with strength of grace to
 resist the last assaultes of our enimie, that neuer slee-
 peth, and at our death seeketh to intangle vs. The
 flesh also is within vs, and the world round about vs,
 al strong enemies, not to be ouercomen with idlenes,
 softnes, slight resistance, nor anie temporising, for
 that no peace, nor trewes can be made with them,
 nedes we must fight [The kingdome of heauen suffe-
 reth violence, and the violent bare it away.]

We

We like vñse pray for grace, to repel first motions tending to sinne.

ARTICLE 35.

It is more easy
to resist tenta-
tions at the
first assault.

Strong enimies must be strongly resisted, and that with diligent speede, at the first assault: because he that wittingly permitteth another to inuade him, loseth possession of that, which might more easely haue bene defended, then can be recovered. The diuel neuer ceaseth to desire mans ruine by sinne, and therefore he often suggesteth euil cogitations, and if man being therewith allured, take delectation in them [concupiscence conceiuing bringeth forth sinne.] By which entrance the enimie is made stronger, and then striueth the more to gette full consent, that sinne may be cōsummate, which engendreth death.] But whosoever rightly considereth the great enormitie, and extreme miserie of sinne, wil hartely desire, and pray, with S. Paul, that [the God of peace wil crush Satan vnder our feete quickly. Remembring also the wisemans admonition. [He that loueth peril, shal perish therein. And he that contemneth smal thinges, shal fal by litle and litle.]

1. Pet. 5. 7.
8. 9.

Iac. 1. 7. 15.

Rom. 16.

20

Eccles. 3. 7.

27.

ch. 19. 7. 1.

It is a happie
thing to rise
from sinne,
more happie
to rise quickly
most happie
not to sinne.

2. The beginning of good life, is to depart from euil. It is a happie thing and a special grace of God that some great sinners doe not finally persist in wicked life, but repent before their death: it is more happiness, not to continue long in anie sinne, but quickly to repent and turne to God: it is the greatest happiness of al, neuer to cōsent vnto euil suggestions. These three great blessings the Royal Prophete denounceth in the first wordes of his diuine Psalter: & the greatest in the first place, saying [Blessed (or happie) is the man, that hath not gone in the counsel of the impious.] He that hath not at al yelded to euil motions but strongly resisted them. Secondly he is also happie [that hath not stood in the way of siners, who though

Ps. 1. 7. 1.

he

he gaue consent, and yelded to sinne: yet stayed not therein, but leauing that state returned to grace. And lastly he is also happie but in the lowest degree, [that hath not sitte in the chayre of pestilence] not perpetually remained, and died in damnable state. As this last is most dangerous, for what thanke is it to leaue sinne, when a man can sinne no longer in this world? so it is best and most secure not to yelde to any sinne nor euil suggestion, for to him is assuredly promised eternal glorie. For [he shal haue eternal glorie (saith a diuine Preacher) that could transgresse and hath not transgressed: and could doe euils and hath not done.] Againe saith the same Psalmist [Blessed is he that shal dash the litle children (of Babylon) against the rocke] that is, destroyeth least sinnes, & motions to sinne. [If sinners intise thee (saith true wisdom) cōdescend not to them, A nette is cast in vaine before the eyes of them that haue winges. With al gard kepe thy hart; because life procedeth from it. Can a man hide fire in his bosome, that his garments burne not? Or walke vpon hote coales, that his soales be not burnt.] No more can euil thoughtes be retained in the hart, and not inflame the concupiscence of euil thinges.

3. This necessitie of resisting the first euil motions Isaias also testifieth, admonishing the careles, of the bad fruite which cometh from euil cogitations suggested by the malignant enemy. From the roote of the serpent (saith he) shal issue forth a cockatrice. They haue broken the egges of aspes, and wouen the spiders webbes. He that shal eate of the egges shal die: and that which is nourished, shal be hatched into a cockatrice.] Al which il suggestions, signified by the venomous egges of aspes, are but spiders webbes, which catch and hold weake mindes; like to poore flies: but the stronger seruants of God, breake easily through them, not yelding consent of the hart:

First euil motions are like the egges of aspes.

without which no sinne is committed. Which our B. Mat. 15. Sauour teacheth most clearly, saying. [From the hart 7. 19. come forth euil cogitations: murders; aduoutries; fornications; theftes; false testimonies; blasphemies.] And so al sinnes procede from the hart where if il suggestions be resisted, and repelled, tentations may profite but cannot hurt vs. And therefore we pray in this sixth Petition for special grate, that we may not be ouercome by any euil tentation: that we may be preserued from the more dangerous tentations: and for grace to resist al euil motions, at the first assault, according to S. Iames expresse exhortation saying to al Christians. [Resist the diuel, and he wil Iac. 4. 7. flee from you.]

The summe of
this sixth peti-
tion.

*In the seuenth petition we pray our heauenlie
Father, to deliuer vs from temporal euils.
Especially from al the diuels powver.*

ARTICLE 36.

Sinful and pe-
nal euil.

Penal euiles
are medicina-
ble to the iust,
& al the elect.

T Here are in general two kindes of euiles, cal- Amos 1.
led *Malum culpa*, and *Malum pena*: The euil of 7. 6.
sinne, and the euil of paine. From the euil of
sinne we pray in the two precedent Petitions to be
deliuered. to witte in the fifth Petition to be deliue- Psal. 77.
red from al sinnes committed, by the remission ther- 7. 49.
of, and in the sixth to be preserued, from falling a-
gaine, by yelding to anie euil tentation. Now in this
seuenth Petition we pray to be deliuered, and preser-
ued from penal euils. Which are temporal afflictions
of soule, and bodie. For eternal punishment is chan-
ged, (together with remission of mortal sinnes) into
temporal. And these temporal euiles being by Gods
prouidence medicinable to al the elect, and sent, or
permitted by God for the good of soules, we may
only pray to be deliuered from them, so farre as shal
be

be needful for our soules. Which semeth to be the proper sense of this seventh Petition.

2. For seeing in the two former petitions is expresse mention of sinnes, and of temptation tending to sinne it semeth that here some other euil is to be vnderstood: though otherwise this word Euil doth most properly signifie sinne itself; yet it also comprehendeth both sinne, and al euil proceeding from sinne. As in the conclusion of our B. Sauours particular prayer made for his Church the night before his Passion, saying to his Father [I pray not that thou take them away out of the world, but that thou preserue them from euil.] To witte from al euil, especially sinful euil, and from penal euil, so farre as it might induce to sinne, or anie way hinder the progresse in vertue.

This seventh Petition may be properly vnderstood of temporal euil.

3. Concerning therefore temporal penal euils, from which we pray to be deliuered, the greatest in this life is the diuels power. From whose malice we must diligently pray to be defended, not only that he preuaile not against vs by his tentations to sinne (for which we pray in the sixth Petition) but also that no malignant spirite, may possesse, nor oblesse, nor anie way hurt mens bodies, nor goodnes; nor otherwise molest them in anie sorte. And for this cause, amongst other great benefites bestowed vpon the faithful, Christ our Lord both cast forth diuels out of mens bodies, and gaue power to his Apostles, & Disciples to cast them out, which they performing [returned with ioy, saying: Lord the diuels also are subiect to vs in thy name.] And more abundantly, after Christs Ascension, the Apostles, and other Apostolical men [cured diseases, and expelled diuels; deliuering them that were vexed with wicked spirites.] Which auctoritie remaineth stil in the Church of Christ. And God geueth effect, according to his Diuine prouidence, as is more expedient for the health of soules.

It is an especial temporal euil to be possessed of wicked spirites.

4. An other more ordinarie penal, and temporal euil, from which we pray to be deliuered, is the punishment due for finnes remitted. And that this is a lawful and conuenient prayer is proued by examples, and testimonies of holie Scripture. After that [our Lord was pacified] by Moyses in prayer, for the peoples sinne of idolatrie, by their adoring the golden calues, and the guilt of that sinne being remitted, Moyses not only destroyed the idols: and punished them by temporal death of about three thousand men] but also he prayed againe for remission of further punishment, due for the same sinne, as himselfe testifieth saying the next day to the multitude: [You haue sinned a very great sinne: I wil goe vp to our Lord: if by anie meanes I may be able to intreat him for your sinful fact] Holie Iob did pray for the mitigation of temporal punishment due to himselfe, and al mankinde in general, saying to God [Depart a little from him (spare him a litle, in his daylie afflictions) that he may rest vntil his day wished for, come; euen as the hyred man.] Like as a laborer hath some repose in his daylie trauels. Thus did the Royal Prophete pray to God [Because thou hast deliuered my soule from death, and my feete from falling, that I may please before thee (ô God) in the light of the liuing. Rise vp to mete me, ô Lord the God of power.] Likewise al the Patriarches and Prophetes, with the whole people of God, prayed to be deliuered from temporal euils: but first for remission of their finnes, which were the cause of al other euil.

We pray also to be deliuered from euil habites gotten by sinne, and from imperfections.

ARTICLE 37.

Besides both sinne and punishment due

Other penal euils from which we must desire, and pray to be deliuered, are the euil habites, or inclinations, and imperfections, contracted by sinne, because

Moyses and others prayed for mitigation of punishments due for finnes.

See Part. 2. Art. 31. 33.

Exod. 32. 7.

23.

30.

Iob. 14. 7. 6.

Psal. 55. 7. 13.

Pf. 38. 7. 6.

because these both make vs more prone to yelde againe to euil tentations, and hinder the exercise of vertues. And therfore King Dauid, not only confessed his offence, and prayed for remission therof in these wordes [Haue mercie on me, ô God, according to thy great mercie: And according to the multitude of thy commiserations, take away myne iniquitie.] but also prayed to be more washed, and cleansed from euiles, saying [Wash me more amply (ô God) from myne iniquitie: and cleanse me from my sinne.]

7.4. Nathan the Prophete (vpon his first acknowledgement of his fault) declared to him, that God had taken away his sinne, and yet he prayed God to take it away, and also to wash him more amply, from his iniquitie, and to cleanse him from his sinne: Plainely signifying that besides remission, & taking away of sinne and punishment due for sinne, a sinner needeth also to be more washed, and more cleansed. Not from the sinne it selfe, which remaineth not, but from other euiles pertainyng to the sinne, and remainyng in the soule, after that the sinne is taken away. And these therfore must needes be the reliques of sinne, and blemishes, wrinkles, or spottes, which remayne in the soule: for which as this true penitent did say, so euerie one must say with him [I doe know myne iniquitie, and my sinne is before me alwayes.] And must pray to be deliuered from it.

for sinne, there remaine euil habites, and reliques of finnes.

From which we must pray to be deliuered.

2. Of such spottes, and imperfections, our Sauour also spake, when he said to S. Peter [He that is washed, needeth not but to wash his feete only] manifestly signifying that those which are baptized (and in like maner, those which are absolved from actual finnes) haue some thing that needeth to be washed: which is not sinne, but euil habites, and prone to sinne; carnal inclinations, and worldlie affections, which like vnto feete, carrie the inferiour powers of the soule, contrarie to the mind. And therfore nede

Proued by Christs doctrine: And his Apostles.

to be more amply washed, and cleansed. For correction wherof S. Paul teacheth by example, both to chastise the bodie, that it may serue the spirite; and to pray that the molestation of the flesh may be taken away, that putting of the old man, and purging the old leauen, we may become new creatures, new paste, in the azimes of sinceritie and veritie.] We therefore who are subiect to manie imperfections, & possessed of euil habites, must labour and pray to be deliuered from such euils: that albeit in this life, we can not be wholly free from them, yet that their great force may be diminished: and that albeit [with the flesh we serue the Law of sinne (as the same Apostle speaketh) yet with the minde we may serue the Law of God.]

1. Cor. 9. v. 27.

2. Cor. 12. v. 8.

1. Cor. 5. v. 8.

Ro. 7. v. 12.

Likevise we pray to be deliuered from dangerous afflictions, which may hurt the soule.

ARTICLE 38.

It is lawfull to pray that God wil mitigate tribulations, which he permitteth for probation of the iust.

BESIDES the general penalties incurred by original sinne (as death, infirmitie of bodie, the suffering of heate, colde, and other difficulties, common to all mankind) and besides punishments inflicted for actual sinnes; there be manie other tribulations permitted by God, for the probation, and merite of his faithful seruants. As Martyrdome by violent death; spoyle of temporal goodes, imprisonment, banishment, &c. Concerning which kind of temporal euils, we are taught to pray that God our heauenlie Father wil so moderate the same, proportionably to his special grace geuen to euerie one, that we may be deliuered from ouer great, & dangerous afflictions, which may hurt the soules, of such as are not strong, nor able to ouercome them.

Gen. 3. v. 17.

Ioan. 9. v. 10.
ch. 11. v. 4.
Mat. 28. v. 20.

2. It was not for anie particular sinne of Iacob the Patriarch, that he was afflicted with feare or hurt to him.

Gen. 32. v. 9.

himselfe, or his familie, by his brother Esau, but for his exercise in humilitie, pietie, patience, hope in Gods protection, and of other vertues. For in this case he prayed with humble resignation of his owne wil to Gods wil: with grateful thankesgeuing for former benefites, and so obtained his desire: God so mollifying his brothers hart towards him, that he found no iniurie, but brotherlie concord, and curtesie: at Esaus hendes; and was deliuered from that temporal euil which he feared. In like maner the whole people of the same Patriarches issue, being persecuted by the Egyptians, prayed to God for release from their temporal afflictions [And our Lord heard their gronings] and by the ministerie of Moyse, deliuered them from that penal euil. Againe very often the same people, suffering inuasions of enemies, albeit for the enormous sinnes of the greatest part, yet for probation, and more merite of the iust, who ioynntly together prayed God for his merciful remission of their sinnes, and for his deliuerance of them al, from their temporal vexations: and our Lord heard their prayers, and by certaine Iudges, or General Captaines [deliuered them from the handes of the ransakers] geuing them manie notable victories. Al these Iudges, and other general Gouvernours of Gods people, besides their prudent, and valiant endeouours by way of armes, against wicked enemies, especially vsed deuout, and confident prayer to God, beseeching his bountiful Goodnes, by his mightie hand to deliuer his faithful seruants from inuasions, subiection and captiuitie of infidels.

3. Thus did the Royal Prophete pray, & hath so taught the whole Church in general tribulations, saying: [Arise Lord, let not man be strengthened: let the Gentiles be iudged in thy sight. Arise Lord God, let thy hand be exalted, forgete not the poore. Deliu- And by other] holic Scrip- tures.
uer Israel ô God, out of his tribulation. In thee ô Lord haue I hoped, let me not be confounded for
euer

ouer: in thy iustice deliuer me. Let God arise, and let his enemies be dispersed, and let them that hate him flee from his face. As smoke vanisherh, let them vanish away: as waxe melteth at the presence of fire; so let sinners perish, at the presence of God. See my humiliation, and deliuer me. When I was in tribulation, I cryed to our Lord, and he heard me. O Lord deliuer my soule from vniust lippes, and from a deceitful tongue] In like maner other Prophets, prayed that God would deliuer his people from temporal afflictions, And expresly testifie that God approueth, and in due time granteth such prayers. [The iust haue cryed (saith the same Psalmist) and our Lord hath heard them; and out of their tribulations he hath deliuered them. Our Lord is nigh to them that are of a contrite hart: and the humble of spirite he wil saue (deliuer from temporal euils, so farre as is for their spiritual good) Manie are the tribulations of the iust: and out of al those our Lord wil deliuer them.]

Christ granted such prayers, and teacheth vs so to pray.

4. Christ our Lord both heard the prayers of very manie, which besought him to cure their corporal infirmities; and also commandeth al Christians to pray for al temporal necessarie releefe: and namely teacheth to pray in time of persecutions, to be defended from aggrauating circumstances, that the euiles may be more tolerable [That their flight may not be in the winter (as a hard time for trauel) nor in the Sabbath (wherby they may be more hindered from Gods seruice) for there shal be then (in the time of Antichrist) great tribulation.] In the first great persecution of the Church, after the Martyrdome of S. Steuen, manie fled from Ierusalem into diuers places of Iurie, and Samaria. And when S. Peter was taken and imprisoned [Prayer was made of the Church without intermission vnto God for him] And he was deliuered by an Angel. S. Paul reciteth manie tribulations, from which by his owne & others prayers, he was deliuered.

S. Iames

Art. 7. 13.

S. James also admonisheth all Christians to repaire to prayer in tribulations, saying [Is anie of you in heaviness, let him pray.] By al which, and the like examples, and instructions, it clearly appeareth to be lawfull, and needful to pray vnto God, to be deliuered from temporal euiles, discomodities, and danger. And hereupon Holie Church ordaineth, and vseth special prayers; and supplications, in times of contagious sicknesses; of watres present or feared; of famine, of great drought, or ouer much raine; & of others whatsoever corporal or temporal euiles. More especially that God wil defend, and preserue vs from sudaine death, by fire, water, lightning, or other misfortunes. And finally from all euils, wherunto our fraile life is subiect, according to the tenour of this last Petition, [Deliner vs from euil.] Not only spiritual, as we specially pray in the former Petitions: but also from the residue of temporal paine, and punishment due for our finnes: from the reliques of finnes, which are euil habites, and pronelle to sinne; and from dangerous temporal tribulations.

Holie Church prayeth to be deliuered from ouer great tribulations.

The summe of this last Petition.

Art. 15.

3. Here againe especially, we must remember, that as our Lord hath prescribed this most excellent forme of daylie prayer: so he hath sette the same in such necessarie order, that none may presume to inuert it, or transpote the Petitions, otherwise then here we haue them in most perfect due order. For when being afflicted with corporal paine, or anguish of minde, feeling some vehement greefe, we first or principally desire and pray for release therof, not considering what els is more necessarie, we therby make ourselues incapable of that which we aske. To which sort of supplicants, S. James saith [You aske & receiue not: because you aske amisse] But why amisse, some wil say: seing we aske good thinges? We aske life, health, peace, libertie of conscience, to be deliuered from extremite of paine, from inuasion of enimies, from per-

Due order must be observed in praying for necessarie thinges.

Art. 7. 3.

but is left in the original tongue, and by sacred vse is made familiar to all Christians, as more significant, then can be so breefly expressed in anie other tongue. It is sometimes a Noone, signifying Truth, or a true thing: as where our Saviour saith, Amen. I say to thee (that is an assured truth I say to thee) thou shalt not goe out from thence, til thou repay the last farthing, Amen amen I say to you (A true, a true thing, I say to you:) If anie man kepe my word, he shal not see death for ever. Thus saith Amen: the faithful & true witnes] that is Thus saith Truth the faithful and true witnes. Sometimes it is an Aduerbe signifying Truly, or verily; as when our Lord said to the penitent theefe on the Crosse [Amen I say to thee (that is, Truly, or assuredly, I say to thee) this day thou shalt be with me in paradise] So in the end of our Crede we say [Amen] that is, we verily, & assuredly beleue all those thinges, which we there professe. Sometimes this word Amē is a Verbe, signifying [Be it done; or, Be it so.] And in this sense, it is in respect of vs that pray a word of desiring and praying that it may be so done, as is expressed: and so we ratifie all that we haue said in our prayers. And in respect of God it is a word of granting, & commanding that the thinges be done, which are requested. And so it signifieth, that God on his part, granteth whatsoeuer is rightly desired. Of all which diuerse significations, and vse of this sacred word, we haue manie examples in holie Scriptures.

It is sometimes a Noone, sometimes an Aduerbe, sometimes a Verbe.

Examples of the vse of this word. Amen,

2. In a certaine forme of trial, in the case of anie woman suspected of adultrie, it was ordained by the Law of Moyses, that such a one being called into question [should heare the Priests adiuration, heaping terrible curses vpon a certaine water, & should say: Amen, amen, & drinke the water] thereby praying or wittingly consenting, that those curses should fall vpon her, if she were guiltie of the suspected crime. It was in like maner required that [all the people should

Mat. 5. v.

Iohn. 3. v.

Ap. 3. v. i.

Luc. 21. v.

Num. 5. v.

17. 2a.

Deut. 17. 7. should heare greuous curses denounced, against al
 15. 7. the transgressors of certaine precepts (in al welue)
 and should answer to euerie one: Amen. Therby
 praying, or yelding their consent, that if anye should
 1. Par. 16. so offend, the curse should fall vpon him. King Dauid
 7. 3. bringing the holie Arke of God into Ierusalem [sang
 36. an Hymne of praise to our Lord, and in the conclu-
 sion thereof invited al the people to say: Amen.] The
 1. Reg. 1. 7. same King ordaining, that his sonne Salomon should
 36. be crowned, to succede him in the Kingdom, those
 that wished good successe, said: [Amen, So speake
 1. Esd. 5. 7. 13 our Lord, the God of my Lord the King.] Nehemias
 ch. 13. 7. 31. praying [that God would cast out of his house euerie
 one, that should not accomplish his comandments;
 al the multitude said: Amen.] The same Nehemias
 praying for himself in the end of his Booke, conclu-
 deth with [Amen.] At the Mariage of young Tobias
 and Sara, her Father praying for the spouses, [other
 freindes said: Amen.] Tobias the elder concludeth his
 1. Tob. 9. 7. 12. prophetical praises to God with [Amen.] Likewise
 ch. 13. 7. 33. other Prophetes often conclude special Prophecies,
 1. 15. 7. 1. Praises, and Prayers with this word [Amen.] As wel
 ch. 65. 7. 16. therby affirming the assured truth of that which they
 say: as desiring, and praying that Gods wil may be
 1. 1. 7. 5. fulfilled in the same: euer confirming their owne
 ch. 28. 7. 6. willes to his: and so said: [Amen.]

3. To this very purpose our Lord teacheth vs to
 conclude this our most ordinarie prayer; and by this
 example also other prayers, thankesgeuings, and
 praises to God, with Amen. And so do the holie A-
 postles most ordinarily conclude their Epistles with
 prayers, thankes, or praises to God, and the same with
 Amen [To God our Lord (saith S. Paul) be glorie for
 euer. Amen. The God of peace be with you al. Amen.
 The grace of our Lord Iesus Christ be with you al.
 Amen.] To God the onlie wise, be honour and glorie
 through Iesus Christ for euer and euer; Amen. The

Christ tea-
 cheth vs so to
 conclude our
 prayers. And
 the Apostles
 so obserued
 his precept.

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 grace of our Lord Iesus Christ be with your spirite. *eb. 16. 7. 17.*
 Amen] So in the rest of his Epistles. And euen so S. *1. Cor. 16. 7.*
 Peter. S. Iohn, and S. Inde, conclude with prayers, *23. 24.*
 thanks, or praises: and in confirmation, that they *2. Cor. 13.*
 verily so desire they finally adde [Amen.] *7. 13.*

As in the be-
 ginning of
 prayer, so in
 the end it most
 importeth to
 haue actual at-
 tention.

4. A very special profite therefore we may here
 reape, by adding this word Amen: that whereas we
 haue not had so perfect attention, nor so absolute re-
 signation of our proper wil, as was requisite, in euerie
 petition: we may in good part, by more actual atten- *Ps. 71. 7. 15.*
 tion, and particular submission of our wil to Gods
 wil, supplie in this last word. Amen, the former de-
 fect; by correcting and renewing our desire, that al,
 and euerie thing may be done (and that in the same
 order, of greater thinges before the lesse) as they are
 conteyned in the sacred wordes, notwithstanding
 our negligences and coldnes, in reciting them. For so
 in one perfect thought, we may (if we be as Daniel *Dan. 9. 7. 11.*
 was of right desires) really desire Gods wil in al:
 which in dede conteyneth al. And so our hart desi-
 ring, that God wil make vs to desire, al & only those
 thinges which please him, then, and not otherwise,
 we shall receiue al that we neede, if this be our true
 desire, when we say: Amen.

*This word Amen, is also a confirmation on
 Gods part, that he granteth whatsoeuer
 is duly asked in prayer.*

ARTICLE 40.

It is most cer-
 taine that al
 prayers rightly
 made are gran-
 ted.

Moreouer in this word Amen, we haue another
 singular cōsolation, that if our prayer be right-
 ly made, then God himselfe saith Amen. in the sense
 of granting and commanding that to be done, which
 we aske. And this is so certaine, that to hold the con-
 trarie is heretical: against the expresse and manifest
 written word of God. As we haue already shewed, *Act. 11.*
 concerning the assured effect, on Gods part, of al
 faithful

faithful good prayers. Vnto which holie Scriptures there recited, we shal adde only two or three more facted textes, in confirmation of our beleefe, and hope in this behalf.

2. Our B. Sauour plainly saith, to euerie one that prayeth in due manor, as he ought. [Thy Father which seeth in secrete wil repay thee] that is wil reward this good worke: either granting that thing which is requested, or that which he knoweth to be better for thee. Againe he saith. [Haue faith of God: Amen I say to you, that whosoever shal say to this mountaine: Be taken vp, and be cast into the sea: & shal not stagger in hart, but balue that whatsoeuer he saith shal be done, it shal be done vnto him] signifying that on Gods part, there can be no want, nor defect, neither of power, nor of wil to grant, and doe anie thing: in so much that if in case it were requisite, that a mountaine should be remoued, and a faithful seruant of God, should confidently aske it, it should be so done: because there neither wanteth power, nor wil in God. And the denial therof is impious infidelitie, either against Gods power, if any dare say, that he can not: or against his Goodnes to say, that he wil not, if it be needful: and against his Truth, because in such a case he hath promised, that he wil do it, being no defect on their part that pray. Vpon which infallible ground S. Iames expressly sayeth [If any of you lacke wisedome (or anie other necessarie thing) let him aske of God, who geueth to al men abundantly: and vpradeth not, and it shal be geuen. But let him aske in faith: nothing doubting] firmly beleuing, & nothing doubting that God can if he wil, and wil if it be conuenient. For this is it which the Apostle calleth [Prayer of faith.] And this is [the faith of God.] which our Lord requireth, in al that pray. And the is the fruite of prayer most assured, because Christ our Lord, who is truth it selfe hath so taught,

taught, and so perdimised. And therefore al that is pre-
 ched by his true Apostles, is true & certaine: [In our 2. Cor. 1, 7.
 preaching which was to you (said S. Paul to the Co-1s.

It is, and, It is not. For the Sonne of God Jesus Christ: who by vs was preached among you

by me, and Silvanus, and Timothee, was not: It is, and
It is not: but, It is, was in him. For al the promises of
Acts, is always God are in him: It is. Therefore also by him, Amen to
in God. God: unto our glorie. Gods truth in performing al

It is, is always
in God.

**The Priest
not the people
sayth Amen in
the end of
the Pater No-
ster, in the
holic Masse.**

3. Wherupon Holie Church representeth this no-
 lesse certaine, then comfortable truth vnto her faith-
 ful children; especially in the holie and daily Sacri-
 fice (and in some other parts of the Booke of Matthe. Of *Ad Primam*
 fice;) where, the Priest singing, or reading the Pater *Comple.*
 Noster, the Clerke that serueth, or the Quire, in *Co.*
 place of the people, reciting the last Petition. [But
 deliver vs from euil: } addeth not Amen, in the end;
 but the Priest supplieth it, at the Altar: mystically sig-
 nifying, that God himselfe is the supplicants be rightly
 disposed answereth: Amen, to all that is wel, and duly
 demanded. And therefore as wel the Priest, that sacri-
 ficeth, as al others that assist, and desire to be parta-
 kers of Gods benefites, both in this, & in al other pray-
 ers; must in their hart, and sincere intention, when
 they say Amen, desire and mentally pray to God; that
 his diuine Goodnes will say: Amen.

**When we say
Amen, our
heart must de-
sire, that God
will say, Amen.**

become Christ our Lord, who is true and life unto
us. And this is the name of prayer most assured,
I trust, of God. I will not out of old reputation, as al-
ways, a public collector, rayet of faith. And this

*The Angelical Salutation of the B. Virgine,
Mother of God, is lawfully, and profitably
recited by good Christians.*

ARTICLE 41.

After the explication of our Lords Prayer, which is expressly and immediatly directed to God himselfe, the most blessed Trinitie; it resteth to shew that other prayers directed also to God our heauenlie father, by the meditation of his glorious and faithful seruants, are likewise lawful and profitable. Which because Protestants denie, as did long since Vigilantius. In this point their progenitor; against both him therefore and them, we shal, here proue the Christian beleefe, and practise of this doctrine, more evidently by the holie Scriptures, then our Aduersaries are able, by the like meanes, to disproue it, or to declare the contrarie. And because the *Aue Maria*, is often recited by Catholiques, & especially impugned, by al the Sectaries of this time, we shal here beginne with the same Angelical Salutation; and prayer adioyned. Then proue the like lawful and profitable vse of praying to God, by intercession as wel of the same most B. Virgine, as of the glorious Angels, and other Sainctes. And lastly shew that it is no derogation, but more honour to God, that we desire both his glorious Sainctes in heauen, and his faithful seruants in earth, to pray vnto him, for vs.

2. First then concerning Prayers, and Inuocation of Sainctes, the cheefest controuersie consisteth in this doubt. How we in earth can speake vnto spiritual creatures, that are in heauen; and how the same glorious creatures can heare vs, or know our desires: For it is in deede vnpossible, that our speach in earth should be heard by the Sainctes in heauen, according to the common sense of these wordes, speaking and hearing. Because Angels: and soules separated from

Of the honour of our B. Ladie, see Part. 1. Art. 21. Of al Sainctes: Part. 3. Artic. 9.

Prayer and Inuocation of Sainctes is more clearly proued, then it can be disproued, by holie Scriptures.

Protestants cheefest objection is, that Sainctes in heauen can not heare the prayers of the faithful in earth.

Answer.

Angels, and separated soules, haue not corporal tongues: nor eares, but haue other meanes, to vnderstand each others conceits, and willes.

Also mens soules in their bodies can eleuate their thoughtes into heauen.

their bodies, haue not corporal eares; and are so farre distant from vs, that no mortal mans voice can be extended to them. With which common maske our Aduersaries cannot possibly delude any, but such as are wilfully blinde. For the simplest person, that beleueth the immortalitie of soules, easily knoweth, that soules being parted from their bodies (& other spirites) haue special meanes to signifie their mindes, & to vnderstand each others conceits (Which we cal *speaking, and hearing*, that is to say, vttering and vnderstanding: which S. Paul also calleth the tongue of Angels) *1. Cor. 13. 1.* better then mortal men with corporal tongues, and eares. God our omnipotent Creator hath not a corporal tongue, nor eares, and he speaketh to Angels. And Angels in heauen: and diuels in hel, doe also speake, *Gen. 2. 7. 1. ch. 3. 7. 1.* & vnderstand one an other [God also spake to Adam, *Iob. 1. 7. 6.* and to manie other mortal men. The diuel (by a serpent) spake to Eue, and heard her speake. Good *Gen. 3. 7. 1.* Angels spake to the Prophetes in slepe, and in visions. *I/. 1. 7. 1. ch. 14. 7. 1.* The diuel put into the hart of Iudas Iscariote, to betray our B. Sauour] Manie other examples witnesse, that spirites doe speake to spirites, and to mens soules, also whiles they are yet in their bodies. And albeit soules in their bodies can not clearly see themselves, nor other soules, yet departed from their bodies they most clearly see themselves, and other soules: and by the light of glorie doe see al that any way pertaineth to themselves. Moreouer the soules of the faithful in this life, can eleuate their cogitations into heauen: and their prayers rightly made, are heard in heauen. As Salomon testifieth, saying to God. [Thou wilt heare in heauen.] And S. Paul saith *3. Reg. 8. 7. 10. Phil. 3. 7. 1.* of himselfe & other good Christians [Our conuersation is in heauē] Which is especially verified of hartie prayers. For it is not the external voice without intention of mind, but the good cogitation of the soule (whether the mouth speake or no) that ascendeth into

into heauen. And therefore, neither the great distance of place, nor lacke of corporal eares in holie Angels, and other Sainctes, can hinder the hearing of faithful prayers, directed to God by mediation of his glorious Sainctes: as the Protestants either foolishly imagine, or maliciously feane: and so deceiue themselves, or others. But let vs also see what other impediments they pretend.

3. An other obiection is, that albeit spiritual creatures doe vtter their conceits: and vnderstand each others: & that mortal persons doe eleuate their mindes into heauen, yet none but God only can vnderstand the hartes, and desires of the faithful in earth. For which, our Aduersaries alleage these wordes of

The Protestants second obiection. That onlie God can know secrete cogitations.

Mat. 17. v. 9. our Lord, saying by his Prophete Ieremie [The hart of man is peruerse, and vnsearchable: who shal know it? I the Lord that search the hart, and proue the reyners.] Therefore (say they) no man, nor Angel can search, nor know the secrete thoughtes of an other mans hart, which only God can doe, and no creature.

We answer: that only God by his owne power, can search and know the secretes, which any man reuerueth in his hart, & which he would conceale from al other creatures: it is in dede in mans power, if he wil, to hide the secretes of his hart, and so, as this sacred text affirmeth [The hart of man is peruerse] is deceitful, and depe. Neuertheles he can, if he wil, reueale the same secretes of his hart, either by wordes, or other signes, to an other mortal man: or els by voluntarie cogitation, to such spiritual creatures, as haue spiritual eares. And so these wordes of the Prophete proue no more, but that naturally, and ordinarily euerie man can, if he wil, hide the secrete cogitations of his hart: but they proue not, that a man cannot, if he wil, reueale the secrets of his hart. For experience continually sheweth, that men can, and doe reueale their secrete thoughts to other mortal men;

Answer,

Only God by his owne power knoweth the secretes of hartes.

Sainctes can know secretes by reuelation.

and can desire to reueale their secrete thoughtes to Sainctes in heauen: which desire and wil ascendeth into heauen. Where (as Protestants wil confesse) God seeth the same cogitations: and therefore those Angels, and other Sainctes can see them, whom God wil haue to see, or know them, which we suppose our Aduersaries wil not denie. If they wil denie it, we require that they iustifie their denial by holie Scripture. In the meane while, we auouch by holie Scriptures, that glorious Angels presented the prayers, & hartie desires of Daniel the Prophete, of Tobias, of Cornelius, and of others, vnto God in heauen, which they could not haue done, vtiles they had known

Either by the light of glorie, or by the light of Prophecie or by other inspiration.

the thoughtes of the supplicants hartes. Againe it is clearly testified in holie Scriptures, that God reuealed vnto certaine Prophetes in this life, the secretes of mens hartes, which the same men would haue concealed from al men. Wherof two examples, one of the old Testament, an other of the new may here suffice, in confirmation of our answer to the Protestants objection. Eliseus the Prophete knew the secrete of his seruants hart, which the same seruant denied, and would haue concealed from his master: who neuertheles said vnto him [Was not my hart present when the man returned out of his chariote to meete thee?] Likewise { S. Peter knew the secrete thoughtes, of Ananias & Saphira, defrauding, and denying part of the price, which they had receiued for their land.] Though therefore naturally, and ordinarily mans hart can kepe cogitations secrete, from al other creatures, yet dorth not this hinder Gods power, from reuealing the same, which man would hide, neither is the capacite of mans vnderstanding limited, but that God can make him, also in this world, to see or know the secretes of others hartes, which they would cōceale.

How much more like, and more ordinarie is it, that God geueth this power to glorified Sainctes (considering,

ring, that the light of glorie farre excelleth the light of prophecie) that they may see and know manie thinges done in earth, euen secrete cogitations, especially those, which faithful supplicants desire that they may know. And stil it is most true that only God, by his owne power [doth search the hart, & proue (or examine) the reynes.] And neuertheles by Gods gift, his seruants can see & know (either by the light of glorie, or of Prophecie (or how soeuer God wil, that they shal know) the cogitacions of mortal mēs hartes: and of their workes proceeding from their hartes.

Especially when supplicants desire, that Sainctes wil pray for them to God.

4. Thus much in general, for defence of the Catholike beldefe: and doctrine against Protestants cheefe obiections: that Sainctes in heauen can, and doe vnderstand the praises, thankes, and petitions of the faithful in earth, directed to God by their intercession. Now more particularly we shal declare that the militant Church of Christ: and the faithful members therof, doe lawfully and profitable both praise: and pray the B. Virgine Mother of God (and likewise other Sainctes) to pray for vs to God, beginning our prayer, with the Angelical salutation, saying [Hayle Marie ful of grace, our Lord is with thee: blessed art thou among wemen] For as it was not impertinent to the holie Archangels purpose, coming with an embassage from the most blessed Trinitie, before he declared his message, to salute her, with these words of her singular praise: so it is also no lesse, but rather more conuenient, that we poore supplicants comming to craue her pious intercession for vs to God, doe beginne with the same ioyful salutation, which may put vs in minde of the best tydings, or newes, that euer came into this world, to witte of the most happie Incarnation of Christ our Redemer and Sauour, by taking flesh of this most holie purest Virgine, ful of grace; whose soule and bodie, Almighty God, prepared to be a worthie habitacle of his

The salutation of our B. Ladie pertaineth to her praises.

Luc. I. 7. 28.

She being ful
of grace, be-
fore she con-
ceiued Christ,
was made
more ful by
conceiuing
him.

Sonne. For which purpose it was most requisite, that she should be, as the Angel pronounced, ful of grace, and our Lord should be with her, by his spiritual habitation in her soule, also before she conceiued the Sonne of God in her bodie: that she might so conceiue him: And therefore no maruel that S. Elizabeth, being also replenished with the same Holie Ghost, [cried out with a loud voice, & said (vnto her hauing now conceiued the same Sonne of God in her wombe) Blessed art thou among women (as the Angel had said before; and further as it were expressing the cause of her greater blessednes, said) and blessed is the fruite of thy wombe] For by this diuine fruite, she that was before ful of grace, was now more ful: she that was before blessed, was now superblessed: she that before had our Lord God Omnipotent, dwelling with her, now had the same our Lord God dwelling in her: euen him, also corporatly [in whom dwelleth al the fulnes of the Godhead corporally] as S. Paul speaketh. Thus did S. Elisabeth admiring congratulate. How much more doe al good Christians iustly congratulate her fulnes of grace, who is now also ful of glorie, aboue al mankinde, and Angels, next after her sonne, the Sonne of God? By whom as she was in this life superreplenished with grace, so is she in heauen superreplenished with glorie. She that was made in this life, the Mother of God: is now also Queene Mother in heauen: most truly therefore called Queene of al Angels, Queene of al holie Patriarches, Prophetes, Apostles, Martyrs, Virgines, Confessors, of al Sainctes, and of al mere creatures.

5. Al which her abundant grace, and glorie, being deriued from the same blessed fruite of her wombe, Iesus Christ our Lord God, derogateth nothing from his glorie, as Protestants vainly imagine, but redoundeth so much the more to his glorie, as it is further extended, not only to the glorious person of his virgine Mother, but also to her pure bodie and bloude, of which

Now she is
also more ful
of glorie, then
anie Angel, or
other Sainct:
next after her
Sonne, our
Lord.

His glorie is
accidentally
increased, by

7 41.
42.

Colos. 2. 9.

of which he tooke his bodie: and to her sacred virginal wombe, that bare him, and to her blessed virginal breastes, which he sucked. Euen as an other deuout woman (also a figure of the Catholique Church) rightly professed, and the holie Euangelist hath recorded, that when our Lord preached afterwards to much people [A certaine woman lifting vp her voice, out of the multitude, said to him: Blessed is the wōbe that bare thee: and the Pappes that thou didst sucke] whose iust praise our Lord accepting, added, and affirmed that not only his mother was blessed, for that she bare him, and gaue him sucke, but more blessed because she heard his word, and kept it. And albeir no other creature is, or can be participant of the former blessing to be his proper Mother, and Nource, yet manie may be, and are participant of her greater blessing, for our Lord said in general: [Yea rather, blessed are they, that heare the word of God, & kepe it] that is, euerie one is blessed (more or lesse, according to their degree of grace) that heareth Gods word, and kepeth it. And so in proportion the Mother of God, most excellling in grace, was most blessed, for she best kept his diuine word. Yea and the more in number, and the more perfectly that they heare, and kepe Gods word, the more is Christ our Lord honored, and praised by them; because al redoundeth to him, as al is deriued from him. For [Of his fulnes al we receiue.] saith S. Iohn the Baptist.

6. Moreouer al that which true Christians doe, in often reciting this Angelical Salutation, and diuers Anthemes, Hymnes, Canticles, and other praises to our B. Ladie, is iustified by her owne prophecie, (agreable to manie former Prophecies) saying [God my Sauour hath regarded the humilitie of his handmaide (that is, hath exalted me, because I was hūble) For behold (saith she) from hence forth (since I am become the Mother of God) al generations shal call me

This maner of
praising God,
by praising his
glorious Mo-
ther, was pro-
phicied by
herself.

And by other
Prophetes.

me blessed.] she also explaneth the reason why saying *ch. 8. v. 8.*
[Because he that is mightie hath done great things *1/7 v. 14.*
to me.] most plainly foreshewing, that because God *ch. 11. v. 1.*
Almightie hath chosen, and made her a worthie ha- *1ere. 31. v.*
bitacle of his Sonne, the very Mother of God, who *22.*
created her, and so endned her with al conformable *Ezech. 44.*

prerogatiues, priuilegies, dignities, preeminences, &
al other most excellent graces, aboue al mere crea-
tures, aboue al created persons, therefore [al genera-
tions (doubtles she meant al future true seruants of
Christ) shal cal her blessed] shal praise, and magnifie
her. Remember her diuine giftes, most holie life, ex-
cellent actions blessed death, glorious Assumption
into heauē, shal celebrate her feastes, & fastes, adorne
her Churches, and Altares, and by al meanes honour
her, next after her Sonne and Lord: our Lord Iesus
Christ. The more we doe this, the more we fulfil her
prophecie, and the more we proue ourselues to be of
those true Christian generations, which cal her blef-
sed. And those which disdaine, or diminish her
praises, abrogating, her festinities, prophaning her
Churches, and Altars dedicated to God in her name,
and memorie; abandoning her salutation, and other
praises, euidently proue themselues, not to be true
Christians.

Those which
disdaine our
B. Ladies prai-
ses are not true
Christians.

Reasons
sheweth that
the praise of
Gods seruants
redoundeth to
his praise.

7. Finally reason conuinceth, with reasonable per-
sons, & daylie experience teacheth, that the honour
or respect, which is done to seruants, or children, re-
doundeth to the Lord, or parēts, for whose sake it is
done. And so al honour done to our B. Ladie, Gods
Mother, and most excellent seruant, redoundeth to
the more honour of God, and of Christ: because
it is done to her in regard of that grace, and glorie,
which she hath with him. I know, and haue some-
time heard the exception, which some Protestants
take against this similitude, auouching that diuine &
spiritual thinges must not be resembled to humane; &
temporal.

temporal. It is true in deede, that diuine Mysteries farre excel humane knowlege, in which respect comparison is not to be made, as if they were both like & equal. Neuertheles God in the old Testament, by humane, and temporal things both prefigured diuine, and spiritual: and Christ in the new Testament taught manie things by sensible parables. And for example in our present purpose, also in the old Testament, God Almighty resembleth himself vnto a temporal Father, and Lord, saying by his Prophete Malachias [The Sonne honoreth the Father: and the seruant his Lord: If then I be the Father, where is my honour? And if I be the Lord, where is my feare? saith The Lord of hosts] And Christ our Lord saith [The seruant is not aboue his master] Which prouerbe he applied to himself, & his disciples. And in plaine termes signifieth that, whatsoeuer is done to the disciple, or seruant pertaineth to the Master, saying [He that receiueth you receiueth me: and he that despiseth you despiseth me.] As therefore, he that despiseth Gods seruant despiseth God: euen so, he that honoreth Gods seruant, honoreth God. [And whosoever glorifieth God, him God wil glorifie.]

God declareth diuine thinges by the similitude of humane.

The second part of the Ave Maria: [Holie Marie Mother of God, &c.] is a godlie prayer: agreable to holie Scriptures.

ARTICLE 42.

E Ven as the praises of our B. Ladie contained in the Angelical salutation, diminish not Gods owne praises, but redound to the more honour of God, of whom she receiued al her grace: so in like maner our prayers directed to her, not asking grace, remission of sinnes, or other diuine gift from herself, but by her intercession, from God [from whom euery best, and perfect gift descendeth] are no lesse, but

Our prayer is of more value by the intercession of Saintes.

so much more grateful to God, as her glorious intercession is of more value, then our owne onlie petition. For as we praise God not only in himself, for his infinite Power, Wisdome, Goodnes, and other Diuine Attributes, but also in his workes: especially [in his Sainctes] so we pray to him not only, by immediatly inuocating his most holie name; but also by mediation of his glorious Mother, and of other Sainctes. And that in two maners: either by praying God to grant our desires in regard of the fauour, which his Sainctes haue with him, and for their sakes: or by expressly praying them to pray for vs Both which sortes of prayer because our aduersaries generally dislike, and impugne, we shal therefore proue them both.

Two waies of
praying by the
mediation of
Sainctes.

God promi-
seth benefits
for his holie
seruants sakes.

2. God expressly promised great thinges to Abraham, and for his sake to his posteritie, taying to him [lift vp thine eyes, and looke from the place, where- in thou now art: to the north and south; to the east and weast: al the land which thou seest, wil I geue to thee, & thy seede for euer. And I wil make thy seede, as the dust of the earth: if anie man be able to number the dust of the earth, thy seede also shal he be able to number. Arise and walke through the land, in the lēgth, & in the breadth therof: for I wil geue it to thee.] Againe, making a couenant with Abram he said. [To thy seede wil I geue this land, from the riuer of Egypt euen to the great riuer Euphrates.] Which promise of God made for Abraham children, to be fulfilled [after four hundred yeares] must nedes be vnderstood, to be made for his sake, who as yet had no childe. After this when Abraham had his soone Isaac (by promise more then by nature) and vpon Gods commandment was readie to sacrifice him, being yet a childe, in whom the issue was particularlie promised, God not only renewed his promise, but also declared Abrahams faithful act to be the cause,

Psal. 150.
v. 1, 2.

Gen. 23.

v. 24. 15.

16.

17.

Ch. 15. v. 1.

(v. 13. 16.

Gal. 4. v. 3.

Gen. 37.

v. 21. ch. 21.

v. 12.

ch. 22. v. 1.

Gen. v. 16.

17. 18.

of so great a reward, saying. [By mine owne selfe And maketh
 haue I sworne, inith the Lord; because thou hast done such promise
 this thing, and hast not spared thine onlie begotten because his
 sonne for my sake; I wil blesse thee, and wil multi- seruants did
 plie thy seede, as the starres of heauen, and as the obey his com-
 sand, that is by the sea shore; thy seede shal possesse mandments
 the gates of his enemies. And in thy seede shal be bles-
 sed al the nations of the earth: because thou hast
 obeyed my voice.] To the same Isaac also, and to his
 sonne Iacob, folowing the vertuous steppes of their
 father Abraham, our Lord againe repeted the same
 promises, saying to Isaac [I wil be with thee, and wil
 blesse thee; for to thee and to thy seede, I wil geue al
 these countries; accomplishing the oath, which I
 sware to Abraham thy father. And I wil multiplie thy
 seede as the starres of heauen: and I wil geue to thy
 posteritie, al these countries. And in thy seede shal be
 blessed al the nations of the earth: for because Abra-
 ham obeyed my voice: and kept my precepts, and
 commandements, and obserued my ceremonies, and
 lawes] Likewise the very same to Iacob saying [I am
 the Lord God of Abraham thy father, and the God of
 Isaac: the land wherin thou sleepest, I wil geue to thee
 and to thy seede. And thy seede shal be as the dust of
 the earth: thou shalt be dilated to the West, and
 to the East, and to the North, and to the South.
 And in thee, and in thy seede, al the tribes of the earth
 shal be blessed.] Accordingly the same Patriarch Ia-
 cob, prophetied that good thinges should be asked
 of God by prayer in their names. [Be my name called
 vpon these children (said he, when he blessed Iosephs
 sonnes) the names also of my fathers Abraham, and
 Isaac.] And Ioseph foretold that their whole nation
 should be deliuered from Ægypt, and possesse al
 Chanaan, according to Gods promise made to these
 three most renowned Patriarches, saying thus to his
 brethren. [After my death God wil visite you, and

will make you goe vp out of this land (of Egypt) to the land (of Chanaan) which he sware to Abraham, Isaac, and Iacob.] Al which importeth that God bestoweth his benefites not only for his owne good pleasure, and mere grace without any precedent merite, but also for the subsequent merites of his seruants: as for secundarie causes. And for their sakes, which are of more perfection, he respecteth their children, and posteritie. It is true therfore that God, protected, and prospered the children of Israel, more then other nations, first of his owne mere merciful election: he did it also for his promise sake, and yet withal for his faithful wel deseruing seruants sakes. Whose vertues, and good woorkes were the secundarie causes of his promise, & oath, as you see in the expresse sacred textes aboue recited [Because thou hast done this thing. Because thou obeyedst my voice. Because Abraham obeyed my voice] said our Lord God. I haue sware &c. And so God renewed these promises to Isaac, and Iacob, hauing like vertues to Abraham. Whereas God made not these more special promises (but others lesse) to their brethren Nachor, Ismael, and Esau. Whom God also temporally blessed in a lower degree. And generally God promised [to doe mercie vpon thousandes, to them that loue him, and kepe his precepts.]

Moyles
prayed by the
mediation of
the holie Pa-
triarches.

3. Vpon these diuine promises, and especial merites of these more excellent Patriarches (according to the former maner of praying, for the merites sake of Gods holie seruantes, most vsual in the old Testament) Moyles confidently prayed for the sinful people, saying to God [Remember Abraham, Isaac, and Israel thy seruants: to whom thou swarest, by thine owne selfe &c. And our Lord was pacified.] And not only remitted part of the due punishment, but sent an Angel to bring them into the promised land, saying to Moyles [Goe, gette thee vp from this place, thou

Deut 9. v. 27 thou and thy people, which thou hast brought out of
 ch. 29. v. 15. the land of Egypt, into the land, wherof I sware to
 ch. 30. v. 20. Abraham, Isaac, and Iacob. And I wil send an Angel,
 ch. 34. v. 4. thy precursor, that I may cast out the Chananeite
 Is. 3. v. 6. and Amorrheite, &c. and thou maist enter into the
 Is. 16. land, that floweth with milke and honey] With these
 Lewis. 26. v. 1. special Potriarches God would make his couenant,
 41. and would be called peculiarly their God [I am the
 God of thy father: the God Abraham the God of
 Isaac, and the God of Iacob. I wil remember my co-
 uenant which I made with Iacob, and Isaac, and
 Abraham.] For this special election of Abraham,
 Isaac, and Iacob: for the grace geuen to them, and
 benefites bestowed vpon the people for their sakes,
 Ps. 104. v. 1. the Royal Psalmist inviteth al the faithfull to render
 19. 10. praises, and thanks to God, saying [Confesse yee
 to our Lord, and inuocate his name: shew forth his
 workes among the Gentiles. He hath bene mindful
 for euer of his testamēt, of the word, which he com-
 manded to a thousand generations. Which he dispo-
 sed to Abraham: and of his oath to Isaac. And he ap-
 pointed it to Iacob for a precept: and to Israel for an
 eternal testament.] And after rehearsal of manie great
 and admirable benefites concludeth, that God Al-
 mightie did al these thinges. [Because he was mind-
 full of his holie word, which he had vttered to Abrahā
 his seruant.] Not only for the promise sake, which
 alone is an assured confirmation, but also because
 [this holie word was geuen to Abraham his seruant.]
 1. Par. 29. v. 18. For Abrahams sake the promise was made, and for
 2. Par. 20. v. 7. Abrahams sake it was fulfilled, yet not for Abraham
 4. Reg. 13. v. 22, 23. otherwise, then as he was [Gods seruant] so that al re-
 dounteth to Gods more glorie. Seing then God ge-
 ueth benefites to the needie, and lesse perfect; for the
 more perfects sake, true faithfull people may lawfully,
 and profitably pray God, to grant necessarie thinges
 for his holie seruants sakes. Elias the Prophete prayed

God prote-
 cted his pecu-
 liar people be-
 cause he had
 so promised,
 to his holie
 seruants.

And he made
 these promises
 because his
 seruants were
 holie.

in this maner, inuocating God for these Patriarches sake, and by this title of their God, saying [Lord God of Abraham, and Isaac, and Israel shew this day that thou art the God of Israel, and I thy seruant.] So he, and other Prophetes: yea and Christ our Lord called Almighty God [the God of Abraham, and Isaac, and Iacob] And that after their temporal death, because they euer liue, in their blessed soules; and are for euer his seruants, more perfect then they were in this life. Further the Prophete Isaias testifieth that [Because God called Abraham (when he had no childe) and blessed him, and multiplied him. Our Lord therefore wil comfort Sion: and wil comfort al the ruines therof] signifying that God geuing grace, wil also geue reward, and not only blesse and multiplie his seruant, but also comfort others, blessing them for his holie seruants sake. [Because he blessed Abraham, therefore he wil comfort Sion.] And so others by vertue of this blessing, and diuine grace, keping Gods precepts, that our Lord may (as himself speaketh) for Abrahams sake, bring to effect al the thinges, that he hath spoken vnto him] The like promises were often made, and benefites bestowed by God Almighty [Because of Dauid, for Dauids sake. I wil protect this citie and wil save it (saith our Lord) for my self, and for Dauid my seruant] & the like. The three children also prayed in the furnace of Babylon, saying to God in the name of al the people [Deliuer vs not for euer (to our enimies) we beseech thee for thy names sake, and dissipate not thy testament: Neither take thou away thy mercie from vs, for Abraham thy beloued, & Isaac thy seruant, & Israel thy holie one, to whom thou hast spoken, promising that thou wouldest multiplie their sede as the starres of heauen, and as the sand that is in the sea shore.]

And made
such promises
because his
seruants were
holie.

4. Wherefore seing Moyse, Elias, and other Prophetes, and faithful people of God, for the better obtaining Gods mercie, proposed in their prayers the

3. Reg. 18.
36.
Isa. 29. 7.
ch. 2.
Par. 30. 7.
Mat. 22. 7.
32.
Mat. 3. 7.
Isa. 51. 7.
Gen. 18. 7.
19.
ch. 26. 7. 24.
3. Reg. 11.
7. 12. 13.
ch. 5. 7. 4.
4. Reg. 8. 7.
19.
ch. 19. 7. 34.
ch. 20. 7. 6.
Ps. 131. 7. 10.
Is. 37. 35.
ch. 45. 7. 4.
Dan. 3. 7. 34.
35. 36.

CHRISTIAN DOCTRINE. *Mt. 42.* 43

*Premier.
Roman. post
Horas Ca-
nonic.*

pious workes of ancient Patriarches, for that they were [Gods beloved and holie seruants] fortifying their petitions by mention of Gods promises made [for their sakes] it is most cleare, that the same maner of praying now in the Christian Church is both law-ful and profitable. As when we thus pray in memorie of the B. Virgine Mother of God, saying [Poure into our mindes thy grace, ô Lord, we besech thee, that we which know, by the Angels Annunciation, the Incarnation of Christ thy Sonne: by his Passion, and Crosse, we may be brought to the glorie of the Resurrection: through the same Christ our Lord.] Also thus. [O God which hast ordained the rewards, of eternal saluation to mankind, the virginitie of B. Marie being made fruitful, grant we besech thee, that we may perceiue, her to intercede for vs, by who we haue deserued to receiue the Auctor of life: through our Lord Iesus Christ thy Sonne] Likewise thus. [Omnipotēt eternal God, which by the worke of the Holie Ghost, preparedst the soule and bodie of the glorious Mother Marie, to be a worthie habitacle of thy Sonne, grant that in whose memorie we reioyce, by her pious intercession, we may be deliuered, from present euils, and from euerlasting death: through the same Christ our Lord.] In which forme are al the brieft prayers (called Collectes) which holie Church vseth in the office of the B. Virgine Mother of God, and of other Sainctes. So beseeching Almighty God in respect of the grace, which he gaue to them, and for their sakes (as formerly in memorie of the Patriarches, and for their sakes) to grant our needful petitions. Alwayes concluding [through Christ our Lord.] by whose onlie first grace, his B. Mother, and at other his Sainctes receiued their particular mea-sures of grace. And this proof is so irrefragable that our Aduersaries can not any better way impugne it, but by auouching that God granted the petitions of

Formes of prayers in memorie of our B. Ladie: like vnto others in memorie of the holie Patriarches.

Al prayers are concluded, asking grace through Christ, because al grace of

Moyse

Sainctes is de-
riued from
Christs grace.

Moyſes and others, only for his owne promiſe ſake, whereas both the ſacred text ſaith expreſſy [for Abrahams ſake, for Dauids ſake] and it is alſo euident in Gen. 18. v. 19. like wordes, that God made theſe promiſes. [Becauſe Ph. 22. v. 16. 18. Abraham did the thing, which God commanded, not ſparing his ſonne Iſaacs life, for Gods ſake. Becauſe 3. Reg. 13. v. 4. he obeyed Gods voice. Becauſe Dauid had done right in the eyes of our Lord.]

The ſecond
maner of
praying by in-
terceſſion of
Sainctes is
properly In-
uocation.

5. The other maner of praying by mediation, or interceſſion of Sainctes, is by expreſſe inuocating, and praying them to pray for vs. As in the Aue Maria we pray our B. Ladie, ſaying. [Holie Marie, Mother of God pray for vs: &c.] Which forme was not vſual in the old Teſtament praying to any holie Patriarch, or Prophete, becauſe none of mankind did enter into heauen, nor to the cleare viſion of God, vntil Chriſt 1. Cor. 13. v. 20. our Sauour (the firſt fruites of them that ſleepe) did open the way in his Aſcenſion: but remaned in place of ioyful reſt, called *Limbus Patrum*. As is declared in Part 1. Art. 24. the firſt part of this worke. And ſo thoſe ancient Sainctes not being then in glorie, could not ſee, nor ordinarily know the mindes, and deſires of the faithful in this world; as now they doe, being in glorie, and ſeing God, and in him whatſoeuer pertaineth to their glorie, & ſo amongſt other thinges, they know the prayers of the faithful, directed to their charitie: which ſtil continueth more perfect, then it was in earth. But the holie Angels being in glorie did alwayes preſent the prayers, and other good workes of men to God. And therefore were then inuocated: as appeareth amongſt other proofes, by that which Iobs freind Eliphaz aduiſed him, to cal for patronage [if Iob. 5. v. 1. anie would helpe him, and ſo turne to ſome of the Sainctes] Which plainly ſheweth, the cōmon faith, and praſtiſe of inuocating holie Angels. Els it had bene a frinolous ſpeech, which is not to be ſuppoſed in ſo ſenſible a man, as Eliphaz was: Who, albeit he erred

Inuocation of
holie Angels
was alſo in the
old Teſtamēt.

erred in the particular case of holie Iob, yet knew that holie Angels would assist in a iust cause, & therupon prouoked Iob [to turne to some of the Sainctes] to witte of the holie Angels, and by their helpe to iustifie his cause, if it were iustificable. The seuentie interpreters more expressly translate the text thus [Inuocate if any wil answer thee, or if thou canst behold any of the holie Angels] which plainly importeth that holie Angels may be inuocated and be sene by the light of faith. No lesse certaine it is that Christians may lawfully and profitably with light of true faith, inuocate the B. Mother of God, praying thus. [Holie Marie Mother of God pray for vs sinners, now and in the how of our death. Amen] In further explanation wherof: we adde the Articles ensuing concerning prayer to holie Angels, and other glorious Sainctes.

*Holie Angels doe offer mens prayers to God:
doe pray for men. And are profitably
inuocated.*

ARTICLE 43.

OF Angels, the first and most excellent natural creatures, we haue breefly according to our present purpose declared before, conformable to the holie Scriptures, that they were created by God Almighty in the beginning, together with the vniuersal world, and with time itselfe, out of the treasures of his diuine and infinite power, & wisdom, distributed into nine Orders, subordinated in three sacred Ierarchies, in al exceding manie, to vs innumerable, wherof the farre greater part, were confirmed in grace and established in eternal glorie, continually praising and seruing God, the Lord and Creator of al. Manie also fel from God, and from the state of grace, wherein they were created, are eternally damned diuils, calumniating enemies of God, and of the blessed

*Holie Angels
doe protect
men, are to be
honored: doe
pray for vs,
and are rightly
inuocated.*

Ecc

Angels,

Angels, and particularly, of al mankinde. And moreover that the holie and glorious Angels, as the Ministers of God, doe both assist in heauen, and protect men in earth, as designed Patrones, and Protectors of countries, kingdomes, and of publike, and priuate persons; as is also already proued. It is likewise declared in the proper place: that due honour is to be exhibited to holie Angels, to witte, (spiritual religious honour faire more excellent then ciuil, but infinitely lesse them diuine. So here it resteth to be shewed in like maner, by the holie Scriptures, partly recited in the former places, partly to be here added, that the same glorious Angels, doe pray for men, and are to be inuocated, and prayed vnto by al faithful Christians.

Bayt 1.
Art. 12.

Part. 3.
Art. 9.

Jacob craved
the blessing of
an Angel.
And prayed
the same An-
gel to blesse
others.

2. Holie Iacob the Patriarch [hauing sene in vision, Angels descending and ascending by a ladder, which reached from the earth to heauen] and afterwards meeting campes of Angels: and so wrestling (through Gods special gift of strength) with one Angel, that the same willed Iacob to let him goe, but he perceiving also (by a touch in his thigh &c.) the great vertue of the Angel [said vnto him: I wil not let thee goe vnles thou blesse me] Whereupon the Angel told him [that his name should be called Israel: and blessed him in the same place.] And againe Iacob (now called Israel) inuocated the same Angel, for his two nephews, the sones of Ioseph, saying [The Angel that delivereth me fro al euils, blesse these children:] In regard of al which diuine benefites bestowed vpon Iacob, and in him vpon al his issue (the children of Israel) the Prophete Osee saith: that [in his strength he was directed with the Angel. And he preuailed against the Angel, and was strengthened; and he wept (with humblest deuotion) besought him: in Bethel he found him, and spake with vs.] The Angel spake with Iacob concerning the future people. Either this Angel was the proper Guardian of Iacob, which is

Gen. 28.

v. 12. 13.

Ch. 32. 7.

2. 24. 25. 2

28. 19.

(ch. 35. 7. 10)

ch. 48. 7. 1

Osee 12. 7.

4.

mo ft.

most probable: or some other by whom the same Patriarch receiued frequent protection, and by whom he confided that the two children might receiue profitable blessing: which sufficiently proueth our purpose, that Iacob did inuocate an holie Angel. No lesse certaine it is, and very cleare that God appointed an especial Angel to haue protection, and charge ouer the whole troupe of the Israelites. For as there is diuersitie in the Angels natures, and distinction of Orders, some excelling others in dignitie, and glorie: so there be also varietes of offices, & authoritie: our Lord saying to al the people by the mouth of Moytes. *[Behold I wil send mine Angel, which shal goe before thee, and kepe thee in thy iourney, and bring thee into the place that I haue prepared. Obserue him, and heare his voice: neither doe thou thinke him one to be contemned: for he wil not forgeue, when thou hast sinned, and my name is in him. But if thou wilt heare his voice, and doe al that I speake, I wil be eni- mic, to thine enimies; and wil afflict them that afflict thee]* This plaine aduertisement to the people, that God would geue an especial guide in their iourney, and this admonition (to regard and follow him, with threatens that if they sinned he would punish) could by no meanes be vnderstood of any other, but of an Angel, an Angelical spirite, of that Angel [which shewed to them by a cloud in the day, and by a pillar of fire in the night, when they should moue the campe marching forward going before them: and when they should pitch their tabernacles, resting ouer the in the places, where it remained] that Angel, which strooke the Idolators fornicators, and murmurers with death, at the place, therof called afterwards: The sepulchers of concupiscence. No other person, nor thing could the people (to whom this speach was vttered by Moytes) possibly vnderstand by this Angelse promised, but a true and proper Angel. And

God appointed an Angel to direct his people.

VVho protected the whole campe, and punished certaine offenders.

Mal. 3. 7. 10.

Mal. 3. 7. 17.

*Num. 17.
Ex. 34. ch. 33.
Ex. 16.*

the good and deuout amongst al the people, did accordingly regard, esteeme, feare, and reuerence this holie Angel (not the cloud and pillar of fire, otherwise then signes) but the holie Angel, that shewed these signes, and withal they doubtles desired to be blessed and protected by him, as Iacob had desired the blessing of the other Angel, for himself, and the children. Before this also in the time of Iob, and in the countrie of Hus it was (as I likewise noted before) the beleefe of such as were faithful there, that they receiued consolation, and assistance by holie Angels. As appeareth by the speech of Eliphaz vttered to Iob in his affliction, saying to him [Cal therefore, if there be that wil heare thee, and turne to some of the Sainctes: for that freind of Iob supposing that he should not in that case finde releefe either of God, or Angel, sheweth plainly the common faith both of Iob, and of himself, and others, that in some case there is releefe, and helpe to be receiued by holie Angels.

Faithful people in the land of Hus prayed to Angels.

S Raphael the Angel offered the prayers & other good workes of Tobias to God.

3. This doctrine is so euident in the Booke of Tobias that our Aduersaries haue no better euasion, then to denie this Booke to be Canouical Scripture. And the same shift they flee vnto against the Bookes of the Machabees. But we must neither refuse these Bookes, which are as certaine in the Church of Christ as anie of the others, neither omitte their testimonies, though we haue sufficient besides them: lest, any shal thinke, that we doubt of their diuine auctoritie. In the Booke of Tobias the Angel Raphael, vttereth these manifest wordes vnto the same Tobias, saying [When thou didst pray with teares, and didst burie the dead, and left thy dinner, and didst hide the dead by day in thy house: and by night didst burie them: I offered thy prayer to our Lord.] Seing therefore the Angel did offer the prayer of Tobias to God, it is very probable, that Tobias did so request him; at least vpon this certificate he might afterwards

An holie Angel assisted the Machabees.

with

Deut. 9.

v. 22.

1. Cor. 10.

v. 10.

Iudith. 8.

v. 25.

Iob. 5. v. 1.

Iob. 12.

v. 12.

with great confidence so doe. And Iudas Machabeus
 expressly prayed God to send an Angel, to helpe him,
 and his armie in their distresse [inuocating in this ma-
 ner Thou Lord which didst send thyne Angel, in the
 time of Ezechias King of Iuda, and didst kil an hun-
 dred eightie five thousand, of the campe of Senna-
 charib: now O Dominatour of the heauens, send thy
 good Angel, before vs, in feare, and trembling of the
 greatnes of thyne arme, that they may be afraid
 which with blasphemie, come against thyne holie
 people] And [they ouerthrow fife and thirtie thou-
 sand being greatly delighted with the presence of
 God] who so assisted them. For a litle before there
 appeared before them [an horseman in white clo-
 thing with armour of gold shaking a speare] It is no
 lesse cleare that an Angel appearing to the Prophete
 Daniel, instructed him, and assured him that God
 would send his Angels to defend his Church [when I
 stood trembling (saith he) the Angel (in forme of a
 man) said to me. Feare not Daniel: because since the
 first day that thou didst set thy hart to vnderstand to
 afflict thyself, in the sight of thy God, thy wordes
 haue bene heard: and I am come for thy wordes.]
 See more, if you desire more in the first part.

An other An-
 gel instructed,
 and comforted
 Daniel the
 Prophete.

4. Especially remember that the very like is re-
 corded in the Actes of the Apostles concerning Cor-
 nelius, which is testified by the holie Angel Raphael,
 vnto Tobias. For euen so said an Angel to Corne-
 lius. [Thy prayers, and thy almes deedes are ascended
 into remembrance in the sight of God] Adde also
 these manifest wordes of S. Iohn in the Apocalypse
 [The foure living creatures (saith he) and the foure
 and twertie Seniors (Angels and other Saintes) sel be-
 fore the lambe, hauing euerie one herpes, and golden
 vials ful of odores, which are the prayers of Saintes.
 And an other Angel came, and stood before the
 Altar, hauing a golden censure, and there were geuen

An holie An-
 gel offered
 the prayers &
 almes deedes
 of Cornelius
 to God.

Other Angels
 doe continually
 the like offices
 for al faithfull
 Christians.

to him manie incenses, that he should geue of the prayers of sainctes (that is, of the faithful seruants of Christ) vpon the Altar of gold, which is before the throne of God. And the smoke of the incenses, of the prayers of the sainctes ascended from the hand of the Angel before God.] In consideration of which Angelical Ministerie, as wel in protecting the faithful, as in offering their prayers to God, the Church prayeth thus [O God, who in meruelous order disposest the ministeries of Angels, and men, grant merciful Lord, that of whom thou art euer serued in heauen, of them our life may be garded in earth.] Which prayer English Protestants retaine in their Communion booke, notwithstanding Puritans repining therat. And the very same reason, and the same authority of holie Scriptures, couince both Protestants and Puritanes, that not only the holie Angels, but also other glorious Sainctes both serue God in heauē, and haue charitable care of the faithful in earth, no lesse but more, then when they were in this world. For the more they loue God, the more they loue, their neighbours, and the more they know the dangerous state of mortal men, the more they desire their safe arriuing in eternal, and secure felicitie. Which shall be here further proued against our Aduersaries that denie it.

Other glorious Sainctes understand the affayres of mortal men: and doe pray for them.

ARTICLE 44.

IF we doe truly beleue, and rightly consider the Communion of Sainctes, which is a part of our Crede: where we professe that there is mutual intercourse of imparting and receiuing spiritual benefites, amongst al the members of the vniuersal Church, as wel triumphant in heauen, as militant in earth, we must

Some Protestants confesse that holie Angels protect men. And pray to be continually protected by them.

Communion of Sainctes importeth intercourse of

See Part 1. Art. 43.

must

must also confesse, that this communication consisteth in some real actes of each sorte towards others: for els it were only imaginarie, vaine. And therefore seing it is certaine, that there is a real vnion, and communication not only betwen Christ the head, and al his mystical members, as wel glorious in heauen, as faithful in this world, but also amongst al the same members, being [concorporate] in him: it is likewise certaine, that both the faithful in earth, by the light of faith, know in general that the Sainctes are in glorie, and in fauoure with God: and haue charitie towards vs: and that the same Sainctes, by the light of glorie know those affayres of their clients, which are commended to them by faithful prayer: because without some reciprocal knowlege there could be no communion at al, betwen the Sainctes in heauen, and the faithful in earth. Which thing therfore whosoever denieth, denieth a part of our common Crede: and also gainfaith manie holie Scriptures: by which it is irrefregably proued, that as the holie Angels, so also other glorious Sainctes doe know, and offer vnto God, the prayers of the faithful.

2. Of such knowlege in glorious Sainctes, by diuine reuelation made vnto them, we haue a pregnant figure in the great Patriarch Abraham, to whom being then mortal, God reuealed his purpose to destroy the cities of Sodome, and Gomorrhe, to the end as the euent shewed, that he should pray for the safetie of those cities. And the reason why God Almighty reuealed this thing to his faithful beloued seruāt Abraham, was, as our Lord himself declareth, because he had ordayned him to be into a great nation: because in him al nations of the earth should be blessed, and because our Lord foresaw his diligence: and zeale, that he would teach, & admonish al his children and successors to kepe Gods commandments. Al which reasons are expresse by holie Moyse in the

tual loue, betwen Sainctes in glorie, and the faithful in earth.

God reuealed to Abraham an especial thing, that he might pray for it.

Because he was his especially beloued seruant.

sacred

sacred historie writing thus [Our Lord said to Abra- ^{Gen. 18. 1}
ham) Can I conceale from Abraham, the thinges 17. 18.

which I wil doe? whereas he shal be into a nation
great, and very strong: and in him are to be blessed al
the nations of the earth? For I know that he wil com-
mand his children, and his house after him, that they
kepe the way of the Lord, and doe iudgement, and
iustice] For these reasons therefore, our Lord reuealed
the particuler case of Sodome & Gomorrhe to Abra-
ham, and withal inspired into his minde to pray for
them, as he did. And though they, persisting in their
wickednes [were burut with fire and brimstone] yet ^{Gen. 19. 7. 8.}
his prayer had effect in Lot, and his familie: as it folo- ^{25. 7. 10.}
weth in the historie. [For when God subuerted the
cities of that countrie, he remembring Abraham, de-
liuered Lot out of the cities, wherein he had dwelt]

His prayer
had effect in
Lot.

An other example is in Moyse, to whom God also
reuealed in mount Sinai, the idolatrie committed by ^{Exo. 32. 7.}
the people in the campe beneth. And although, our ^{3. 9. 10. 11.}
Lord signified that they deserued to be destroyed, yet ^{14.}
[Moyse besought him for them. And our Lord was
pacified] suffering himself to be ouertreated by his
seruant. Seing then our merciful Lord reuealed such
state of sinners vnto Abraham, and Moyse, being as
yet mortal, how much more doth he reueale the like
to them, and others now in glorie, and also heare
their charitable prayers, for the faithful, especially
for their deuout clients desiring the same?

Prophetes de-
parted from
this world,
knew some se-
crete thinges
of mortal
men.

3. But because our Aduersaries, against al rea-
son, denie that care and knowlege to be in soules de-
parted, which they confesse, to be in Gods seruants
in this life, especially in Prophetes: We haue also
other examples of Prophetes, after their departing
from this world. The soule of Samuel (as is most pro- ^{1. Reg. 28.}
bable) at least a spirite representing his soule, did ^{14. 17. 19.}
know, and foretel that King Saul, and his sonnes ^{Eccli. 46.}
should dye the next day] Which sheweth that some ^{21.}
in

in the other world may by Gods ordinance, know some affayres of men in this world. Likewise when [the corps of a dead man touched the bones of Eliseus the Prophete the same man reuiued, and stood vpon his feete] shal we say, that the Prophets soule knew not that this miracle was wrought by his bones? No surely, for it is farre more reasonable to thinke, that his soule knew what vertue God gaue to the Reliques of his bodie. Holie Scripture also expressly saith that [his bodie prophecied being dead] that is, did the worke of a Prophete. Whereas doubtles the sanctitie of the holie bones, or of other holie Reliques, procedeth from the sanctitie of the soule. An other sacred text saith that [There were letters brought to Ioram King of Iuda, from Elias the Prophete] Which great Prophete was assumed in a fire chariote about the eighteenth yeare of Iosaphat King of Iuda, when Ioram the sonne of Achab began to reigne in Israel. And so Iosaphat reigned seuen yeares more, before his sonne (called also Ioram) reigned in Iuda, to whom these letters: were brought, which was at the least seuen yeares after that Elias was taken from the common conuersation of mortal men. In which state, this Prophete knew that King Ioram had wickedly slaine his brethren, & committed idolatrie, as he chargeth him in the same letters, saying [Thus saith our Lord, the God of Dauid thy father. Because thou hast not walked in the wayes of Iosaphat thy Father, but hast gone by the wayes of the Kinges of Israel: moreouer also hast killed thy brethren the house of thy Father, better men then thou: behold our Lord wil strike thee with a great plagne, &c.] Againe when God said to King Ezechias, by Isaias the Prophete, [I wil protect this citie (Ierusalem) and wil saue it, for my selfe, and for Dauid my seruant: for myne owne sake, and for Dauids sake my seruant] Is it not cleare, that God heard

A dead man raised to life by touch of Eliseus dead bones.

Elias seuen yeares after his translation knew the actes of King Ioram.

the prayers of this good King Ezechias, and of the holie Propheete Iſaias, the rather for Dauids ſake? And is it not withal to be piously beleued, that the ſoule of Dauid, then in reſt, in *Lumbus Patrum*, did alſo know by reuelation, the diſtreſſe of Ieruſalem at that time, and that he deſired, and prayed to God, for the ſafetie of that citie? Holie Dauid ſo great and deuout a Propheete in this life, could not poſſibly be leſſe then a Propheete after his death. And now alſo being in glorie, it is great impietie, and plaine infidelitie, to ſay that he, and other Patriarches, Propheetes, Apoſtles, Martyrs, or anie glorious Sainctes, haue not by the light of glorie, more knowlege of thoſe thinges, which pertaine to their charitie, and pietie, then they had in this world. For Chriſt our Lord teſtifieth expreſſly ſaying [Amen I ſay to you there hath not riſen among the borne of women, a greater then Iohn the Baptiſt: yet he that is the leaſer in the kingdom of heauen, is greater then he.] So great is the glorie of heauen, & ſo great is the difference between the ſtate of grace, and of glorie, that euerie Sainct in heauen excelleth himſelf in knowlege, power, charitie, & al other vertues, and ſpiritual giſtes, which he had in this tranſitorie world. Mat. 11. 9. 11.

+
Glorious
Sainctes are
more perfect
as wel in
knowlege as
in other giſtes
then they
were in this
life.

Sainctes
knowlege of
thinges in this
world, is by
ſeing God in
glorie.

4. Againe concerning the knowlege of glorious Angels, and other Sainctes (of whom we now eſpecially ſpeake) it is demonſtratiuely proued by our Saviours diſcourſe, admoniſhing al men not to contemne his humble ſeruants [See that you deſpiſe not one of theſe litle ones (ſaith he) for I ſay to you: that their Angels in heauen doe alwayes ſee the face of my Father, which is in heauen.] So threatning reuenge of wrong done to litle ones, becauſe their Angels alwayes ſee the face of God. Which reaſon hath this neceſſarie conſequence. That holie Angels by ſeing the face of God, know the wrong which is done to theſe, of whom they haue particular charge: and knowing

Mat. 18. 10.

knowing it, wil reuenge the wrong: and therefore it behoueth not to wrong them. For vnles the Angels knew the iniurie which is done, they could not reuenge it, and the meanes wherby they know it, is, according to our Sauours doctrine, because they see the face of God. And consequently other glorious Sainctes likewise seeing the face of God, which is the proper, & essential glorie of al the blessed in heauen, doe also therby see, and know those thinges of this world, which pertain to their charitie towards their faithful freindes.

5. Against which cleare proofes it is commonly objected by our Aduersaries, that the ancient Patriarches, and Prophetes knew not after their death, the estate of their posteritie in this world: alleaging for this purpose the wordes of Isaias the Prophete, saying to God in the behalf of the people [Thou (O God) art our Father: and Abraham hath not known vs: and Israel hath bene ignorant of vs: thou O Lord, art our Father, our Redemer, from the beginning is thy name.] We answer, according to the proper sense of these wordes, gathered by the circumstances of the Prophetes speech, & by conference of these wordes, with other places of holie Scripture, that at this time, for the greuous sinnes of the people, the holie Patriarches did not acknowledge them, for their children, but yet the Prophete hoped in Gods mercie: who from the beginning had called Abraham, and blessed him (& them his seede: who had brought them out of Egypt, through the sea, by the ministerie of Moyse) which thing Abraham, Isaac, & Iacob could not haue done, & so they prayed to God, that his mercie would returne to his seruants, the tribes of his inheritance; though they had suffered them to erre, and for a time to harden their hearts: that yet he would restore them by new grace. Albeit therefore the holie Patriarches did not acknowledge them for their children, so long

An objection
out of Isaias
wordes.

We answer
that the Pa-
triarches are
said not to
know those,
whom they do
not acknow-
lege for their
children.

as they were obstinare in their sinnes, yet the same Patriarches wel knew their state, that they were very great sinners, and this knowlege was the cause of not acknowledging them for children. For it is cleare that Abraham knew the rich glutton, that [he had receiued good thinges in his life time, and Lazarus euil: *Luk. 16. 19.* and therefore said [he is comforted, and thou art tormented] which answer sheweth that Abraham knew their estates both then, and before. And by *9. 1. 4.* manie other places of holie Scriptures already recited, it is manifest: that God bestowed benefites vpon the same people, for the holie Patriarches sakes, as the children of such holie Fathers: God alwayes being the first and principal Father of them al. And so reconciling and expounding one holie Scripture with another, these wordes of Isaiaes are to be vnderstood, as the like wordes in the same Prophete [Why haue we *Is. 53. 7. 1.* humbled ourselues (ô God) & thou hast not knowen?] and in the Gospel, testifying that Christ shal say to such as wil pretend to haue inuocated his name, but haue not done his wil: And likewise to the five foolish virgines, bringing lampes without oyle (that is faith without good workes,) to al which & such like our Lord wil say [I know you not.] Which, importeth *Mat 7. 7. 1.* not ignorance, but iust cause of not acknowledging *ch. 25. 7. 1.* them, as his children.

So Christ wil say: I know you not: to those whom he wil not acknowledge.

That glorious Sainctes doe pray for vs: & consequently doe know our estates, is further proued.

6. In further confirmation, that this is the true sense of the Prophetes wordes: and that they make nothing for our Aduersaries negatiue opinion (because in this Encounter with them, we alleage not the auctoritie of Ancient Fathers, nor their interpretation of holie Scriptures) we shal adde more textes of Gods written word, which proue our beleefe of Sainctes prayers. And consequently, that they can know the estates of the faithful in earth. Our Lords owne wordes to his Prophete Ieremie saying [If *Iere. 15. 7.* Moyses and Samuel shal stand before me: my soule is

not

not toward this people] doe necessarily importe, that the prayets of Moyſes, & of Samuel are of very great value. And withal doe ſufficiently proue, that ſometimes, and in ſome caſes, they did pray for the ſame people. For otherwiſe this ſuppoſition [if they ſhal ſtand before me] and pray for this people, had not bene a confirmation of Gods purpoſe, that he would for no prayers omitte to puniſh the people with captiuitie, as he ſignified to the Prophete, that they ſhould not eſcape that puniſhment, ſaying in the next wordes [Caſt them out from my face; and let them goe forth.] where he expreſſeth alſo other afflictions, into which they ſhould fal, ſaying [they that to death to death: and they that to ſword, to ſword: and they that to famine, to famine; and they that to captiuitie, to captiuitie] this being Gods decree at that time, and in this caſe, he declared by his Prophete that neither the prayers of anie iuſteſt men then living, nor of others departed this life, ſhould preuaile to the contrarie: for that people in this caſe. Whereby is confuted the friuolous euation of ſome. Proteſtants, imagining without either auctoritie or reaſon: that our Lord God doth not ſpeake here of Moyſes, and of Samuels prayers, which might be made vnto him, but of anie other then liuing, if they were moued with ſo great zele towards the people as were theſe two, yet he would not grant this requeſt, for as much, as he had determind the contrarie. This is their forged glosſe, contrarie to the text for God ſaith. [If Moyſes, & Samuel] they ſay: If anie of like zele to them, now liuing but not they: abrogating Gods word, and intruding their owne phanſie: abridging alſo the ſenſe, only to men then liuing in this world. Whereas our Lord ſpeaketh here expreſſly of two renowned Prophetes, by their proper names, who were departed from this world. And by his Prophete Ezechiel, in like maner nameth Noe, and Iob,

The Proteſtants glosſe abridgeth the ſenſe, and contradicteſt the text.

Ibid.

7. 2.

their Gene-
u Bible
1579.
1581.

Gods refusal
to heare the
prayers of his
holie seruants
in some particu-
lar case, shew-
eth that in
some other
cases he doth
heare them.

It proueth also
that the Pro-
phetes doe
pray after
their departu-
re from this
life, for those
that are in this
world.

departed long before the others; not for want of zealous men then liuing: as our Aduersaries seme to imagine, for with these last named, our Lord ioyneth his Prophete Daniel, then liuing in captiuitie: saying [If *Ezech 14*
these three men shal be in the middes of the land, *v. 14 16*
Noe Daniel and Iob they by their iustice shal deliuer *20.*
their owne soules, saith the Lord of hosts, but they shal deliuer neither sonnes nor daughters, and the laud shal be made desolate.] Also the same Prophetes Ieremie, and Ezechiel, by whom our Lord denounced these threatens, were of like zeale toward the people, as Daniel then was, and as the other foure had bene in their transitorie life. And therefore this mention of Noe, Iob, Moyse, and Samuel, importeth not more zeale in them whiles they were in this world, then in Ieremie, Ezechiel, Daniel, or any other then liuing; but rather more zeale, greater perfection, and more forcible prayers of the same holie persons, after their deathes, then either of themselues, or any others in this life. And it apparently proueth that they, and other holie seruants of God, doe sometimes pray for faithful people, and are heard, though in this particular case, God forbade his Prophete Ieremie to pray for them: telling him that his prayer should not be heard, saying by him to the people of Iuda [I wil cast you away from my face, as I haue cast away al your brethren, the whole seede of Ephraim] and to Ieremie himself [thou therefore pray not for this people (*saith our Lord*) neither take vnto thee praise, and prayer for them: and resist me not: because I wil not heare thee.] Which he repeted twise more to this Prophete, and afterward told him (as is euen now recited) that [if Moyse and Samuel shal pray for them he wil not heare them.] And the like to Ezechiel, that [if Noe, Daniel, and Iob, should pray for them, it should not preuaile] signyfying that in this case he would neither heare the prayers of his holie seruants,
in this

Iere. 7. v. 14
v. 16.

ch. 11. v. 14
ch. 14. v. 11
12.
ch. 15. v. 1.
vs supra.

in this life, nor of others departed. Al which abundantly confirmeth the Catholique doctrine, that the holie Patriarches, Prophetes, and other Sainctes after their death, doe pray for vs, that are in this world.

7. Of the same Prophete Ieremie, and of Onias sometime High priest, it is clearly testified in a vision reuealed to Iudas Machabeus, and recorded in holie Scripture, that they prayed after their deathes for the citie of Ierusalem, and al the people. [And the vision (saith the sacred text) was in this maner: Onias who had bene the Highpriest: a good and benigne man, reuerent to behold, modest of maners, and comelie of speech, and from a childe was exercised in vertues, stretching forth the hādes, prayed for al the people of the Iewes. After this, there appeared also an other mā meruelous for age, and glorie, and for the port of great dignitie about him. And Onias answering said: This is a loue of his brethren, and of the people of Israel: this is he, that prayeth much for the people, and for the whole citie, Ieremie the Prophete of God. [Against which manifest testimonie Protestants vse two euasions, first they denie the Bookes of Machabees to be Canonical Scripture, because they are not in the Canon of the Iewes. We answer that this is no iust cause of exception against these bookes: but rather, the true cause is, why they denie these and some other bookes: because they conuince diuers of their errors: because they most clearly proue the prayer of Sainctes: and prayer for the soules departed. We accept these Bookes for Canonical vpon the iudgemēt, and testimonie of the Christian Church, as we doe the Gospel, written by the foure Euangelists: and the rest of al the holie Bible, though it be not al in the Iewes canon. Their other refuge is, their light esteeming of spiritual visions. By which especial meanes it hath pleased God to reueal very manie truthe, vnto mortal men, both in the old and new Testament.

Ieremie the Prophete. and Onias sometime High priest, prayed after their deathes, for the Iewes.

We receiue the diuine Scriptures vpon testimonie of the Christian Church, not of the Iewes Synagogue.

Namely

Mach. 15.
12.

9. 13.

14.

Gen. 15. 7. 1.
Ex. 28. 7. 12.
Ex. 17. 6. 7. 9.
Ex. 3. 7. 3.
1st. 1. 7. 6. 6.
Dan. 1. 7. 17.
Ec.

God reuealeth
manie truthes
by visions.

Glorious sou-
les are not
only like to
Angels in that
they liue with-
out mariage,
but also are
equal to An-
gels in glorie
knowledge,
power, charitie
and other per-
fection.

Namely to Abraham, Iacob, Ioseph, Moyſes, Samuel, *Mat. 17.*
and the other Prophetes. Also in our Lords Transfi- *7. 3. 4.*
guration there appeared Moyſes and Elias, in such *Act. 9. 7.*
maner that the Apostles knew who they were. Like- *5. 6. 7.*
wise our Lord himself appeared in a vision to S. Paul, *Ch. 10. 7. 3.*
and by visions declared certaine assured truthes to *11.*
the same Apostle directing him what to doe. Also to
Cornelius a Gentile: to S. Peter; to S. Iohn, and *Apo. 1. 7. 1.*
others. Neither can Iudas Machabeus with anie rea- *10. 6.*
son be reiected, as vnworthie of credite, reporting *Act. 2. 7. 2.*
that which himself saw, and heard in a vision: the *3. ch. 7. 7. 55.*
euent also confirming the truth of his reporte. *16.*

8. This truth is yet further confirmed by the do- *2. Mach. 19.*
ctrine of Christ, and his Apostles. Our Saviour saith, *7. 27. 6.*
that the blessed of mankinde [are as the Angels of *Mat. 22.*
God in heauen] which similitude not only importeth *7. 30.*
that they are there without mariage, as Angels be, *Luc. 10.*
which was the particular occasion of this doctrine, *7. 36.*
but also proueth their equalitie with holie Angels in *Luc. 19.*
other respectes, for our Lord saith likewise (as S. *7. 17. 19.*
Luke witnesseth) that [neither can they dye anie
more, for they are equal to Angels.] To witte in *1. Cor. 15.*
equal immortalitie, and glorie, which importeth, to *7. 42.*
be like in knowledge in power, in like fauour with *Luc. 15. 7.*
God, in like charitie towards faithful persons in *10.*
earth, and in other vertues, and in the whole state of
glorie. Seing therefore it is cleare that holie Angels *Mat. 18.*
reioyce for the conuersion of sinners, it can not be *7. 10.*
but that other Sainctes, of our owne humane nature, *6. 4.*
doe likewise reioyce: and consequently doe know,
when some sinners are conuerted, for els they could
not reioyce. And the meanes wherby they know, is
by seing God: which is the self same essential beati-
tude in al the blessed, both of Angelical and humane
kinde. As is noted before. S. Paul further describing *1. Cor. 13.*
the excellencie of knowledge in eternal glorie, aboue *7. 9. 10.*
knowledge in this life, saith [In part we know, and in

part

part we prophetic. But when that shal come, that is perfect, that shal be made voide, that is in part.]

Whereby it is euident that both the light of faith, and of prophetic, shal be changed into the greater light of glorie [we see now (saith he) by a glasse, in a darke sorte: but then face to face. Now I know in part, but then I shal know, as also I am knowen.] Which excellent difference between the state of grace, and of

glorie. S. Iohn likewise testifieth, saying [My dearest, now we are the sonnes of God: and it hath not yet

appeared what we shal be, we know that when he shal appeare, we shal be like to him: because we shal

see him as he is.] The reason therfore of Sainctes knowlege, is because they see God, as he is, & therby

are in a kinde of resemblance, like to God [like to him] saith S. Iohn, and equal to Angels. In the meane

time the faithful in earth, are of the same Communion of Sainctes, members of the same bodie, vnder

Christ the head. As S. Paul teacheth, saying to the Christian Hebrewes [You are come to mount Sion,

and the citie of the liuing God, heauenlie Ierusalem, and the assemblie of manie thousand Angels: and

the Church of the first borne (holie Patriarches, and Prophetes) which are written in the heauens: & the

Iudge of al God: and the spirites (or soules) of the iust made perfect (by glorie) and the Mediator of the new

Testament, Iesus.] To al these the iust in this life are ioyned in felowshipe [being iustified (by Christs

blond] remitting our sinnes] Why then shal we not beleue, that the glorious Sainctes can and wil assist vs

vnder Christ, & through Christ, by their intercession?

9. Which very thing it semeth S. Peter promised in this life, to performe after his death, saying in his

Epistle [I thinke it meete as long as I am in this tabernacle, to stirre you vp by admonition: being certaine

that the laying away of my tabernacle is at hand: according as our Lord Iesus Christ also signified to me.

By seeing God, the glorified Sainctes are made like to God, & equal to Angels. And the iust in earth are of the same felowshipe.

As grace cometh by meanes of holie

G g g

And

12.

1. Iohn. 3. v. 2

Heb. 12. v. 22

23.

24.

1. Pet. 1. v.

13. 14. 15.

Angels; so by
other Sainctes.

S. Peter pro-
mised to haue
care of the
faithful after
his death.

Both Angels &
other Sainctes
do offer the
prayers of the
faithful to
Christ.

Martyrs pray
for iust reuēge
and are heard.

And I wil doe my diligence, to haue you often after my decease also; that you may kepe a memorie of these things] so the sacred letter is somewhat obscure, but by connexion of the whole sentence, this seemeth to be the sense: That as the holie Apostle during his temporal life, omitted not to put Christians in mind of the thinges which he had taught them: so after his death he would endeouour, that they might be mindful of the same. And that, by his promised care after his decease, he meaneth his intercession to Christ, is probably confirmed, by manie other textes already recited: & by S. Iohns most manifest wordes, praying that grace, and peace might be geuen, to the seuen Churches (vnto which he writte in Asia) not only from Christ, from whom it is alwayes principally deriued, but also from holie Angels, saying [Iohn to the seuen Churches which are in Asia, Grace to you, and peace from him that is, and that was, and that shal come: and from the seuen spirites, which are in the sight of his throne.] Againe the same Apostle euidently testifieth, that other Sainctes in heauen doe offer to Christ the prayers of the faithful in earth, saying [When he (Christ the Lambe of God) had opened the booke, the foure liuing creatures, and the foure and twentie seniors (the holie, and glorious Sainctes) fel before the lambe, hauing euerie one, harpes, and golden vials ful of odours, which are the prayers of sainctes] that is, of the faithful commonly called sainctes, in the new Testament. More particularly concerning holie Martyrs, he sayeth [I saw vnder the Altar the soules of them, that were slaine for the word of God, and for the testimonie, which they had (rendred) and they cried with a loud voice, saying: How long, Lord, holie, and true, iudgest thou not, and reuengest thou not our blood, vpon them that dwell on the earth?] What can be said more euidently, then here the Apostle saith: that Martyrs crie

with

Dabo au-
tem operam
et frequen-
ter habere
vos post ob-
itum meum.

Apoc. I. v. 4.

ch 5. v. 8.

ch. 8. v. 3. 4.

Act. 9. v. 13.

32. 41.

ch 26. v. 10.

18.

Rom. 1. v. 7.

ch. 8. v. 27.

28.

ch. 12. v. 13.

et.

ch. 15. v. 26.

Apoc. 6. v. 9.

10.

with a loud voice, with zeale of Gods honour, for iust reuenge against obdurate persecuters. Which hinder the progresse of true Religion. Whose petition is also granted, and shal be fulfilled in due time. For [it was said to them, that they should rest yet a litle time, til their fellow seruants be complete, and their brethren, that are to be slaine euen as they.] A litle time, saith our Lord. And in an other place [I say to you (said the same Iesus Christ our Lord) that God wil quickly reuenge them] for al the time of this world is passing shorte, not a minute, or croche in comparison of eternitie. Al which testimonies, and proofes (yea some smal part ther of) may abundantly suffice, in defence and confirmation of the Catholique doctrine, that glorified Sainctes in heauen doe pray for the faithful in earth.

It is lawfull and profitable to pray the glorified Sainctes, that they wil pray for us to God.

ARTICLE 45.

NOW concerning direct Inuocation of Sainctes, & praying to them, which Catholiques vse; & Protestants denie to be either profitable, or lawfull: the Catholique beleefe and doctrine, in this point, is evidently deduced from the former groundes, confirmed by the holie Scriptures, in the precedent Articles. Where we haue clearly shewed, that the memorie, and praises of Gods blessed Mother: and other holie seruants, redundeth to his owne more praise, & glorie. Likewise by expresse, and most authentical examples, we haue declared that prayers were both lawfully, and fruitfully made to God by mediation of his holie seruants departed from this world, God granting such requestes, for the same his holie seruants sakes. Where also we haue shewed by the like diuine

Upon the premisses already proued, it is necessarie concluded, to be lawfull and profitable, to pray to Sainctes.

Scriptures, that not only holie Angels, but also other glorified Sainctes can and sometime doe know the affaires of mortal persons, can also heare (that is to say, vnderstand) the prayers of the faithful, and that they doe offer the same prayers to God, and so pray for the faithful: specially since the Ascension of Christ, being with him in glorie, which farre excelleth the light of faith, and of prophecie. Al which being evidently proued by the holie Scriptures, we therupon firmly conclude, that seeing our imperfection nedeth helpe, of the more perfect, to pray with vs, and for vs: seeing the glorious Sainctes in heauen can heare (or vnderstand) our prayers, & are willing to assist vs, & are more worthie to be heard; the same also redounding to the more honour of God, it is therefore, both lawfull, & very needful as wel to pray God Almighty, to extend his grace and mercie vnto vs, for his glorious seruants sakes: as also to inuocate directly the same blessed Sainctes, according to the accustomed maner, saying: Holie Marie, Mother of God, pray for vs. Sainct Michael; S. Peter, S. Paul; Al Sainctes of God pray for vs. For hauing manifestly confuted the Protestants imagined impossibilitie, that Sainctes in heauen could not heare, nor vnderstand the prayers of the faithful in earth, & withal conuincing their incredulitie in other pointes, concerning this present controuersie, there remaineth no other impediment, why we should not directly pray the glorious Sainctes to pray for vs to God, but either proud presumption of such as wil nedes thinke themselves so absolutely secure of their owne both present, and future iustice, and infallible saluation, that they neede not the prayer of anie other: or els an impious disdain of anie Sainctes intercession, as though, for sooth, their owne prayers were as good, as anie Sainctes: or finally an imagined derogation from Christ, by vsing anie other Intercessor to him.

That

Other objections: especially of Puritans.

Art. 43. 44

Art. 41.

§. 2. 3.

Art. 44.

§. 4. 8.

Job. 21. 7. 11.

12. 13.

Luc. 18. 7.

11. 12.

1sa. 58. 7. 13.

That nothing therefore may be left vnfolued, we shal yet further declare by the like holie Scriptures, that al these pretended impediments are false, & absurde.

2. Touching the first of these impediments, we Particular per-
answer: that if anie were so assured of their owne sal- swation of
uation, as they wil needes perswade themselves: then some, that they
it were needles (according to their owne conceipt) are assured of
either to pray for themselves, or to desire the prayers their owne
of others. But seing according to the holie Scriptures saluation, ma-
[Man knoweth not whether he be worthie of loue, keth as much
or hatred.] And that al ought [with feare and trem- against al pray-
bling to worke their saluation. And that we must la ers, as praying
bour by good workes to make sure our vocation, & to Sainctes.
lection] we must both pray for remission of sinnes, &
that we fal not into tentations [for he that perseue-
reth to the end, shal be saued] And also it is needful
to desire others prayers: as S. Iames aduiseh, saying
[Pray one for an other, that you may be saued] Espe-
cially al must desire the prayers of the more holie, &
more perfect. As Iobs freind willed him [to turne to
some of the Sainctes] And God sent the same man &
his felowes to Iob, saying to them [Goe to my seruant
Iob: and he shal pray for you: his face I wil receiue:
that the follie be not imputed to you.]

3. The second pretended impediment, that anie It is absurde
mortal persons should either esteeme so much of their to preferre
owne prayers, or so litle of the glorious Sainctes assi- priuate prayer
stance, is no lesse absurde, then the former. And yet of mortal per-
some smal there be in these sinful times, whose foule sons, before
mouthes haue darred to say, that the prayer of anie the Intereef-
beleuing person of their faithful (they should say, sion of glori-
faithlesse) congregation, is as good as the prayer of fied Sainctes.
the Virgine Marie. Which blasphemous comparison
as al modest eares abhorre to heare: so al true Chri-
stians not only preferre the preeminent excellencie
of the euer blessed, most glorious Virgine Mother of
God, before al other Sainctes. [Because our Lord God

Eccle 9. 7. 1.
Phil. 2. 7. 12.
1. Pet. 1. 7.
10.
Mat. 6. 7. 9.
12.
ch. 26. 7. 41.
ch. 10. 7. 12.
ch. 24. 7. 13.
Iac 5. 7. 16.
Part. 3.
Aart. I.
§ 9.
Ioh. 5. 7. 11.
ch. 42. 7. 9.

Luther Ser.
de Natali
Virg. Mar.

Luc. 1. 7. 48.
49.

hath regarded the humilitie of his handmaide: for behold from hence forth (saith she) al generations shal cal me blessed. Because he that is Mightie hath done great thinges to me.] But also they acknowledge with the Royal Psalmist, that al the glorified [freindes of God are become honorable exceedingly: their principallie is exceedingly strenghtned.] And as the number of Gods Sainctes, which are & dayly shal be glorified, is to vs innumerable: so is their glorie, power, and fauour with God to al mans conceipt in this world incomprehensible [From the beginning of the world they haue not heard (saith Isaias) nor receiued with eares: the eye hath not seene, ô God beside thee, what thinges thou hast prepared for them that expect thee.] But now in heauen they heare, see, and enioy that glorie, which we know by faith in general, to be farre more excellent, then anie mortal man can conceiue in particular, wherfore seing of what great valure the prayers of holie men were (as is shewed before) of Noe, Abraham, Isaac, Iacob, Iob, Moyse, Daud, Elias, Eliseus, Isaias, Ieremias, Daniel, & others, partly whiles they liued in this world, and more, when they were in *Limbo Patrum*; of how much more force are the prayers of the same Sainctes, now being with Christ in eternal glorie? And of the like inexplicable vertue are the prayers, of al Christs Apostles, Martyrs; and other Sainctes, to be esteemed, according to the merites of euerie one: & aboue al of the most humble, most immaculate Virgine Mother of God.

By consideration of S. Elisabeths special vertues, we may conceiue

4. For better consideration of whose singular most eminent sanctitie in this life, & glorie in heauen: let vs here againe remember what testimonie the holie Euangelist geueth of S. Elisabeth, and withal obserue the sincere iudgement of the same commendable person, concerning the pearlesse Virgine Mother of our Lord. [There was (saith S. Luke) a certaine

Priest

Ps. 138. v. 17.

v. 18.

Is. 64. v. 4.

1. Cor. 2. v. 9.

Art. 44.

Luc. 1. v. 5. 6.

Priest named Zacharie, of the course of Abia and his wife of the daughters of Aaron, and her name Elisabeth. And they were both iust before God: walking in al the commandments, and iustifications of our Lord, without blame.] This worthie matron a perfect obseruer of al Gods commandments, without blame, and therby made iust (not before the world only, but as the Holie Euangelist here affirmeth) before God: did by the special fauour of God, conceiue and beare an excellent Sonne, S. Iohn the Baptist, Christs Precursour: who was replenishad with the Holie Ghost even from his mothers wombe} Which diuine worke, the same holie Archangel Gabriel reuealed also to the B. Virgine Marie: when he imperterred to her the greatest Mysterie of Gods owne Sonne incarnate, and made Man, saying [Behold Elisabeth, thy cosine, she also hath conceiued a sonne, in her old age, &c.] Whereupon the B. Virgine going with speede, visited Elisabeth. By al which, & much more in the sacred Gospel wee see, that S. Elisabeth so highly commended before God, richly indued with most godlie issue of an admirable sonne, visited by the most holie Virgine, was of very great estimation: and yet she, also newly more replenished with the Holie Ghost} in this present visitation (as the Euangelist recordeth) knew, and presently acknowledged the exceeding greater excellencie in the most blessed, Virgine, aboue herself, and aboue al women that euer were or can be; as witnesseth the same Euangelist saying, that [As Elisabeth heard the salutation of Marie, the infant did leape in her wombe; and she was replenished with the Holie Ghost; and she cried out, with a loud voice, and said: Blessed art thou among women: and blessed is the fruite of thy wombe. And whence is this to me, that the Mother of my Lord, doth come to me!] O wonderful knowledge in S. Elisabeth: For who told her, that her cosine the B. Virgine

that the B Virgine, Mother of God, farre excelleth the ordinarie state of Gods true seruants.

Between whom & the wicked there can be no comparison.

S. Elisabeth by special inspiration knew very great Myseries.

7. 13.

14.

15.

7. 36.

7. 39.

7. 41.

7. 42.

43.

Though S. Elisabeth was admirably illuminated with grace, yet the excellencie of the Mother of God farre surpassed her, and al others.

B. Virgine had now fruite in her wombe, within so few dayes, after the diuine Incarnation? For immediately after the Archangels Annunciation. [The B. Virgine went with speede: to visite S. Elisabeth] And behold she knew this diuine Mysterie, at their first meeting, and mutual salutation. Who also told her that this fruite, was so singularly blessed, that it made the mother most blessed of al women, which either conceived, or not conceived fruite? Who told her that this is the promised, & expected Messias, Christ, the Anointed, the Redemer of mankind? Who told her, that this fruite, is the natural Sonne of God: who taught her this Christian doctrine, before Christ was yet borne: that because the B. Virgins Sonne, is also the very Sonne of God, the Second Person of the most blessed Trinitie; therefore the same B. Virgine is the Mother of God? Which point of faith she also firmly beleued, and expresly professed, saying with admiration of the B. Virgins most admirable humilitie [Whence is this to me, that the Mother of my Lord doth come to me?] Very great therefore was S. Elisabeth in al vertues, very blessed with much grace. And incomparably greater was the B. Virgine, by how much it excelleth to be Gods Mother, more then to be onlie his seruant. S. Elisabeth was his faithful true seruant, and so were manie others: The B. Virgine was his most faithful, true seruant aboue al others: and also his worthie, true, & natural Mother, which no other can be. Thus we see by the true iudgement of S. Elisabeth, testified by the holie Euangelist in the sacred written word of God, that we ought much more to esteeme the great sanctitie of Gods special seruants, aboue our poore selues, and other common sorte of faithful people: & amongst al, that the B. Virgine Mother of God, farre excelled other iust holie persons, euen whiles she was in this world, and so according to right proportion of grace in this

CHRISTIAN DOCTRINE.

Mat. 45.

44

in this life, & glorie in heauen she excelleth al in eternal blisse. And therefore as the sanctitie, and glorie of anie persons is greater: so in like degree of iust comparison their prayers are of more worth, and more to be esteemed, desired, and with al humble deuotion to be requested. By this holie text then, we may sufficiently lerne, that the faithful [become iust, before God; by walking without blame in al his commandments.] That the iust doe humbly, and truly acknowledge, that others are of greater excellencie in grace, then themselues: and shal be in greater glorie; And withal to detest the Luciferian pride of those, that dare compare themselues, either in the worth of their prayers, or in anie other thing, with the most worthie incomparable Mother of God.

Special pointes to be obserued in the text recited.

5. We may againe meditate in like maner, as wel concerning the same most eminent glorie of the B. Virgine Mother, as the excellent blessednes of al glorious Sainctes of God, vpon an other passage in the holie Gospel where it is written, that Whiles our B. Sauour preached. [A certaine deuout woman lifting vp her voice out of the multitude said to him: Blessed is the wombe that bare thee: and blessed are the breastes, that thou didst sucke] Which praise of Christ vttered to himselfe, and redounding most especially to himselfe, importeth also not only the great praises of our B. Ladie, in her whole person, because she was made worthie, to conceiue and bare Christ our Lord in her wombe, and to geue him sucke (as is declared before) but also this blessednes deriued from Christ, is extended to her sacred bodie, & respectiue-ly to those special partes of the same most pure, virginal bodie, which particularly serued to the effecting of this diuine worke. [Blessed is the wombe that bare thee (ô Lord our Sauour) & blessed are the breastes, which thou didst sucke.] Euen so likewise: Blessed are the handes that touched thee: Blessed are the ar-

The same is declared by an other passage of the holie Gospel.

H h h

mes

7.6.

42. 43.

Luk. 11. 7. 27

Mat. 41.

5. 5.

Mat. 2. 7. 28.

mes that carried thee: yea the further that this blessednes is extended, the more is Christ our Lord honored. From hence therefore it is, that holie Church (wherof this deuout woman was a pregnant figure) professeth that al the true seruants of Christ are blessed, because they (some more some lesse) serued him. Blessed is holie Ioseph, his supposed father: because he not being his father, yet with al fatherly care serued him in his infancie, & childhood. Blessed is holie Simeon, who so ioyfully receiued him into his armes, in the Temple. Blessed is S. Iohn the Baptist, who was his Precurſour. Blessed is S. Peter, whom he made his General Vicare in earth. Blessed is S. Paul, whom he made the Apostle of the Gentiles. Blessed are al his Apostles, Euangelistes, Martyrs, holie Bishoppes, Doctors, Virgins, Widowes, Confessors, al godlie men, women, and children: Not for any thing they doe, or can doe [of themselues: as of themselues.] but for the seruice which they haue done to Christ; and that by his grace, [of whom is al our sufficiencie] Breefly, Blessed are al that rightly beleue, and confidently hope in Christ, louing him aboue al, and their neighbours as themselues, which consisteth in keping his commandments. For so himselfe testifieth, both els where, and in this very place, saying: that not neeres in bloud, or kinred aloue [but rather, blessed are they, that heare the word of God, and kepe it] which pertaineth to al the iust in this world.

2. Cor. 3. 7. 5.

Io. 14. 7. 11.

Luc. 11. 7. 18.

Al blessednes
and sanctitie is
derived from
Christ.

Great difference
between
the staies of
the faithful,
and glorious.

Viatores &
Comprehensores.

6. But between the iust in this life, and the glorified in heaven is so great difference, as between hope and possession, between hoping with danger of losing before death, and hauing, with infallible assurance of holding for al eternitie. The one sorte are *Beati in spe*, the other are *Beati in re*. The one sorte are *in Via*; the other in *Patria*. The one sorte called therefore *Viatores*, the other *Comprehensores*. And besides this great difference between iust feare, and infallible securitie, their

their states differ no lesse, but in deede much more: for in this life al are inuironed with imperfections, Faith it self is vnperfect, yea Prophecie is vnperfect.

1. Cor. 13. 7. 9. [For in part we know (to witte by faith) and in part we prophecie] saith S. Paul. In heauen al are perfect.

And therfore happie death, farre excelleth happie life. Happie life maketh blessed in hope, because without good life there is litle, or no hope: happie death maketh blessed in deede. And therfore concer-

ning al such, S. Iohn testifieth saying [I heard a voice from heauen, saying to me: Write: Blessed are the dead, which die in our Lord: from henceforth now, saith the Spirite, that they rest from their laboures: For their workes folow them.] Al consisteth in that they [dye in our Lord] in the state of grace, accom-

panied with good workes. Then saith Gods Spirite: They rest secure, being assured to receiue their reward, rest from laboures of tentations, in ioy, honour, and

al good, that can be desired. According as our Lord els where also expressely promiset, saying, [If any man

minister to me; let him folow me, and where I am, there also shal my minister be, if anie man minister to me: my Father wil honour him.] wil geue him more grace in this life, and perfect glorie in heauen. There al the blessed by the fruition of God, are indued with more knowlege: and are more confirmed in zeale, in this life.

Mat. II. 7. II.

Sainctes in heauen haue more knowlege, by seing God then the greatest seruant of God. pietie, and charitie, both towards God, and al mankind, then they were in this world. And therfore most absurde is their follie, that compare the state of men yet liuing in flesh, with the glorious Sainctes: which are in heauen: or the prayers of mortal persons yet subiect to sinne, or tentation, with the prayers of glorified Sainctes.

7. The last pretended excuse, why Protestants wil not pray to Sainctes, (if we may thinke that they are so scrnpulous) is their feare, lest they should therby detract from Christs Souereigntie, or derogate from

The third objection against

praying to
Sainctes is
pretended de-
rogation from
Christ.

Glorious Sain-
ctes doe ho-
nour Christ by
offering the
prayers of the
faithful to
him.

A particular
obiection an-
swered.

his singular honour. But doe ye not see gentle Ad-
uersaries, that whiles you charge vs with derogati-
on from Christ, by our praying to Sainctes, as to in-
tercessors for vs to him: yourselues would deprive
him, of that seruice, which the glorious citizens of
heaven continually doe him, for the good of his faith-
ful in earth; as is testified by S. Iohn: that [the foure li- *Apor. 5. v. 9.*
uing creatures, and twentie four seniors sal downe
before him offering the prayers of the faithful] For
by your iudgement, none must offer prayers to Christ,
but we only that are in earth. And if we vlc any inter-
cessor betwen ourselues, & him, then, say you, we dis-
honour Christ; we doe him great iniurie, we committe
an hainous crime, if we suppose that anie glorious
Sainct shal sower be heard then ourselues. So that
al your pretence of Christs honour rather detecteth a
proud presumption of your owne worth, with vnto-
lerable disdain of glorious Sainctes, then anie true
zele of Christs honour. For [true zele is according to *Rom. 10.*
knowlege] but this zele of yours is without know- *v. 2.*
lege, of the great difference betwen Gods seruants in
heauen, and in earth. You can not be ignorant that
God granteth the requestes of his faithful seruants,
for their sakes that were more faithful, and more ho-
lie, and yet you wil not pray by mediation of any but
of Christ only. But what text haue you, for this your
pretext of Christs dishonour, by our praying the glo-
rious Sainctes to pray for vs? The cheefest which you
allege is: Because Christ saith to al true penitents. *Matt. 11.*
[Come ye to me al that labour, and are burdened: *v. 28.*
and I wil refresh you] Therefore say you, we must not
pray Sainctes to goe to him for vs, nor to pray him in
our behalf. As if this were going from him to others.
We answer, that this is going to him: because thus
we goe to him, by others who are more worthie to be
heard, then our selues without them. When [a cer- *Lus. 7. v. 2.*
taine Centurion sent the Ancients of the Iewes. vnto *v. 4. 5.*
Christ,

Christ, desiring him to come and heale his seruant. VVe repaire
 And they besought him earnestly: as S. Luke relateth to Christ not
 it: S. Matthew saith [There came to Christ a Centu- only by our
 rion beseeching him.] By conference therfore of the owne prayer.
 two Euangelistes, it is necessarie to say; that they but also by the
 which come by others, are truly said to come to prayers of
 Christ. because they come to him by wil and affe- Sainctes.
 ction, and so coming to him by his glorious Sainctes,
 they come with more humilitie, then by themselves
 alone. As is cleare in this example of the Centurion, And therin is
 who confessing his owne vnworthines, said [Lord, more humili-
 I am not worthie, that thou shouldest enter vnder my tie in vs. And
 roofe. For the which cause, neither did I thinke my more honour
 selfe worthie to come to thee: but say the word, and to Christ.
 my seruant shal be made whole] So we see the pre-
 cept of Christ bidding al, come to him, is obserued,
 when we repaire to him by intercession of Sainctes.
 And that with our more confidence, & more honour
 to Christ. And so this maner of coming is no deroga-
 tion, but more honorable to him.

8. If you wil be pleased in like maner, [with mildnes Titles and of-
 casting out al bitter zeale, & contention] to conferre, fices perty-
 and consider the sacred text of Gods word in those ning princi-
 places, where mention is made of Redemer, Media- pally to Christ
 tor, Aduocate, Adiutor, Protector, Sauour, and the are ascribed
 like, you shal clearly see, that as these titles, in their also, in a true
 principal signification, and in the most excellent sense, to his
 degree, doe pertyne only to Christ Iesus our Lord; seruants.
 so in an other sense, and farre lower degree, they also
 pertyne, and are ascribed in the holie Scriptures, to
 Gods seruants, as wel glorious in heauen, as faithful
 in earth. Alwayes with this incomparable difference,
 that Christ our Lord doth these excellent offices for
 men, by his owne power, in his owne name, and
 through his owne merites. Al others doe them, as his
 Ministers: through his power, name, and merites. So
 holie Iob professed that onlie God is his Redemer;

In the principal sense onlie Christ is our Redemer.

Who shal raise him from death. The Royal Psalmist acknowlegeth onlie God to be our absolute Redemer, saying that [neither a mans owne brother (nor anie other) shal redeme him: neither anie man can redeme himself. He shal not gene vnto God, his reconciliation. And the price of redemption, of his owne soule.] Much lesse for an other mans soule. [But with our Lord there is mercie: and with him plenteous redemption. And he shal redeme Israel from al his iniquities.] Our Lord saith vnto al his people, by his Prophete Isaias [Returne to me, because I haue redeemed thee, you were sold for nought, and without siluer you shal be redeemed. Behold thy Sauour cometh: behold his reward is with him, and his worke before him. And they shall eal them: The holie people: the redeemed of our Lord.] Nothing is more frequent in the Prophetes, then the necessitie of a Redemer, onlie Christ, God and Man is the same Redemer of al mankind: which Christ himself also plainly affirmeth, saying. [The Sonne of man is come, to geue his life a redemption for manie.] His Apostles teach the very same [God, who foreshewed by the mouth of al the Prophetes (saide S. Peter) that his Christ should suffer, hath so fulfilled it. There is not saluation in anie other, neither is there anie other name vnder heauen, geuen to men (but Iesus Christ) wherein we must be saued.] The same Apostle in his Epistle, admonisheth al Christians [to liue in feare: knowing (saith he) that not with corruptible thinges, gold, or siluer, you are redeemed from your vaine conuersation, of your fathers tradition, but with the precious bloud, as it were, of an immaculate, & vnspotted lambe, Christ] S. Paul likewise testifieth the same to the Christian Iewes and Gentils, saying [Now without the Law (of Moyse) the iustice of God is manifested: testified by the Law, and the Prophetes. For al haue sinned; and

nede

Pl. 48. 7. 8. 9

Ps. 129. 7.

7. 8.

Is. 44. 7. 22.

ch. 5. 7. 3.

ch. 62. 7. 12.

See Part. I.

Art. 15.

Mat. 20. 7.

28.

Act. 3. 7. 18.

ch. 4. 7. 12.

1. Pet. 1. 7.

17. 18. 19.

Rom. 3. 7.

21. 23.

24.

Gal. 3. v. 13. needeth glorie of God. Iustified gratis, by his grace: by the redemption that is in Christ Iesus. Christ hath redeemed vs, from the curse of the Law. In Christ we haue redemption the remission of sinnes. He gaue himself a redemptiō for al, a testimonie in due times. He gaue himself for vs, that he might redeme vs from al iniquitie, and might cleanse to himself a people acceptable, a pursuer of good workes. Iesus Christ (*saith S. Iohn*) is the propitiation for our sinnes: not for ours only, but also for the whole worlds] whereupon al the glorified Sainctes sing vnto him this Canticle, saying [Thou art worthie ô Lord to take the booke, and to open the seales therof: because thou wast slaine, and hast redeemed vs to God, in thy blood, out of euerie tribe, and tongue, and people, and nation.

9. In the same principal signification, Christ our onlie absolute Redemer is also our onlie Mediator, Aduocate, Protector, Helper, and Sauour, and no other in the same sense. So Melchisedech king and Priest titleth God Almightye Protector his seruants saying to Abraham [Blessed be God the Highest, by whose protection the enemies are in thy hand] God himselfe confirmed the same title saying also to Abraham [Feare not Abram I am thy Protector] Moyses withal the people in their Canticle of thanks speake to God by the like titles, saying, [My Strength, and my Praise is our Lord, and he is made vnto me a Salvation] Samuel contested to al the people that [God only saue them out of al euils, and tribulations] Dauid as yet young, but most confident said to great Goliath [Nor in sword and speare doth our Lord saue, but he wil deliuer thee into my hand] The same king and Prophete in al his life sette forth Gods singular power, & absolute goodnes, with most proper titles, of [Rock, Strength, Shilde, Strong one, Sauour, Horne of saluatiō. Lifter vp: Refuge, Deliuerer, Helper,

Only Christ is our Protector, Strength, Mediator, Aduocate, Helper, Sauour Hope, Refuge, Deliuerer &c. absolutely of himselfe.

His holie seruants haue the same titles by participation.

Helper, Protector, Redemer, Illumination, Salvation, Protection, and, Al in al. Because he alone can doe al thinges: without him none at al can doe anie thing. Al other Prophetes, and Apostles, and Christ himself confirme the same. There is no God but one, no Christ but one, no Mediator, no Aduocate, no Intercessor, but Iesus Christ; in the eminent, most proper absolute sense, as these titles are appropriated to him, and therefore so to ascribe them to anie other, were to make an other Christ, and an other God. It is only Iesus Christ, that died for al mankind.

The denial of the same titles (in way of participation) is dishonour to God, and contrarie to his diuine word.

Moyse was called God. And Mediator.

Angels are Mediators.

10. Which cleare truth confessed by al, that wil seme to be Christians, needeth no more cōfirmation. But for so much as our Aduersaries calumniate our praying to Sainctes, charging vs, that thereby we robbe Christ of his honour, we stil tel them, that they robbe him both of power, and honour, in denying the power and honour, which he geueth to his holie seruants, & that they plainly gainsay the holie Scriptures, which testifie that God, & our Sauour Christ geue the same titles, & offices, in a true signification, to their seruants, and ministers. [Moyse was made the God of Pharaos.] without preiudice to God Almighty; yea to Gods more honour. And [his brother Aaron was appointed his Prophete] Neuertheles they both were Gods owne Prophetes. The same [Moyse, was Arbitrator, and Mediator betwixt our Lord, and the people] Whereupon S. Paul saith, that [The Law was ordayned by Angels, in the hand of a Mediator] Expresly teaching that Moyse was a Mediator, betwixt the Angels, and the people: and so the Angels were likewise Mediators betwixt God and Moyse: without al confusion of order, or preiudice to Superiors. For how manie Mediators soeuer there be, they are al in order subiect to Superiors, and al subordinate Superiors are al subiect to God, the only Supreme. So euery good spiritual Pastor is a Mediator,

Ex. 7. 1. 3.

Dent 5. 7.

Gal. 3. 7.

Mediator, in that he intreateth God, by offering Sacrifice, with other prayers to God, crauing his mercie, for himself, and the people: and by exhorting the people to cooperate with Gods grace, by freely accepting it, being in their power, to refuse it. And this excludeth not Christs Mediatioⁿ, but includeth it, for all petitions are concluded: Through Christ our Lord. And when soeuer we pray a glorious Saint, to intercede for vs, it is in the same subordination, as Moyse receiued the Law, by the Angels. And when he, and Daniel, and Tobias, and Cornelius, & others prayed, and Angels offered their prayers, the same Angels were Mediators.

11. It may seme perhaps, somewhat harder to a vulgar Protestant, that the title of Redemer is also ascribed to Moyse (and by that example, may in like *Moyse was* maner be geuen to some other spiritual Pastors) also called *Redemer,* which thing is evidently recorded in the holie Scripture, where S. Steuen calleth Moyse a Redemer,

Act. 7. v. 35. saying [This Moyse whom they (the Israelites in Ægypt) denied: him God sent Prince, and Redemer, with the hand of the Angel, that appeared to him in the bush.] Yet as Moyse was not God in the proper sense of God Omnipotent: so he was not a Redemer, as Christ is by his owne power, and merites, but by doing his function, in pleading their cause with Pharaoh, by working miracles, by guiding the people through the read sea, and by praying for them: and so in a secundarie sense, redeemed them from the bondage of Ægypt: & from the rigour of due punishmēt for their sinnes. According to which sense Salomon

Prov. 16. v. 6 saith, that [By mercie and truth iniquitie is redeemed, and in the feare of our Lord euils are auoided] In *Mortal men* the same sense Daniel spake to Nabuchodonosor *may in a true* saying [O King, let me counsel thee: And redeme *sense, & de ne* thou thy sinnes with almes: and thyne iniquities with *their sinnes.* the mercies of the poore.] Signifying that he might

by almes deedes procure diminution of due punishment, or longer continuance of his prosperous temporal state. Which is a kinde of redemption, that may be wrought by euerie one: especially by the faithful, cooperating with Gods grace, and may be much furthered by the prayers of glorious Sainctes.

In like sense
Gods seruants,
as wel glo-
rious as faith-
ful may be cal-
led Aduocates.

Intercessors.

Christ our
principal In-
tercessor
goeth by him-
self to God,
Al other In-
tercessors goe
by him.

12. Likewise our most proper and principal Aduocate, is onlie Christ our Lord: of whom S. Iohn saith [We haue an Aduocate with the Father, Iesus Christ the iust] In an other sense, and degree holie Iob was an Aduocate for his troublesome freindes, after their dispute against him, and that by Gods appointment, bidding them [goe to his seruant Iob, and offer holocausts for themselues. And my seruant Iob (said our Lord) shal pray for you. His face I wil receiue, that the follie be not imputed to you (and declaring the reason why his prayer was better then theirs for themselues, he saith) For you haue not spoken right thinges before me, as my seruant Iob.] Iob then li- uing in this world was an Aduocate for others. And they did accordingly as our Lord had spokē to them. And our Lord receiued the face of Iob, when he did penance, and prayed for his freindes.] And long after his departure, from this life, Our Lord by his Pro- phete Ezechiel nameth Iob, with Noe (also deceased long before) and with Daniel then liuing, as special Aduocates, more worthie to be heard then ordinarie faithful people. Which is also to be remembred concerning other Patriarches, Abraham, Isaac, Iacob, & Dauid [for whose sakes, God both promised protection, and did protect his people, & the citie of Ierusalem.] Christ as Man is our principal Intercessor. [Who (saith S. Paul) is on the right hand of God, who also maketh intercession for vs. Going by himself to God alwayes liuing to make intercession for vs] by which wordes [Goying by himself to God.] The Apostle teacheth vs euidently, the great differēce between Christ

1. Ioh. 2. v. 1.

Iob. 42. v. 8.

v. 9. 10.

Ezech. 14. v.

14.

4. Reg. 19. v.

24.

1/a. 37. v. 35.

ch. 63. v. 15.

Rom. 8. v. 34.

Heb. 7. v. 25. Christ & other Intercessors. For he goeth by himself,
 pleading his owne merites: al others goe by him,
 Act. 7. v. 56. pleading his merites, not their, owne: otherwise then
 as deriued from his grace. And so glorious Sainctes
 pray to him, and by him to God for the faithful, and
 are subordinate Intercessors. Mortal persons also are
 Intercessors, approued by Christs warrant, accepting
 the intercessions of a certaine Lord praying for his
 sonne: of a Centurion (with the Ancients of the
 Iewes) for his seruant: of the Archisynagogue, for
 his daughter: of the woman of Chanaan (together
 with his owne disciples) for her daughter: and the
 like. Christ is the onlie Helper, by his owne po-
 wer: Which is proper to him: but through him
 others also are helpers, by participation of his
 power.] Brother that is holpe of brother, is as a strong
 citie] saith Salomon. Holie Quene Esther [besought
 our Lord the God of Israel saying; My Lord which
 only art our king, helpe me solitarie woman, and
 which haue no other helper besides thee. Deliuer vs
 in thy hand, and helpe me, hauing no other helpe, but
 thee ô Lord] Yet was this holy woman a subordinate
 helpe vnder God, for the safetie of the same Iewes,
 in their danger of ruine. As the whole historie repor-
 teth. By whose meanes [God turned the kings spi-
 rite (the furie of his breast) into mildnes] towards
 her, and then by her true declaration, and suite to the
 King, the cruel Edict made against the whole nation
 of the Iewes, was turned against their enemies. Which
 prouidence of God Mardocheus presaging, vrged
 Esther to put herself into peril, saying to her. [Who
 knoweth whether thou camest to the kingdome that
 in such a time thou mightest be readie.] to helpe,
 and saue thy nation. Their fasting, & other penance,
 with earnest prayer, did also helpe them. God alwayes
 the principal helper, worketh his wil by secundarie
 meanes. God protecteth his people, and [his cloude

Others are
also truly cal-
led Helpers,

Coadiutors.

Protectors.

protected them.] In the hand of my servant Dauid *2. Reg. 3. v. 18.*
 (said our Lord) I wil saue my people Israel, from the *ch. 19. v. 9.*
 handes of the Philistims, and of al their enemies. The King (said al the people) hath deliuered vs, our of
 the hand of our enemies. He hath saued vs, from the
 head of the Philistims. Of the helpe and protection *Exod. 23. v. 20.*
 of nohe Angels, as ministerial causes is abundantly *Isa. 1. v. 3.*
 declared before in the examples of the whole people *Iudic. 2. v. 1.*
 in the desert: and of Iosue: of the Iudges: of others in *Eccl. Art. 43.*
 diuers occasions. So that it is most truly said: God de- *4. Reg. 19. v. 35.*
 liuered, protected, saued them: and also truly said: *Isa. 63. v. 9.*
 [The Angel of his face saued them.] Whereupon An- *Dan. 10. v. 13. 21.*
 gels were called the Princes of certaine Kingdomes, *Act. 16. v. 3.*
 and countries, which they protected [the Prince of *Rom. 16. v. 9.*
 the Kingdome of the Persians (said the Angel Gabriel *1. Cor. 3. v. 9. 21.*
 to Daniel the Prophete) resisted me one and twentie *2. Cor. 1. v. 24.*
 daies. And none is my helper in al these, but Michael *Phil. 4. v. 3.*
 your Prince. S. Paul saw in a vision by night at *Colos. 4. v. 10. 11.*
 Troas, a certaine man of Macedonia (an Angel in *Phil. 7. 16.*
 shape of a man) standing and beseeching him, saying:
 Passe into Macedonia, and helpe vs] that is, helpe our
 countrie of Macedonia by preaching Christ, for the
 spiritual health of soules. Of which kind of ministe-
 rial helpe and helpers, the same Apostle speaketh of-
 ten in his Epistles [Salute (saith he) Urbanus our hel-
 per in Christ Iesus. Timothee my Coadiutor saluteth
 you: We are Gods Coadiutors: you are Gods husban-
 drie: you are Gods building: We are helpers of your
 ioy. I beseech thee my sincere companion, helpe those
 women. Clement and the rest of my Coadiutors,
 Marcus, Aristarchus, Demas, and Luke, my Coad-
 iutors.]

Angels Prote-
ctors, and
Princes, of
countries.

Apostles are
Gods coadiu-
tors.

The title of
Saviour is also
in a true sense
geuento Gods
servants.

13. Finally the title of Saviour, and termes of sauing,
 and saluation are in this secundarie sense, ascribed to
 Christs Ministers, and their ministerie, to his more
 honour, and without al derogation to his absolute
 Principallitie. Who is Auctor and fountaine of al. This

Title

Title was geuen to some, as to Prophetical figures of Iesus Christ, our only absolute Lord and Sauour. Holie Ioseph the Patriarch (by Gods special prouidence) was called in the Ægyptian tongue: The Sauour of the world.] The Iudges, whom God raised vp extraordinarily (betwen the time of Iosue and the Kinges) as general Capitanes, to deliuer, and defend his people from their enimies, were also called Sauours. [Our Lord raised them vp a Sauour, Othoniel. Againe he raised vp a Sauour, called Aod.] and others. Afterwards also the Kingdome of the tenne triber, being distressed [Ioachas their King besought the face of our Lord, and our Lord heard him; and gaue a Sauour to Israel, and they were deliuered out of the hand of their enimie.] Esdras, Nehemias, and others, in their thanks to God, acknowledged that he [from heauen gaue them Sauours] as wel Angels sent from heauen, as men indued with heauenlie grace, to succour and saue themselves and others. S. Peter exhorting penitent persons, saied. [Saue yourselves from this peruerse generation.] Signifying that through Gods grace they must concur to their owne saluation: which he calleth [sauing themselves] but al in the grace of our Sauour Christ Iesus. S. Paul saith [With the hart we beleue vnto iustice: but with the mouth confession is made to saluation. The sorow that is according to God, worketh penance vnto saluation, that is stable. For we are Gods worke, created in Christ Iesus, which God hath prepared, that we should walke in them.] Of himself he saith [I know that this (emulation of aduersaries) shal fall out to me, vnto saluation: by your prayer, & the subministration of the Spirite of Iesus Christ.] To others he saied [My dearest, with feare and trembling worke your saluation. For God hath not appointed vs vnto wrath, but vnto the purchasing of saluation, by our Lord Iesus Christ] Speaking of thinges to be done

The faithfull
doe helpe to
saue them-
selves, and
others.

by faithful wemen, he saith, that [A woman (doing 1. Tim 2. v. 15. her dutie also in other respects) shalbe saued by generation of children.] To S. Timothee he saith [Attend ch 4. v. 16. to thy self, and to doctrine: be earnest in them. For Heb. 6. v. 9 this doing thou shalt saue both thy selfe, and them that heare thee. To the Hebrewes he saith. We confidently trust of you, my best beloued better things, and nerer to saluation.] S. Iames vseth this word sauing, in the very same sense, affirming saluation to be the effect of good workes. [Confesse your sinnes one to another (saith he) and pray one for another, that Iac. 5. v. 16. you may be saued.] Again he saith [He which maketh 20. a sinner to be conuerted from the errour of his way, shal saue his soule from death, and couereth a multitude of sinnes.] Much more can glorious Inde v. 23. Sainctes, by their intercession helpe forwards the saluation of their clients in earth: the same being no more derogation to Christ our Sauour, then the helpe, which one faithful person receiueth by another. As we shal yet further demonstrate.

It is no derogation to Christ: and is very profitable to mortal persons, that one pray for an other.

ARTICLE 46.

AS wel in more abundant confirmation, that it is lawful to inuocate glorious Sainctes: as in confutation of a new rising errour, that it should not be lawful to request the prayers of faithful persons in this life, we further adde, against al Aduersaries, which pretend that praying to Sainctes doth derogate from Christ, this one other pregnant prooffe. To pray the glorious Sainctes, to pray for vs to God, is no more derogation to Christ, then to request our mortal neighbour, to pray for vs. For both in the one & the other, we vie an other mediator to Christ.

But

Most Preter-
stants confes-
sing that the
intercession of
one mortal
person for an
other is good
and lawful, say
that the inter-
cession of glo-

But so to request the prayer of a mortal person, is ^{ricus Sainctes} lawful, and without any derogation to Christ. ^{is derogation} For it is euident, that the faithful haue in al times of ^{to Christ.}

the old and new Testament, prayed one for an other, which God hath both approued, & sometimes commanded: & most Protestants allow, & in their maner practise it. Ergo to request glorious Sainctes to pray for vs to God, is no derogation to Christ. In stead of answering to this demonstration, our Aduersaries commonly flee from the point, which before they vr-
ged, touching their imagined derogatiō from Christ, by praying to Sainctes: and rather stand vpon their o-
ther obiections, That Sainctes can not heare vs: Can not helpe vs, &c. Neuertheles in their pulpites, & vul-
gar talke they crie, thar praying to Sainctes is deroga-
tion to Christ. And we prouing the contrarie, & pres-
sing them (amongst other proofes) to answer directly
to the Premisses of the here proposed perfect Syllo-
gisme, then the most part of Protestants, denie the
Maior proposition, saying: That albeit we vse other
intercessors in earth, without derogation to Christ,
yet to vse anie other intercessor in heauen, is deroga-
tion to Christ. But when they are demanded; Why

the mediation of Sainctes should derogate from
Christ, seing the mediation of mortal persons doth
not derogate from him? They can yeelde no reason at
al of difference. And we clearly shew, that neither
the one, nor the other is anie derogation, but both
are lawful. For the Catholique faith, and doctrine
is, that the B. Virgine Mother, and al other In-
tercessors, both in heauen, and in earth doe pray vnto
Christ, and through Christ his merites, besech the
Diuine Goodnes to grant the petitions of the faith-
ful, principally for Christs sake, and secondarily also
for Christs more beloued, and more perfect seruants,
who haue better deserued, and haue more fauour
with God, then the imperfect. And so the more per-
fect,

Protestants
can not yelde
anie reason,
why they de-
nie the Ma-
ior propo-
sition.

fect, to witte, the glorious Sainctes in heauen, must needes be more grateful to Christ, when they intercede to him for mortal persons in earth, and neither their mediation, nor the mediation of the faithful is anie way iniurious, or vngrateful to him, but most grateful, and most agreeable to his wil.

Others confessing the necessarie consequence that if one mediation be lawful, both are lawful, denie both alike.

2. Others seeing the euident truth of the Maior proposition (that it is no more derogation to Christ, to request the prayers of glorious Sainctes, then of mortal persons) do confesse it to be true. But rather then they wil confesse the conclusion, they denie the Minor proposition: holding opinion, that to request the prayers of anie other person whosoever, is derogation to Christ. Which is a new deuised Paradox, false, & absurde. Which though it be a desperateshift, yet of the two is more sincere, then confessing mortal mens intercession to be lawful, to say that glorious Sainctes intercession is derogation to Christ. Albeit therefore none (for anie thing I know) hath vttered in writing their conceipt, that it is derogation to Christ, to request the prayers of mortal persons, yet some auouching it by word of mouth, being vrged by the necessarie cōsequence (for it necessarily conuinceth) that if requesting the prayers of Sainctes were derogation to Christ, then to request our mortal freind were also derogation to him: both admitting mediation of others to him) we shal shew the manifest truth, by holie Scriptures: And first by the Law of nature: then by the practise of the faithful in the written Law: and by Christs precept: and his Apostles doctrine, and al true Christians practise.

Prayer of one mortal person for an other, is proued to be lawful by examples in the Law of nature.

3. Abimelech King of Gerara, being admonished by God in a dreame, to restore Sara the wife of Abraham to her husband [because (said our Lord) he is a Prophete, & he shal pray for thee, & thou shalt liue] esteemed so much of Abrahams prayer, that he presently rose in the night, and restored her vntouched.]

And

Gen 10. 7.
7 8.
14.
17.

CHRISTIAN DOCTRINE. *An. 40. 157*

And Abraham praying, God healed Abimelech, and his wife, and his handmaides.] Whom he had before, punished with barrennes. God said to Eli-

phas, and the two other Aduersaries of Iob [My seru-
uant Iob shal pray for you: His face I wil receiue. And
our Lord receiued the face of Iob. King Pharao re-
quested Moyse and Aaron, to pray for him, and his
people, that they might be freedde from the plague of
frogges. They so prayed our Lord, and the frogges
dyed. The like for the remouing of some other
plagues. [The people in the desert being inuironed
with fire, and some deuoured therwith, for their
murmuring: they cried to Moyse; and Moyse
prayed to our Lord: and the fire was quenched.]

Againe the people being strooken with fire ser-
pents; Moyse prayed, & our Lord appointed them
to make a brasen serpent, for a remedie against the
same affliction.

4. In the time of Saul, first reigning in Israel [al
the people, being exceedingly terrified with sudaine
noyses of thunder, said to Samuel: Pray for thy ser-
uants to our Lord thy God, that we dye not. And he
answered (together with wholsome admonitions,
that they should be penitent for their sinnes, & con-
fident in Gods mercie) Be this sinne farre from me in
our Lord (saith he) that I should cease to pray for
you] Ieroboam being suddainly strooken lame of his
arme, for his obstinacie, against an holie Prophete
of God, besought the same Prophete to pray for him,
that his hand might be restored to him [And the man
of God besought the face of our Lord, and the Kings
hand was restored to him, and it became as it was be-
fore] The good King Ezechias, besought Isaias the
Prophete to pray for him, and with him to God, in
the time of the Kings sicknes; And God granted him
health of bodie, with longer life: and also promised
him victorie against the Assirians. An other very

By other ex-
amples, and re-
stimonies in
the written
Law of
Moyse.

418 Part 4. AN ANKER OF
 good King Iosias requested the prayers of the Priests, *ch. 34. v. 27.*
 and Leuites. The Highpriest, and Ancients, in their
 common distresse, requested holie Iudith the widow, *Iudith. 8. v.*
 to pray, for the whole people: & she requested them *19. 31.*
 mutually to pray for her, that her intention might
 haue happie successe. Esdras and others receiued *1. Eld. 6. v.*
 licence, and meanes, of King Darius, to build the *10.*
 Temple agane in Ierusalem, with a special cōdition,
 that they should pray for the life of the King] And
 innumerable like examples testifie, that by the Law
 of God, and nature, al reasonable persons desire the
 prayers of others, knowing the same to be very pro-
 fitable; and necessarie.

The same is
 manifest by
 Christs do-
 ctrine, and his
 Apostles.

5. Christ our Lord, in regard of this necessitie,
 and great profite of mutual prayer of each one for
 others, ordayned our most ordinarie daylie Prayer, *Mat. 6. v. 9.*
 in forme of asking for al the faithful members of *10.*
 Christs mystical bodie: saying (as is explained before) *Art. 12. 15.*
 Our Father; Geue vs; Forgeue vs, &c.] Not My Fa- *27. 30.*
 ther, Geue me. Forgeue me, with exclusion of others. *Act. 1. v. 14.*
 Al the Apostles, with the rest of the faithful ioyned
 themselues in prayer, each one for others, and al for
 al. S. Paul continually in the end of his Epistles de-
 sired, and expresly requested the prayers of others
 for himself. [I besech you bretheren (saith he) by our *Rom. 15. v.*
 Lord Iesus Christ, and by the charitie of the Holie *30.*
 Ghost, that you helpe in your prayers, for me to
 God.] And in like sorte in manie other places. It is *2. Cor. 1. v. 11*
 wonder that anie should be so senseles, as either to *Col. 4. v. 3.*
 say, that to request other mortal persons to pray for *1. Thel. 5. v.*
 vs, is derogation to Christ; or granting that it is no *25.*
 derogation to him, yet say that to request the prayers *Phil. 1. v. 22.*
 of glorious Sainctes is derogatiō to Christ our Lord. *Heb. 13. v. 18.*
 That neither therfore the one nor the other is anie
 derogation to our Lord and Sauour, is cleare by the
 holie Scriptures recited, in this & in the former Ar-
 ticles. Wherby is also manifest to what desperate ab-
 surdities

furditie they are driuen, that wil needes denie, and The denial of
reiect the prayers of glorious Sainctes. Not only ima- Sainctes In-
gining it to be vnpossible, that they can know our de- tercession,
sires, or anie way helpe vs by their prayers to God driuerh al
(which conceipts we haue largely confuted) but Protestants to
also pretending that it is derogation to Christ: rather traditions.
then they wil acknowledge their errour, doe either
contradiet themselues, denying mediation of glo-
rious Sainctes in heauen, and vsing mediation of
mortal persons in earth: or els denying this also to
be lawfull, (because of the ineuitable consequence,
that either both the meditions are lawfull, or neither
can be lawfull) they doe euidently contradiet the rest
of the whole world, and most expresse holie Scrip-
tures. Their next shift (vnles they wil returne to the
Catholique truth) must be, to denie the holie Scrip-
tures: which so plainly conuince them: and so shew
themselues plaine Infidels: and finally become
Hethnish, & Atheists: not allowing anie Diuine Au-
thoritie aboue their owne phantasies.

6. But vpon this certaine truth, which most Pro-
testants acknowledge: that we doe lawfully, and pro-
fitably desire other mortal persons to pray for vs to
Christ: we pray them to consider, and vrge them to
answer: How it can be iniurious to Christ, that we
pray glorious Sainctes to pray for vs to him: seing it
is no iniurie to request the same of a mortal person?
Againe, why it should be erroneous to belue that
glorious Sainctes in heauen, do by the light of Glorie
wherin they liue, know our good desires, and
prayers, seing they are like, & equal to holie Angels,
both in power, & knowlege: and seing some mortal
men knew the secretes of other mens hartes, by the
light of Prophecie? Thirdly, why doe you denie or
doubt, that holie Angels doe know mens affayres in
earth, seing they haue protection of countries, and
of mortal persons: and seing they reioice, when sin-

Demandes
proposed to
our Aduersa-
ries.

1.

2.

3.

Mt. 41.
44.45.

Luc. 20. 7. 36

1. Reg. 14.
7. 6.

4. Reg. 8. 7.
26.

Dan. 10. 7.
14. 21.

ners repent: and doe offer the prayers of deuout persons to God: Fourtly, how dare anie that beareth the name of a Christian denie, that holie Angels, & other glorious Sainctes, doe know mens necessities; or denie that they pray for the faithful: seing it can not be denied, that wicked spirites, damned diuels, the inueterate enimies of al mankind, doe know (though they haue not corporall eyes, nor eares) manie particular deedes, and wordes of mortal men: and cease not by wicked suggestions (though they haue not corporall tongues) to tempt, and allure men to sinne? Finally, why then shal not Christians beleue, that as God not only by his owne omnipotent word, but also by the ministerie of his holie Angels, cast the proud apostata diuels out of heauen: so by the mediation of the same holie Angelical Spirites, & other glorious Sainctes, his Diuine Goodnes bringeth faithful iust soules through this world of tentations, vnto eternal glorie in heauen? For [Are not the glorious Angels, ministring spirites: sent to minister for them, which shal receiue the inheritance of saluation?] Al, through the merites of Christ our onlie SAVIOVR. To whom with the Father, and the Holie Ghost, be al honour, and glorie for euer. Amen.

Not only to these demands, but also to the whole worke, we desire our Aduersaries answers: if they be not satisfied.

Epilogus Auctoris ad benignum Lectorem.

PRudenterne fecerim an imprudenter, cum ijs conatus sim satisfacere qui nullam in rebus Fidei, ac Religionis discutiendis, auctoritatem aliam, præter solum scriptum Dei verbum, admittunt, nescio. Id tamen scio, iuuandarum animarum causâ hunc me subiisse laborem. Arduam sanè suscepi prouinciâ, qui iniusta petentibus, ex abundanti liberalitate morem gerere voluerim. Equidem spero bonos boni consulturos. Quod ad Aduersarios spectat, illos semper meminisse oportet, nos hac potissimum, conditione istud cum eis certamen iniisse, vt ipsi quoque intra eosdem sacrarum Scripturarum limites se contineant. Vt tandem aliquando perspiciantur, utrum ipsi, an nos, solis sanctarum Scripturarum armis fortiores simus.

Qui vero plenissimam totius Doctrinæ Christianæ volunt confirmationem, admittere etiam debent, vnâcum scripto Dei Verbo, Verbum Dei sine scripto traditum: atque de occurrentibus insuper dubijs, Iudicium Ecclesiæ audire tenentur. Ecclesiæ siquidem declaratione: Quæ sint sacre Scripturæ, quisnam earum sensus: & quæ sint diuinæ Traditiones non scriptæ: nobis innotescit. Hic autem triplex, Dogmata Christiana docendi, & confirmandi modus (ex sacris Scripturis; ex diuinis Traditionibus agraphis, & ex Ecclesiæ, ac Ecclesiasticorum virorum, præsertim Summorum Pontificum ex Cathedra loquentium testificatione, contextus) Murus est inexpugnabilis: fortissimus hic funiculus triplex: qui nunquam dissoluitur, nunquam infringitur. Quia & pars quæuis funiculi istius, duabus alijs fulcitur, ac corroboratur partibus. Nam inprimis sacra Scriptura testimonium habet, tum quænam illa sit, tum quis illarum sensus, ab omnium præcedentium temporum traditione; atque ab Ecclesiæ Præsulibus, qui eam pro tali recipiunt, & fidelibus pro Dei verbo commendant. Deinde, quod aliquæ sint Traditiones non scriptæ necessario credendæ, sacre Scripturæ clarissime testantur; & tam vetus, quam præsens Ecclesia iudicat: ipsique Aduersarij aliquas agnoscunt. Denique quòd necessarius sit Iudex aliquis, qui viuæ vocis oraculo, sententiam iuridicè quandoque ferat, cui omnes obedire debent, sacre etiam Scripturæ aperte testantur; ac Traditiones omnium sæculorum docent: & perpetua praxis confirmat. Cum ergo ex tribus istis certissimæ veritatis fundamentis, vnum solum ab Aduersarijs hodiè, in plerisque omnibus Controuersijs, agnoscitur; utpote purum Dei verbum scriptum, per illud solum disputatum est hic cum illis: ut hoc saltem pacto, importunitati eorum satisfiat: utque (siue per singula, siue per omnia simul tria propugnacula) veritas innotescat: & qui errant, in veritatis viam reducantur. Qui scopus est huiusce cum Aduersarijs initi certaminis. Finis.

*Deo gratias. Beatissimæque Virgini Deiparæ:
& omnibus Sanctis, laus in æternum.*

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IT shal not be necessarie to collect an Alphabetical table, of the particular pointes proued, and explained in this worke : because the same, as in a Synopsis (or conspicuous Summarie) are prefixed in the beginning, according to the Methode of Christian Doctrine distributed into foure Parts: and euerie part into special Articles. in al two hundred. Because also euerie Article is distinguished into Paragraphes : and in the margine is noted the summe of the matter, therin conteyned. The very same wherof the other table should consist: which therfore in this respect semeth needles.

Some faultes are escaped in printing: but such (especially in the two last Parts) as the Iudicious Reader wil easily discern, and correct. For example in the page 179. line 9. you wil read: *Iniustice committed* &c. And vse the like corrections, where you finde other errors.

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Certaine Propositions auouched by William Cartwright:
and other Puritanes, in their Admonition to the
Parlament. About the year. 1574.

1. The present pretended Ecclesiastical Regiment in England, by Bishops, Chancelers, Deanes, Archdeacons, &c. is Antichristian.
2. The people must choose their Ministers: and so they nede no other ordination.
3. Al Ministers are of equal auctoritie.
4. The Presbyterie by most voices, is the supreme Iudge in spiritual causes: in euerie prouince: or shire.
5. The Article, Of Christs descending into hel: is foysted into the Crede.
6. No holie day is to be kept but the Sabbath day only. *Which is Saturday.*
7. Baptisme is nor necessarie for anie person. Not to be ministred to Infants.
8. The signe of the Crosse is in nowise to be made.
9. No surplice is to be vsed; nor cope; nor square cappe; &c.
10. It is not lawful to knele, when they receiue the communion.

Al which, with the like, were impugned by Doctor whitegift: and others. And are condemned in the Protestants Synode, holden at Hamptoncourt. 1604.

*The God of peace geue vs to be of one mind; according to IESVS
CHRIST, that wvith one mouth vve may glorifie God.*

